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Review*

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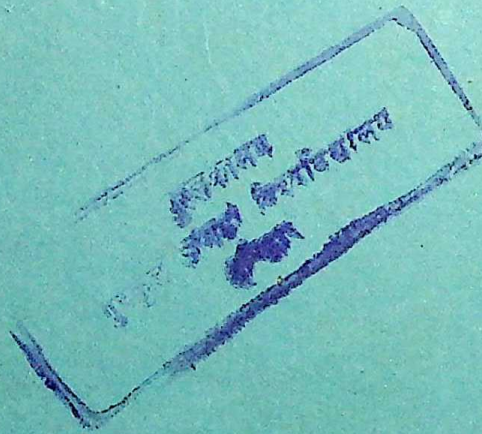
January 1922

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July, August, Nov.

December 1922

पुस्तक पर किसी प्रकार का निशान लगाना  
वर्जित है । कृपया १५ दिन से अधिक समय  
तक पुस्तक अपने पास न रखें ।





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संस्कृत भाषा विभाग १२८२-१२८३

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संस्कृत भाषा विभाग  
गुरुकुल कांगड़ी विश्वविद्यालय  
हरिद्वार









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# THE MODERN REVIEW

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जनवरी १८२२ से दिसम्बर १८२२ तक

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**India's Leading Monthly**

# THE MODERN REVIEW

**A Monthly Review and Miscellany**

**Edited by Ramananda Chatterjee**

Vol. XXXI.

**JANUARY, 1922**

No. 1

Whole No. 181

*For Contents of This Number See Second Page of Advertisements.*

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# THE MODERN REVIEW

VOL. XXXI  
No. 1

JANUARY, 1922

WHOLE  
No. 181

## LETTERS FROM THE ATLANTIC

BY RABINDRANATH TAGORE.

I

S. S. RHYNDAM.

THE very fact that we have turned our face towards the East fills my heart with joy. For me my East is the poet's East, not that of a politician or a scholar. It is the East of the magnanimous sky and exuberant sun-light, where once upon a time a boy found himself straying in the dim twilight of child-consciousness peopled with dreams. That child has grown, but never grown out of his child-ness. I realise it all the more strongly when some problem, political or otherwise, becomes clamorous and insistent, trying to exact its answer from me. I rouse myself up, I strain my mind, I raise my voice for prophetic utterances and in every way try to be worthy of the occasion, but in my heart of hearts I feel exceedingly small and to my utter dismay discover I am not a leader, not a speaker, not a teacher, and farthest of all away from being a prophet. The fact becomes fully evident to me, that I had forgotten to grow. It comes of an incorrigible absent-mindedness. My mind has ever wandered away from those things that mature one into wisdom and old age,—I have neglected my lessons. And this utter want of training makes me such a wretchedly bad reader of journals dealing with the practical questions of the day. But I am

afraid the present time is a tremendously difficult one in India for the child, for the poet. It is no use protesting that he is lacking in understanding,—that he is congenitally incapable of paying attention to anything urgent and serious. No, he must attend meetings, or write editorials; cultivate cotton-fields, or accept some responsibility of grave and national import, in order to make a fool of himself. And yet my heart is aching in longing to meet with proper ceremony the first day of the rainy season or fill every pore of my mind with the smell of mango blossoms. Is that allowable at the present moment? Does our south breeze still enjoy all the frivolities of spring days? Have our sunset hours taken the vow of discarding all traces of colours from their cloud turbans? But what is the use of complaining? The poets are too primitive for this age. If they had not ignominiously been discarded by the law of evolution, they would long ago have grown into their career as politicians, but the mischief is,—they have been left behind in a world which has stopped growing, where things are still important which have no use or market value. The more the call for action grows loud from across the sea, the more I feel conscious of the poet in me, who cries, "I am of no use,—leave me alone to my utter inutility." But I know, when I reach India, the poet



in me will be defeated and I shall piously study the newspapers—every paragraph of them. But, for the present, even the poet in me is at a disadvantage,—for the sea is rough, my head is swimming and the English language is extremely difficult to manage in a rolling ship.

## II

S. S. RHYNDAM.

Sometimes it amuses me to observe the struggle for supremacy that is going on between the different persons within me. In the present condition of India, when the call is sure to come to me to take some part, in some manner or other, in some political affairs, the Poet in me at once feels nervous, thinking that his claims are likely to be ignored, simply because he is the most useless member in the confederacy of my personality. He fully anticipates that argument against him, and takes special pains to glorify his deficiency even before any complaint has been submitted by anybody on this point. He has proudly begun to assert: "I belong to the great brotherhood of the supremely Useless. I am the cup-bearer of the Gods. I share the common privilege with all divinities to be misunderstood. My purpose is to reveal Purposelessness to the children of the Immortal. I have nothing to do with committee meetings or laying of foundation stones for structures that stand against the passage of time and are sure to be trampled to dust. I am to ply the ferry boat that keeps open the traffic between this shore and the shore of Paradise,—this is our King's mail-boat for the communication of messages, and not for carrying cargo to the markets." I say to him: "I fully agree with you; but, at the same time, take my warning, that your mail-boat may have to be commandeered for other urgent purposes, wholly unconnected with the Celestial Postal Department." His cheeks pale; his eyes become bemisted, his frail body shivers like a cypress at the first breath of winter, and he says to me: "Do I deserve to be treated like this? Have you lost all your love for me, that you can talk of putting me

under martial law? Did you not drink your first cup of *Amrita* from my hand, and has not the Citizenship of the Sphere of Music been conferred upon you through my persuasion?" I sit dumb, and muse and sigh, when sheaves of newspaper-cuttings are poured upon my table, and a leer is spread upon the face of the Practical man; he winks at the Patriotic man sitting solemnly by his side; and the man who is Good, thinks it his painful duty to oppose the Poet, whom he is ready to treat with some indulgence within proper limits. As for me, who am the President of this *Panchayet*, I have my deepest sentiment of tenderness for this poet, possibly because he is so utterly good-for-nothing and always the first to be ignored in the time of emergency. The timid Poet, avoiding the observation of the Practical and the Good comes to my side and whispers: "Sir, you are not a man made for the time of emergency,—but for the time that transcends it on all sides." The rascal knows how to flatter and generally wins his case with me,—especially when others are too cocksure of the result of their appeal; and I jump up from my judgment seat, and, holding the Poet by the hand, dance a jig dance and sing: "I shall join you, Comrade, and be drunk, and be gloriously useless." Ah, my evil luck! I know why the Presidents of meetings hate me, newspaper editors revile me, the virile call me effeminate; and I try to take my shelter among children, who have the gift of being glad with things and men that have no value.

## III

S. S. RHYNDAM.

My difficulty is that when, in my environment, some intense feeling of pride or resentment concentrates its red light within a certain limited area, I lose my true perspective of life and the world and it deeply hurts my nature. It is not true that I do not have any special love for my own country, but when it is in its normal state it does not obstruct outside reality; on the contrary, it offers a standpoint and helps me in my natural relationship with others. But when that stand-



point itself becomes a barricade, then something in me asserts that my place is somewhere else. I have not yet attained that spiritual altitude from which I can say, with perfect assurance, that such barricading is wrong, or even unnecessary; but some instinct in me says, that there is a great deal of unreality in it, as there is in all passions that are generated through contraction of consciousness, through rejection of a great part of truth. I remember your wondering why Christ gave no expression to his patriotism, which was so intense in the Jewish people. It was because the great truth of man, which he realised, through his love of God, would only be cramped and crushed within that enclosure. I have a great deal of the patriot and the politician in me, and therefore I am frightened of them, and I have an inner struggle against submitting myself to their sway. But I must not be misunderstood,—there is such a thing as moral standard of judgment. When India suffers from injustice, it is right that we should stand against it; and the responsibility is ours to right the wrong not as Indians, but as human beings. There your position is higher than most of our countrymen's. You have accepted the cause of India for the sake of humanity. But I know that most of our people will accept your help as a matter of course, and yet reject your lesson. You are fighting against that patriotism with which the West has humiliated the East—the patriotism which is racial egoism, national egoism, which is a comparatively later growth in European history and a far greater cause of misery and injustice in the human world than the blood-thirsty ferocity, the nomadic savagery in the primitive history of man. The Pathans came to India and the Moghals, and they perpetrated misdeeds in their heedlessness, but simply because they had no taint of patriotism, they did not attack India at the very root of her life, keeping themselves superciliously aloof. Gradually they were growing one with us; and just as the Normans and Saxons combined into a nation, our Muhammadan invaders would ultimately have lost their line of

separateness and contributed to the richness and strength of Indian civilization. We must remember that Hinduism is not the original Aryanism, in fact a greater portion of it is non-Aryan. Another great mixture had been awaiting us, the mixture with the Muhammadans. I know there were difficulties in its way,—but the greatest of all difficulties was lacking, the patriotism, the sacrilegious idolatry of Geography. Just see what hideous crimes are being committed by British patriotism in Ireland;—it is a python which refuses to disgorge this live creature which struggles to live its separate life. For patriotism is proud of its bulk, and in order to hold in a bond of unity the units that have their own distinct individualities, it is ever ready to use means that are inhuman. Our own patriots would do just the same thing, if the occasion arose. When a minority of our population claimed its right of inter-caste marriage, the majority cruelly refused to allow it that freedom; it would not acknowledge a difference which was fundamental, and was willing to perpetrate a moral torture far more reprehensible than a physical one. Why? Because power lies in number and in extension. Power, whether in the patriotic or in any other form, is no lover of freedom. It talks of unity—but forgets that unity is unity of freedom, uniformity is unity of bondage. Suppose, in our Swaraj, the anti-Brahmin community refuses to join hands with us; suppose for the sake of its self-respect and self-expression, it tries to keep an absolute independence,—patriotism will try to coerce it into an unholy union. Because patriotism has its passion of power; and power builds its castle upon arithmetic. I love India, but my India is an idea and not a geographical expression, and therefore I am *not* a patriot,—I shall ever seek my compatriots all over the world. You are one of them, and I am sure there are many others.

## IV

S. S. RHYNDAM.

Plato threatened to banish all poets from his republic. Was it in pity or in



anger, I wonder? Will our Indian *Swaraj*, when it comes to exist, pass a deportation order against all those feckless creatures, who are pursuers of phantoms and fashioners of dreams, who neither dig nor sow, bake nor boil, spin nor darn, neither move nor second nor support resolutions? I have often tried to imagine the banished hordes of poets establishing their own Republic in the near neighbourhood of that of Plato. Naturally, as an act of reprisal, His Excellency the Poet President is sure to banish from the Rhymers' Republic all philosophers and politicians. Just think of the endless possibilities arising from feuds and truces of these rival Republics,—peace conferences, deputations of representatives, institutions with busy secretaries and permanent funds having for their object the bridging of the gulf between the two adversaries. Then think of a trivial accident through which a hapless young man and a melancholy maiden coming from the opposite territories meet at the frontier and owing to the influence of the conjunction of their respective planets fall in love with each other. There is no harm in supposing that the young man is the son of the President of the Philosophers' Republic while the maiden is the daughter of that of the Poets. The immediate consequence is the secret smuggling of forbidden love-lyrics by the desperate youth into the very heart of the commentaries and controversies of the two contradictory schools of Philosophy,—the one professed by the yellow turbanned sages proclaiming that *one* is true and *two* is nought, and the other, which is the doctrine of the green-turbanned sages, asserting that *two* is truth and *one* is an illusion. Then came the day of the great meeting, presided over by the Philosopher President, when the Pandits of opposite factions met to fight their dialectic duels finally to decide the truth. The din of debates grew into a tumultuous hubbub, the supporters of both parties threatened violence and the throne of truth was usurped by shouts. When these shouts were about to be transmuted into blows, there appeared in the arena the pair of lovers,

who, on the full moon light of April were secretly wedded, though such inter-marriage was against the law. When they stood in the open partition between the two parties, a sudden hush fell upon the assembly. How this unexpected and yet ever to be expected event, mixed with texts liberally quoted from the proscribed love-lyrics, ultimately helped to reconcile the hopeless contradiction in logic, is a long story. It is well-known to those who have had the privilege to pursue the subsequent verdict of the judges, that both doctrines are held to be undoubtedly true, that, *one* is in *two* and therefore *two* must find itself in *one*. The acknowledgment of this principle helped to make the intermarriage valid, and since then the two Republics have successfully carried out their disarmament, having discovered for the first time, that the gulf between them was imaginary. Such a simple and happy ending of this drama has caused widespread unemployment and consequent feeling of disgust among the vast number of secretaries and missionaries belonging to the institutions maintained, with the help of permanent funds, for the preaching of Union—those organisations which were so enormously perfect in their machinery that they could well afford to ignore the insignificant fact of their barrenness of result. A large number of these individuals gifted with an ineradicable passion for doing good are joining the opposite organisations, which have their permanent funds in order to help them to prove and to preach that two is two and never the twain shall meet.

That the above story is a true one will, I am sure, be borne out by the testimony of even the august shade of Plato himself. This episode of the game of hide and seek of one in two should be sung by some poet, and therefore I request you to give it, with my blessings, to Satyendranath Datta that he may set it in those inimitable verse forms of which he is a master—and make it ring with the music of happy laughter.

V

S. S. RHYNDAM.

The standard is exceedingly rough—



the wild East wind, playing its snake-charmer's bagpipe, has made a myriad of hissing waves raise their hoods to the sky. The rude handling by the sea does not affect me much, but the gloom and unrest and the tremendous rise and fall of the waves, like a giant's beating of the breast in despair, depress my mind. The sad thought very often comes to me, with an imaginary supposition, that I may never reach the Indian shore and my heart aches with a longing to see the arms of my motherland extended into the sea with the palm leaves rustling in the air. It is the land where I gazed into the eyes of my first great sweetheart—my muse—who made me love the sunlight, touching the top of the cocoanut row through a pale mist of the serene autumn morning and the storm-laden rain-clouds rolling up from some abyss behind the horizon, carrying in their dark folds a thrilling expectation of a mad outburst of showers. But where is this sweetheart of mine, who was almost the only companion of my boyhood, and with whom I spent my idle days of youth exploring the mysteries of dream-land? She, my Queen, has died; and my world has shut against me the door of that inner apartment of beauty, which gives the real taste of freedom. I feel like Shah-Jehan when his beloved Mumtaz was dead—and now I have left to me my own progeny a magnificent plan of an International University,—but it will be like Aurangzeb, who will keep me imprisoned and become my lord and master to the end of my days. Every day my fear and distrust against it are growing in strength. For it has been acquiring power from outside my own resources, and it is material power. Shantiniketan has been the playground of my own spirit. What I created on its soil was made of my own dream-stuff. Its materials are few; its regulations are elastic; its freedom has the inner restraint of beauty. But the International University will be stupendous in weight and rigid in construction, and if we try to move it, it will crack.—It will grow up into a bully of a brother, and browbeat its sweet elder sister into a cowering state of submission. Beware

of organisation, my friend! They say organisation is necessary in order to give a thing its permanence, but it may be the permanence of a tombstone. This letter of mine will seem to you pessimistic. The reason is I am unwell and utterly homesick; and the vision of home, which haunts my mind, night and day, is আমাদের শান্তিনিকেতন [Amader Shantiniketan = Our Shantiniketan], and the big towers of International University obstruct its view. I am tired to the marrow of my bones trying all these months for a purpose and working in a direction which is against the natural current of my inner being.

## VI

S. S. RHYNDAM.

You, who are given a stable and solid surface to work out your problems of daily life, cannot fully realise what a trial it has been for us, these two days, to be tossed upon a wild sea every moment of our existence. I do not feel sea-sick,—but the great fact for us is, that we are the children of the land,—this is an immovable fact,—and yet, when this fact begins to move, it is not only misery but an affront to us. The whole sea seems to laugh loud at the conceited creatures who only have a pair of tottering legs and not even a fraction of a fin. Every moment the dignity of man is outraged in making him helplessly tumble about in an infinite variety of awkwardness. He is compelled to take part in a very broad farce: and nothing can be more humiliating for him than to exhibit a comic appearance in his very sufferings,—it is like making the audience roar with laughter by having the clown kicked into all manner of helpless absurdities. While sitting, walking, taking meals we are constantly being hurled about into unexpected postures, which are shamefully inconvenient. When Gods try to become funny in their sublime manner of perpetrating jokes, we, mortal creatures, find ourselves at a terrible disadvantage; for their huge laughter, carried by the millions of roaring waves, keeps its divine dignity



unimpaired, while we, on our side, find our self-respect knocked into pieces. I am the only individual in this steamer, who is vying with the Gods by fashioning my misery into laughing words and refusing to be a mere passive instrument of an elemental foolery. A laughter, which is tyranny, has to be answered by another laughter which is rebellion. And this letter of mine carries the laughter of defiance. I had no other object in sitting down to write this morning; I had nothing particular to say to you,—and to try to think when the ship is rolling in such an insane manner, is like trying to carry a full vessel of water while one is drunk,—the greater part of the content is spilt. And yet I must write this letter, merely to show, that, though at the present moment I cannot stand erect on my legs, I can write. This is to assert, in the face of the ironical clapping of hands of the mighty Atlantic, that my mind, not only can stand up straight in its world

of language, but can run, and even dance. This is my triumph.

To-day is Tuesday,—on the morning of Thursday we are expected to reach Plymouth. I had been nourishing in my heart the expectation of finding your letters waiting for me in London; for I had hoped that R — had cabled to Thos. Cook's about our movements. But I find that he has not, and a number of your letters will take nearly a month to find me. I cannot tell you what a disappointment it is for me. Your letters have helped me more than anything else during these extremely trying months of my exile,—they have been like food and water to a soldier who is dragging his wounded and weary limbs, counting every step, across a difficult and doubtful road back to his camp-fire. However, I am coming to my journey's end and intensely hoping to see you, when I reach home. What I have suffered God only knows.—I am longing for rest.

## ON THE TEACHING OF APPLIED CHEMISTRY

(A paper read before the Students' Society, Lucknow.)

BY DR. E. R. WATSON, M.A., D.Sc.,

PRINCIPAL, TECHNOLOGICAL INSTITUTE, CAWNPORE.

I HAVE now been in this province nearly two years. I came to start a Research Institute whose primary function was to be chemical research for the assistance and development of the industries of this province. But at the request of the Legislative Council the function of the Institute was reconsidered, it has been re-named the Technological Institute and in addition to the work originally intended we shall now teach students applied chemical research and we shall also train works chemists for the oil, leather and textile industries. We have already made a start in the teaching world by admitting a few students for the research course and a few to train as chemists. The

Institute has now a definite connection with the Universities because the B. Sc. degree is our entrance qualification.

I have chosen for the object of my address one which is not only of great interest to the Technological Institute but is also at the present time receiving the attention of nearly all Universities.

At the present time it is generally admitted that a knowledge of chemistry is of considerable practical value. In the past the recognition of this fact has been by no means so general as at present. Germany has always been the foremost country in recognising the practical value of Chemistry and in the Great War she utilised her chemical resources and her



## ON THE TEACHING OF APPLIED CHEMISTRY

7

chemical knowledge to the utmost, necessitating on the part of the Allies a very considerable and very rapid development of many chemical industries before it was possible to defeat the German armies. Most people realise that chemists were required to manufacture explosives in large quantities and poison gases and Khaki dye for military uniforms. In consequence of this the importance of chemistry is better recognised than ever before. If we take a glance at the more important industries we shall see what a large number consist essentially of the carrying-out of a chemical operation or series of chemical operations on a large scale, and in what a large number of other industries there are auxiliary processes involving chemical operations. Agriculture, the oldest of all industries, is a matter of growing crops. The growth of plants consists of a complex series of actions which will probably be recognised ultimately as chemical and physical. The Agriculturist can grow his crops fairly well without understanding much about these reactions but nevertheless agriculture owes a great debt to chemists especially to Liebig, as regards the scientific application of manures and the use of artificial fertilisers. Engineering does not consist essentially of chemical operation. It may perhaps be described as the shaping and assembling of different materials such as wood, stone and metals for the construction of roads, buildings and machinery. But the production of many of these materials involves chemical reactions, e.g., the metallurgical processes for extracting metals from their ores, the manufacture of Portland cement, &c. The textile industries are essentially concerned with the arrangement of fibres into fabrics but many chemical operations are involved in the bleaching, dyeing, and finishing processes. The manufacture of leather is essentially concerned with the chemical reaction between tannin and hide substance. The extraction of oil from seeds, &c., is a mechanical process but the modern method of solvent extraction utilises operations which are part of the chemists stock-in-trade or *technique*. The

manufacture of soap from tallow and oils is essentially a chemical operation. The manufacture of drugs is of course purely a matter of chemistry.

It does not follow because chemical reactions are involved in any industry that chemists only are capable of carrying on this industry nor does it even follow that the industry was discovered or invented by chemists. Many industrial processes were discovered by accident, e.g., the winning of metals from their ores, the manufacture of glass, the dyeing of textiles and the manufacture of leather. No doubt the first extraction of metals from their ores was brought about accidentally when lumps of ore happened to be used instead of stones for building a rude fireplace. Similarly glass was discovered by accident when a wood fire was made on the sea shore and the heat of the fire brought about a chemical reaction between the sand and the wood ashes. The dyeing properties of certain fruits, barks, &c., were no doubt discovered accidentally when they were handled and happened to come into contact with clothing. These accidental discoveries were made centuries before chemistry or any of the inductive sciences were known.

It is not even true that chemists were in all cases required to develop those industries which consist essentially of chemical operations. The arts of dyeing and tanning were developed to a high degree of perfection without the assistance of trained chemists. But we can assert with very considerable self-satisfaction that many industries have been developed by chemists and many others owe a great deal to their labours; e.g., although the extraction of iron from its ores, the manufacture of steel and even the manufacture of cast-iron, was worked out empirically, yet the later developments of the metallurgy of iron, the Bessemer and Siemens Martin processes for the manufacture of steel and the Gilchrist modification of the Bessemer process, show by the names they bear that they were worked out by men who were in touch with the latest developments of chemical science. Similarly the names connected



with the manufacture of acids and alkalis, Gay-Lussac, Leblanc, Solvay, show that these processes were not developed empirically but by men who were pioneers in the science of chemistry. The story of synthetic dyes has been often told as a record of the achievements of chemists. The constituents of coal-tar and their chemical properties were first studied especially by the German chemist Hofmann in London, as a matter of purely scientific interest. The first coal-tar dye was discovered by Perkin (afterwards Sir William Perkin) a pupil of Hofmann, who was not trying to discover a dye but was nevertheless actuated by a practical motive, *viz.*, the desire to synthesise quinine.

As is generally the case with new discoveries, Perkin did not receive much encouragement from practical dyers who pointed out the inferiority of his product to the vegetable dyes then in use. But other chemists were attracted by the idea and within a few years several other coal-tar dyes had been produced and these began seriously to compete with the natural dyes. Very soon after this two German chemists Graebe and Liebermann showed that alizarine, the tinctorial constituent of madder, one of the most important and most widely used vegetable dyes, used in dyeing turkey-red and scarlet cloth for military uniforms, was a chemical derivative of one of the constituents of coal-tar and simultaneously Graebe and Liebermann, Caro and Perkin worked out processes for manufacturing alizarine from coal-tar. More recently the German chemists made the most protracted and serious efforts to manufacture indigo from coal-tar and we all know they have succeeded in all but killing the demand for natural indigo. At the present time the most valuable of the natural dyes are actually produced synthetically from coal-tar and the less valuable natural dyes have been replaced by other coal-tar dyes which are better or cheaper or more easily applied.

It will, I think, be generally admitted at the present time that a person with an up-to-date and fairly complete knowledge of chemistry can get a better insight into

and appreciate more intelligently the whole range of chemical industries and industries involving chemical processes than any person who does not possess this knowledge. I would go even further and say that a person with an up-to-date and fairly complete knowledge of chemistry is very likely to understand any particular chemical operation in one of these industries better than a person who has spent many years in carrying out this operation on a large scale but has not got this chemical knowledge.

Please note exactly what I have just said and at the same time notice what I have carefully avoided saying. I have just said that a person with an up-to-date and fairly complete knowledge of chemistry is likely to have a wide understanding of many important industries. But such a knowledge of chemistry is no small thing. Unfortunately there is not time to impart so much knowledge to the ordinary B. Sc. student. At the beginning of his University course he cannot acquire knowledge rapidly. He has to study other subjects, partly to enable him to understand chemistry, partly because the University is not attempting to make a chemist only of him but is attempting to give him a general education with some bias on the scientific side. By the time he comes to take his degree he has acquired some knowledge of the theoretical basis of chemistry and some knowledge of simpler chemical reactions. But unfortunately the chemical reactions involved in many industries are very complex and in other cases not well understood so that they are not taught to students until they have progressed a considerable distance in the study of chemistry.

Note also that I have said that a person with an up-to-date and fairly complete knowledge of chemistry is likely to have a good insight into and a good understanding of the chemical reactions involved in many industries. This does not mean that he would be capable of acting as director of a large group of such industries or as works manager of a large factory, nor even that he would be capable of taking charge of any one process on a



## ON THE TEACHING OF APPLIED CHEMISTRY

large scale. Many other kinds of knowledge are required besides chemistry. Considering the more humble position first, that of a man placed in charge of some chemical operation on a large scale. He finds at once that he is concerned with problems of plant design. In the laboratory he carried out his chemical operations in glass flasks and beakers. On the larger scale it is not feasible to have larger glass flasks and beakers and the operations must be carried out in metal, wooden or earthenware vessels. In the laboratory if he wanted his substances in the fully divided state he powdered them up in a pestle and mortar. On the large scale he must study the problems of mechanical grinding. In the laboratory he introduced the reacting substances by hand into his flask or beaker, heated if necessary by a bunsen burner and poured out his product by tilting the flask or beaker. On the large scale it is generally inconvenient and inefficient to introduce the reacting substances by hand into the reacting vessel and he must study the mechanical transport of solids and liquids, and the construction of pipes, cocks and pumps to withstand the action of chemicals. Also the design of his reaction vessel is so that the finished product can be conveniently drawn off by pipes with cocks and the like. He must also decide whether it is better to heat his reaction vessel by direct fire, by hot gases or by steam, and design his plant accordingly. This, it will be seen, involves chiefly a knowledge of mechanical engineering in addition to chemistry.

In many cases, where the industry approaches an art, a great amount of practical experience is also necessary, e.g., in tanning. Although the manufacture of leather consists essentially in chemical reaction between tannin and hide substance yet it is by no means sufficient simply to bring the two reacting substances together. The hide has to be cleaned and unhaired and by preliminary treatment brought into just the proper condition for reacting with the tannin. The hides have to be handled very carefully to prevent unequal tanning and staining and marking. Different classes

of hides require different preparatory treatment and different tannages are required for different classes of leather. There is a chemical explanation for all these things but with or without a knowledge of chemistry a man cannot learn all the variations of treatment which are necessary without very considerable practical experience of these processes.

Over and above these things any man handling considerable quantities of materials will be faced with the problem of managing labour. If he cannot get on with his men, all his other knowledge will not enable him to turn out his product steadily and satisfactorily.

So far we have considered only the qualifications necessary for a man to conduct any chemical operation on a large scale. When we come to the case of a man running a factory or managing a business he will have to face all kinds of other problems connected with buying and selling. And in the higher flights we are concerned with problems as to the relative advantages of taking up one process or another, the best location for mills, considerations of freight, import and export duties, competition and price cutting until a competitor with less financial reserve is forced to give up, &c., &c. So important are these problems and so much practical experience of business as distinct from technical knowledge is necessary that in most cases we find businessmen with only a superficial knowledge of technical processes at the head of large industrial enterprises.

A good many industries have now arrived at the stage when the raw materials, the finished products and many of the intermediate stages are controlled by chemical analysis. And in some larger industries men are employed for chemical analysis only. It might be thought that here at any rate would be a post which a University chemistry graduate could fill without any additional knowledge of engineering or practical or business experience. Even here it is found that the manufacturer is not very well satisfied with the ordinary science graduate. He



has spent too much time on theory and too little time in acquiring practical skill, dexterity, accuracy and speed in analytical work.

Such considerations as these have led nearly all countries to give specialised training in applied chemistry, chemical technology and in the various important industries. And it will be of interest to take a rapid glance at what the various countries have done in this direction.

*The United Kingdom.* The younger universities, e. g., Manchester, Leeds and Birmingham have started Technical Departments. Leeds instituted departments for tanning, for spinning and weaving of textiles and for dyeing. The students of the tanning and dyeing departments study chemistry physics and engineering so far as it is necessary to understand the operations of their selected industry and then specialise in this one industry studying the processes on a small laboratory scale and to a limited extent on a larger scale with mechanical plant. I believe the students find employment without difficulty as works chemists. In many cases the students come from families who are concerned with the particular industries they wish to study and of course in these cases there is no difficulty about subsequent employment. The Manchester School of Technology gives similar instruction in the treatment of textiles, general applied chemistry, metallurgy, and assaying, weaving, photography, printing and paper making. There is also a school in London for tanning. And the University of Birmingham has a course in metallurgy.

A good many students have gone from India to study technical subjects in England but in a way the Indian students' requirements have been different and they have not always succeeded in finding employment on their return. There are not the same established industries in India with factories large enough to employ works chemists nor do the students, as a rule, belong to families connected with industry.

The Imperial College of Science and Technology in London has recently opened a semi-large-scale laboratory in which

any chemical operation can be performed on a moderately large scale. It is intended that all students of chemistry at the Imperial College shall perform some chemical operations on a fairly large scale in this laboratory and so will not feel so strange and out of their element when they leave the college and go to earn their living in the works. The general principles of chemistry are far more important than any smattering of knowledge of chemical engineering, of cocks and valves and stuffing boxes and eggs and so on. But the practical man dearly loves his practical knowledge and an applicant for a post in a works will stand a far better chance of employment if he can talk of these things and does not look utterly at sea when he is taken round the works.

*Germany.* Germany was one of the first countries to give instruction in technical subjects in schools. The polytechnic at Charlottenburg is well known. It cost £450,000 in 1884. There are special technical schools for various industries, e. g., for the textile industries and tanning. The textile schools at Crefeld and Reutlingen are higher special schools giving instruction to managers and owners to distinguish them from the special schools which give instruction to foremen. Applied chemistry is taught at Technical High Schools of which there were 9 in 1900. They do not appear to pay very great attention to the engineering side of applied chemistry or to the study of chemical operations on a large scale. Although probably more chemists are employed in works in Germany than in all other countries put together, yet it is curious and interesting to find that the ordinary university course for Ph. D. in chemistry is more appreciated as a training for the works chemist than the courses in applied chemistry at the Technical High Schools. Diplomatic and Consular Report No. 561 on chemical industries in Germany gives a table showing that of 633 chemists employed in industry 436 had graduated as Doctors of Philosophy at the Universities.

*United States of America.* The Mas-



sachusetts Institute of Technology, which has always been one of the foremost technological teaching institutions in the States, announced 15 courses of study for the B.Sc. for 1915-16. These included Mining Engineering and Metallurgy, Chemical Engineering, Chemistry and Electro-chemistry. In the main laboratory for industrial chemistry there were kettles of various patterns, stills, presses, tanks, centrifugal dryers, crystal dyers, filter presses, &c. In the Journal of Industrial and Engineering Chemistry for May 1921 will be found a description of a new scheme for training chemical engineers which is now working in the Massachusetts Institute of Technology. The students who have already graduated from the University or technical school are allowed to study in works. Two companies at Bangor, Maine, *viz.*, the Eastern Manufacturing Company and the Penolscob Chemical Fibre Co., three companies at Boston, *viz.*, the Merrimac Chemical Co., the Revere Sugar Refinery and the Boston Rubber Shoe Co., and two companies at Buffalo—the Lackawanna Steel Co., and the Larkin Co.,—have agreed to allow the students to study in their works under the direction of instructors from the School of Technology. The students visit all these factories in turn and the instructor sets them definite problems to work out dealing with the control of the chemical processes, e.g., in a paper mill he may ask them to work out the losses in the soda recovery process, in a sugar works to determine the loss of sugar on the filters, in a works manufacturing soda and chlorine by the electrolytic process they may be asked to work out the effect of variations of current density on the efficiency of the process. A necessary condition is that these students' experiments must not interfere with the output of the factory in any way either as to quality or quantity.

*Japan.* This country gives technical education of all grades—primary, secondary and advanced. The advanced technical education is given in three higher technical schools and at the Universities. In the Higher Technical School at Tokyo there

are departments of dyeing, weaving, applied chemistry, mechanical engineering, electrical engineering, electro-chemistry and industrial design.

*India.* In this country there has been up to the present very little instruction in applied chemistry and chemical technology. State technical scholars have been sent abroad for instruction in such subjects and they have not always found employment on their return. Since 1904 forty-five state technical scholars have been sent abroad to study chemical technology and of these 12 have obtained employment in private firms in India and 9 are employed by Government in connection with industry. Technical education in engineering subjects has been given in this country for many years and, so far as I know, it has been fairly successful. The Bombay Victoria Technical School gives a comparatively low grade type of instruction in connection with the textile industry including bleaching, dyeing and finishing. A Department of Dyeing and Tinctorial Chemistry was started at the Bengal Engineering College in 1909 or 1910, but was not considered a success and has closed down. There are dyeing schools for artisans at Cawnpore and Serampore and there is also a leather working school at Cawnpore. There is comparatively a recent Government Research Tannery at Calcutta which trained some students. The Foreman Christian College at Lahore trains students in chemical technology and the Punjab University allows its students to take the B. Sc. degree with applied chemistry as one of its subjects. But standing much above these others as regards staff equipment and grade on instruction imparted is the Indian Institute of Science at Bangalore. They have their laboratories for carrying out chemical operations on a semi-large scale similar to that which has just been opened at the Imperial College in London. They have on their staff chemists who had made their reputation in the scientific world before they came to Bangalore and who have continued to enhance their reputation by the researches they are carrying out on Indian industries and materials. They



have about 50 students and I understand that their students find no difficulty as regards employment on leaving the Institute.

The U. P. Government has now started a Technological Institute and I mentioned at the beginning of my paper the courses of instruction which it has been decided to give. We have to train men for applied chemical research and as works chemists for the oil, leather and textile industries. The qualification for admission is the B. Sc. degree. The four departments are to be under the charge of men with established reputation in their

respective branches of chemical technology and the staff will be given opportunity and will be expected to undertake applied chemical research as part of their duties. There will also be an engineering department for giving the students the necessary instruction as regards plant. There will be a laboratory for carrying out chemical operations on a semi-large scale, and as regards the oil, leather and textile industries facilities are to be provided for the students to study the processes under works conditions in factories working under commercial conditions.

### THE OSMANIA UNIVERSITY

EVERYONE in the world of intellect and education has probably heard of the Osmania University, but to most people it is at present only a name, although it has quietly been working a silent revolution in University Education in India. The name conjures up dreams of Baghdad or Cordova or Cairo, but does as a matter of fact pertain to a centre of learning in an Indian State—an infant University born under the fostering care and patronage of His Exalted Highness the Nizam of Hyderabad and christened after its enlightened ruler. It is perhaps in the fitness of things that the premier Indian State should take the lead in inaugurating a system of University education, which bids fair to revolutionise familiar ideas about it in India. One is often struck by the fact that Indian States, which are, as a rule, regarded as backward and unprogressive compared to British India, and are graphically described as "Protected States," should be the first in the field in attempting daring feats in the matter of educational and sociological reforms. Numerous instances of social legislation on the most up-to-date model may be found in the go-ahead Indian State of Baroda, and it was in this State that free and compulsory mass education was first introduced in India, not to speak of the most useful system of circulating

libraries. To the South Indian State of Mysore belongs the credit of having started, long before the Calcutta University Commission sat and made its recommendations, a purely teaching University with a three years' unbroken course for the B. A. and B. Sc. degrees, which will be the distinguishing feature of future Indian Universities. It is probably because these States are tied down less tightly than British India by official red-tape and are less cramped by paralysing traditions of a past marked mainly by transitional traits, that they are more prone and free to try big experiments of a novel character. Be that as it may, the fact remains that the cultured and conservative State of Hyderabad, which still pins its faith on the old world ideals of loyalty, reverence and dignity, has nevertheless decided to indulge in a bold and interesting educational experiment. While the rest of India is cogitating and discussing what should be the medium of instruction in the different stages of instruction, this enterprising State has, for weal or woe, already taken a definite and decisive step in this matter and can lay claim to the honour of being the pioneer in imparting University education through the medium of the Vernacular,—which indeed is the distinguishing feature of the University,—with what results time alone can show. That the authorities



are not blind to the numerous and serious difficulties that lie in their path—not the least important of these being the carrying of public opinion with them regarding the soundness of the principle and its successful application—is evidenced by the fact that the Osmania University has no exclusive territorial jurisdiction, and exists side by side with the older institution—the Nizam's College, which follows the orthodox methods and continues to be affiliated to the Madras University. The continued maintenance by the State of the Nizam's College on old lines is not the result of any doubt as to the final success of the Osmania University, but is due to the dictates of practical common sense and regard for the opinion of those, who question the wisdom of the new-fangled system. When the initial difficulties have been overcome and the success of the experiment has been proved beyond the possibility of doubt, as the authorities hope it will be, this College will, no doubt, be absorbed into the new University.

The question of the medium of instruction in India is one which has been exercising the minds of educationalists in India for close upon a century and is still awaiting a satisfactory solution. It is often assumed that when the powerful advocacy of Lord Macaulay for the promotion of European Literature and Science won the fateful victory over the cultivation of purely Arabic and Sanskrit studies, the claims of the Vernacular to serve as a medium of instruction were ipso-facto finally laid at rest. The fact, however, is that the Public Instruction Committee in their Annual Report for 1836, the year after that in which Macaulay's historic Minute and the Resolution based upon it were issued, made it quite clear that the Resolution had "no reference to the question through what ulterior medium such instruction as the mass of the people is capable of receiving is to be conveyed." On the contrary they expressly state: "We conceive the formation of a vernacular literature to be the ultimate object to which all our efforts must be directed"—an object emphasized by Sir C. Trevelyan, who urged the use of the English language as the medium of instruction as an *ad interim* measure on the ground that in order to attain the ultimate object in view "teachers had to be trained, a literature had to be created, and the co-operation of the upper and middle classes of society had to be secured." In the

famous Despatch of 1854 again the Directors of the East India Company express the hope that—

"as the importance of the vernacular languages becomes more appreciated, the vernacular literatures of India will be gradually enriched by translation of European books or by the original compositions of men whose minds have been imbued with the spirit of European advancement, so that European knowledge may gradually be placed in this manner within the reach of all classes of the people."

Subsequent events have not brought about the realisation of this pious hope and the attractions of University Education conducted in English, leading to success in life and increased opportunities for earning money practically swept away effectively the claims of the vernacular, whatever might have been the theoretical grounds in favour of its cultivation. It must not, however, be hastily concluded that people took to English education for the sole reason that it proved to be the highway to material prosperity. It must be borne in mind that the introduction of European learning through the medium of the English language was the outcome of an unmistakably pronounced demand on the part of leaders of public opinion in the beginning of the nineteenth century, who realised that oriental learning was fast losing the vitalising vigour necessary to retain its hold upon minds awakened to a new conception of life and culture by contact with a civilisation pulsating with the energy and enthusiasm of robust adolescence. Owing to a variety of causes the learning which had in days past ministered to the highest wants of the people of this holy land was losing its cultural value, so that the lamp of Western lore was lit amongst the gathering gloom consequent on the setting of the Sun of Oriental Learning. Not only did the study of English bring material prosperity in its train, but it opened avenues through which the soul sought for the light of Heaven. The wondrous beauty of the world of literature to which admission was gained by a knowledge of English captivated both the intellect and the soul, and all the higher instincts and impulses of man found in it a new inspiration and stimulus. It was only to be expected that during this decadent period of Oriental learning, people should turn with an enthusiasm bordering upon fanaticism to studies which provided them with a golden key, with the help of which they could not only enter upon a career of outer success, but find admission into a



world of thought and culture satisfying all the higher and subtler needs of the soul. Whether the fascination for the study of English consisted in the assurance of a comfortable physical existence or in the attraction exercised upon the more spiritual elements in human nature, or both, the fact remains that the desire for English education flamed into a passion particularly in the minds of the upper classes, and at the same time offered the line of least resistance to the British Government and the various missionary bodies anxious to impart the gift of education to the people of India. In this *furor* the claims of the vernacular were almost altogether ignored, and a study of it was not considered necessary even in the primary classes of urban schools so that a student could go through the whole of his educational career without having studied a word of his mother tongue either at school or college. This was the *reductio ad absurdum*, which opened the eyes of the Government and the people to the enormities perpetrated by a system which had been adopted only as a stop-gap arrangement but had succeeded in killing the growth of the vernaculars, which it was expected to nurture. Although a reaction in favour of the vernacular has now set in, yet we witness today the sad spectacle that the desire expressed by the Public Instruction Committee in 1836, and the hope indulged by the Government regarding the springing up of a rich and invigorating literature in the vernacular, which could take the place of English in the dissemination of modern knowledge and culture remains unfulfilled even after the lapse of nearly a century. For some years past feeble efforts have been made to restore to the vernacular its rightful place in education by making it the sole medium of instruction in the primary classes and by prescribing it as a subject of study in certain middle classes in which general instruction is imparted in English. Such half-hearted measures were not calculated to bring about a decided swing of the pendulum in favour of the vernacular, and as might have been expected, mere tinkering did not solve the problem which needed a more courageous and drastic handling. It is the new Osmania University which has taken its courage in both hands and is making a serious attempt to deal with the situation which bristles with difficulties and complexities. The organisers of this University have faced squarely the

hard fact that it is idle to expect the vernacular to assume its legitimate function so long as English continued to be the medium of instruction in universities, and so long as English remained the fountain-head to which young India must resort for any real culture and a knowledge of Western sciences. Indeed by taking the bold step of attempting to impart University education through the medium of the vernacular, they have not only vindicated the claims and the dignity of the vernacular but have removed the strongest objection to the same course being followed in schools. It is well-known that experienced educationalists felt that so long as all instruction in colleges was imparted in English a greater familiarity with language than could be acquired by merely studying it as a second language at schools was a *sine qua non*.

The main obstacle in the way of adopting the natural course of imparting knowledge through the medium of the vernacular has from the beginning been the absence of the necessary literature, and the course of events during the last century has brought out the fact that the necessary literature is not likely to spring up till there is a demand for it in University studies. Somebody had to cut through this vicious circle. The indulgence in the hope that the requisite literature in vernacular would grow up with the dissemination of Western knowledge having proved futile, the premier Indian State made up its mind to cut the Gordian knot by facing the other alternative of imparting instruction in the University through the medium of the vernacular. And in order to create the necessary literature, the production of which could no longer be delayed in the face of the insistent demand consequent on the momentous decision, the authorities have established in connection with the new University a Bureau for the translation and compilation of books on Western sciences and arts. This Bureau is the pivot upon which the success of the whole scheme depends, and it is a matter for congratulation that it has enlisted the help and co-operation of a number of really competent scholars who are fired with enthusiasm for the work they have undertaken. Already the number of works translated or compiled in Urdu has touched a century, and over a thousand technical terms have been rendered into their Urdu equivalents. The nomenclature of scientific terms in the vernacular



cular is a question on which there is a good deal of difference of opinion even among the protagonists of vernacular education. While a party of purists advocate the elimination of all Western terms by coining new expressions derived from the store-house of Arabic or Sanskrit vocabulary, there are others who think that the simplest and the most rational course is to utilise the well-recognised scientific terms of the West in imparting instruction through the medium of the vernacular. That the latter course has much to commend itself might at once be conceded. In the first place there is a great saving of energy and intellectual effort in the department of compilation, and in the second place the bodily adoption of the well-worn terms makes it easier for the student to understand and follow the modern developments of Science in the West. Indeed the necessity for keeping in touch with the advancement of knowledge in the West has been clearly recognised by the Osmania University not only by insisting upon a course of study in general English in the case of all students, but also by making sure that the students are familiar with both the Urdu and the English technical terms. The question therefore naturally arises whether it is desirable or necessary that in the attempt to impart knowledge through a medium which will presumably relieve the present mental strain of learning through English, the students' memory should be burdened with a double set of technical terms, the vernacular equivalents being often factitious and grotesque. The strangeness and complexity of this new terminology can be imagined from the fact that in spite of my intimate knowledge of Persian and Urdu and life-long familiarity with the subject which I have taught for years, I found it difficult to follow a lecture on Physics given to an undergraduate class. Even admitting that by constant use the newly-coined terms will lose much of their artificiality and grotesqueness, the advantage of inventing a new nomenclature may still be questioned. On the contrary, the conclusion is almost irresistible that it adds to the mental strain which it is the chief object of education in vernacular to lessen.

Having commented somewhat adversely upon one aspect of the work in the University, it is but fair to mention that it was a real treat to listen to some other lectures

delivered in Urdu. A lecture on European History was delivered by a graduate of an English University with such spontaneity and freshness that the process of assimilation in the minds of the students must have been at once simple and pleasant, thus securing the real aim of the novel experiment. And the same is true of a lecture on the history of the Persian language, which although scholarly in its philological details, was yet intensely interesting even to those who had made no special study of the subject, and this was given by a graduate of a European University. A close observation and scrutiny of the work done brought home to my mind more forcibly than ever the fact that for a long time to come yet, an intimate acquaintance with English was absolutely essential for the teacher, if not for the student. The authorities of the Osmania University have shown their keen appreciation of this fact by insisting upon a knowledge of English in all courses of a standard which is about the same as that of the Madras University. They have thus provided the necessary salve to the pain which a large number of educated Indians naturally feel at the thought of the divorce from the inspiration of English literature involved in the adoption of a system of University education in the vernacular. Whether it will be possible to maintain such a high standard of compulsory English under the pressure of the demand made by other branches of study upon the time and energy of the student remains to be seen. Even in the case of some of the Indian Universities in which the medium of instruction is English, it has been found necessary to eliminate a knowledge of English Literature from certain courses of study, insisting only upon a working knowledge of the English language. But in a new experiment it is wise to proceed slowly and to respect the sentiments of the class of Indians who, having drunk at the fountain of English Literature, feel the privation of the younger generation in not having the same opportunity of drawing their inspiration from the same source.

The formidable difficulty of the multiplicity of the vernaculars has been got over in the Osmania University by adopting Urdu as the medium of instruction to the exclusion of other vernaculars like Hindi, Mahratti, Guzerati, Tamil, Telugu and Malayalam, all of which are spoken to a greater or less extent in that part of the country. In justification of the course adopted it has to be remembered



that Urdu is undoubtedly the *nexus* uniting people speaking different vernaculars as their mother tongue, and is understood by almost everyone in Hyderabad. At the same time, there is no gainsaying the fact that one of the most formidable difficulties in the way of vernacular being the medium of instruction lies in the fact that each Presidency indulging in a variety of vernaculars the selection of one shuts the gates of the University against those whose vernacular is different. And yet a particular medium must be adopted to prevent duplication or triplication of the identical lectures. The selection of Urdu by the Osmania University is due to this reason and not to any spirit of exclusiveness. Indeed this Mussalman State is so liberal in its attitude towards its Hindu subjects that in the Faculty of Theology, which is one of the Faculties constituting the University, it is contemplated to provide instruction in Hindu Theology also. And in order to safeguard the interests of those for whom it is not easy to follow lectures in Urdu, it is continuing to maintain the Nizam's College where instruction is given in English.

The reference to this College reminds one of the magnificent and up-to-date laboratory which has been built in connection with the College. In comparison with the sumptuous accommodation provided in this College, the local habitation of the Osmania University is meagre and miserable. But it must be remembered that the hired build-

ings in which the University is at present housed are in the nature of a makeshift and quite temporary in their character. It is proposed to acquire a site of nearly three square miles in Adikamet, one of the most charming spots conceivable for the location of a University. It commands a delightful view from its heights, is removed from the din and dust of town life, and yet is not too far from the town to be difficult of access. The proposal is to erect buildings which will cost several crores of rupees—a project which took my breath away, accustomed as I am to the difficulties and protests about finding even a few lakhs for a similar purpose. But then, Indian States have still got old world ideas of doing a thing handsomely regardless of cost. H. E. H. the Nizam has constructed not far from his capital an artificial lake called, after his name, Osman Sagar which in its beauty and attractiveness is a source of joy to people in the neighbourhood although the main object was to prevent floods in the river and to supply the town with a constant supply of water. It is to be hoped that when the pile of buildings which are to house the Osmania University materialises itself, it will at once provide a home for a system of education which, if successful, is destined to form the model on which future Indian Universities will be moulded and be, at the same time, a source of lofty inspiration and aesthetic culture to future generations.

GYANENDRANATH CHAKRAVARTI.

## LETTERS FROM ABROAD

BY RABINDRANATH TAGORE.

New York.

December 21, 1920.

All about me is a desert of crowds, monotony of multitude, Man is drowned in his own deluge of desultoriness. It is an unceasing struggle in me to have to pass through this, specially when I carry in myself such a heavy load of helplessness. Every moment I am made conscious of it, and I am tired. When we have the banner of an idea to carry against obstacles of

indifference, the burden of our personal self should be extremely light. But I am so awkwardly cumbersome with my ineptitude. I remember when I was young a blind old beggar used to come to our door every morning led by a boy. It was a tragic sight. The blindness of the old man robbed the boy of his freedom. The boy looked so wistful and eager for release. Our incapacity is a fetter with which we tie others to our limitations. Conscious-



ness of this every day adds to my feeling of weariness. But this depression of spirit is likely to do me a service. It has led me to the brink of a discovery that a great measure of one's impotence is *maya*. Latterly I have constantly been giving myself a shaking, trying to rouse myself from this stupor of self-delusion. During the greater part of my life my mind has been made accustomed to travel the inner path of dreams, till it has lost all confidence in its power to thread its way through the zigzags of the outer world. In fact, its attention has never been trained to accept the miscellaneous responsibilities of the clamorous surface life of society. Therefore the West is not my world. And yet I have received the gift of love from the West, and my heart acknowledges its claims to my service and I must unreservedly offer myself to her before I die. I do not belong to the present age, the age of conflicting politics. Nevertheless I cannot repudiate the age which has given me birth. I suffer and struggle, I crave for freedom and yet am held back. I must share the life of the present day world, though I do not believe in its cry. I sit at its table and while it fills its cup with wine to slake its unnatural thirst, I try to listen, through the noisy carousal, to the murmur of the stream carrying its limpid waters to the sea.

New York.

December 22, 1920.

Today is the seventh of Paush. I wish it were allowed to me to stand among you in the *mandir* and mingle my voice with yours in uttering our prayer. It is real starvation for my heart to be deprived of this great privilege. To-day I realise it more than ever before, that nothing can be truer for me than to be with my dear children and friends, this beautiful sunny morning of December, and bow my head to our Father and dedicate my service to Him. By that dedication our works become great, and not by extension of external resources. Oh, how simple is truth and how full of light and happiness? Not to be distracted by the curiosity of crowds, only to be rewarded by the

approval of Him, who knows our heart, is the fulfilment of our endeavour. I only hope that what I am doing here is in response to the call of our *shantam*, that my lonely celebration of seventh Paush in this Hotel room finds its harmony with your festival. Let our faith in the real be not overcome by the lure of the unreal. Let come to us what is good and not what we desire. Let us bow our head to the Good, to the supreme Good.

I have often felt the desire that you were with me in my adventure. And yet I am deeply thankful that you could remain in the Ashram while I was away. For you understand me with the understanding of love, and, therefore, through you I seem to dwell in Shantiniketan. I know that I am in your mind today and you know that my heart is with you. Is it not a great good fortune that there is a spot in this world, where all that is best in us can meet in truth and love? Can anything be greater than that? Please give my blessings to all my boys and girls, and my greetings of love to my friends.

New York.

December 25, 1920.

To-day is the Christmas day. We are about forty-five guests gathered in this inn from different parts of United States. It is a beautiful house, nestling in the heart of a wooded hill, with an invitation floating in the air of a brook broadening into a lake in the valley. It is a glorious morning, full of peace and sunlight, of the silence of the leafless forest untouched by bird songs or humming of bees. But where is the spirit of Christmas in human hearts? The men and women are feeding themselves with extra dishes and laughing extra loud. But there is not the least touch of the eternal in the heart of their merriment, the luminous serenity of joy, the depth of devotion. How immensely different from religious festivals of our country. These Western people have made their money, but killed their poetry of life. There life is like a river, that has heaped upon its bed gravels and sands and choked up the perennial current of water that flows from an eternal source on the snowy



height of the ancient hill. I have learnt since I came here to prize more than ever the infinite worth of frugal life and simple faith. These people madly believe in their wealth, which can only multiply itself and attain nothing. How to convince them of the utter vanity of their pursuits! They do not have the time to realise that they are not happy. They furiously try to smother their leisure with rubbish of dissipation lest they discover that they are the unhappiest of mortals. They are like drunkards who are afraid of their lucid intervals,—whose drinking produces the misery which only farther drinking can drown. They deceive their soul with counterfeits, and then, in order to hide that fact from themselves, they artificially keep up the prize of those false coins, by an unceasing series of self deceptions. My heart feels like a wild duck from the Himalayan lake lost in the endless desert of Shahara where sands glitter with a fatal brilliance, but the soul withers for want of the life-giving spring of water. This my visit to America has done me one great service; it has produced in my mind an intense feeling of contempt for money.

How do you propose to spend your summer vacation? Come to join us in Europe. My visit here will end by the end of March, and we are eagerly looking forward to the delightful time we are to spend in France, Norway, Sweden, Switzerland, and if possible, in Spain and Italy. It will be delightful for me to share my enjoyment with you and then go back together to Shantiniketan.

New York.

January 1st, 1921.

Today is New Year's Day. But I do not feel it in the air; it brings no message to me. New Year comes to these countries with possibilities of new inventions, new political adjustments, and economic revolutions. But the New Year which we know in Shantiniketan comes to our soul bringing to it the expectation of its own blossoming, some inner miracle of renovation. Last night the whole town went mad with a hysterous fury of merriments and this morning it

is too tired to open its heart to the beautiful sunlight of the New Year's Day. All the while my heart is aching to think that our first day of Baishakh will bring its blessings for me in the early morning light of Shantiniketan and find my seat vacant. How precious with truth and peace those days are made, we know when our hearts are wandering in a wilderness of things thirsting for a drop of *Amrita*, the draught of everlasting life. In the geological history of the Earth we had ages of Titanic storms circulating round this globe. But now in the human period of this planet it is the dust storm of buildings and business, that is sweeping over the face of the earth. In those remote ages of turbulent hot vapour, the earth remained shrouded in a suffocating gloom, ignorant of its kinship with the starry world. But that pall of blindness has been lifted and the light has brought to the world of life its message of the Eternal. The tornado of the present day towns will also pass off, the Dervish dance of dust will be quieted and the human mind will find its communication with the infinite unhindered. We do not even have time to realise with what longing the human spirit is waiting to find itself in that unobstructed realm of light. And the light will come to her and reveal the endless beauty of truth.

Occasionally I read in the newspapers the reports of the non-co-operative movement in India. It seems to me that its current is getting muddled with a great amount of unreason. The forces that mould our history are irrational, but our leaders who guide those forces must have sanity and far-sightedness. To be in league with the spirit of destruction is dangerous for its methods are easy, its results are quick and stupendous in wholesale negations. But it obstructs our roads with the ruins it causes, raising the barriers of rubbish heaps between us and our vision of the beyond.

New York.

January 4, 1921.

When I finish reading your letters from Shantiniketan I wake up from my lyric



dream to find myself in the bottom of a prodigious pile of newspaper prose. My surroundings seem to me like the inside of a whale that has swallowed me. The idea of freedom, which the people in this country have, is the imaginary freedom of a fly shut up in a glass casket whose walls are invisible. They are surrounded by an impregnable circle of unreality, to which they cling and believe that they are in solid possession of their sky. But I can assure you that you have the right to laugh at these buzzing creatures from your Shantiniketan, at their absurd pride of having made their sky thickly substantial, which deludes them with a freedom which is of the eye while immuring them in a confinement which is of the spirit. I know how hard this confinement is, because I myself am in its grip. In a sense I am free; I can obtain this moment my passage to India; but the chain with which my ambition fetters me is stronger than anything made with iron. My freedom is unreal, so long as I cherish slavery in my soul. This is a truism, like our idea of death; but opportunity comes when we discover it in our life, and then it discloses to us its evernewness of truth. I seem to pass through a real training for becoming a *sanyasi* when I am in this country. Buddha was born to a royal house which gave him the fitness to attain the true majesty of beggardom. I wrote a poem when I was in India, "I shall never be an Ascetic." But when I am here, inspiration comes to me, with a rush of lyrical fervour, to write a hymn to Shiva, the Lord of Ascetics, who uses the four quarters of the sky for his dress.

This latter fact appeals to me just now more than anything else, when my mind and body are rebelling day and night against the bondage of tailoring dispensation. It may sound to you like a paradox when I say, that, what oppresses me most in this country is the utter lack of freedom with which the atmosphere is charged. But it is true. I long to draw in breath of life, but my nostrils get stopped with sand and soot, and then I am choked into acknowledging the truth, that it is not the substance which is most important for us, but the bareness of it. Leisure and space are the most precious gifts for us; for we are creators. Our real freedom is in the world of our own creation, where our mind can work unhindered and our soul finds its throne from which to survey its own dominion. When we are in India we dream only of the advantages that money can confer upon us; but when we are in this country we are warned against the danger which there is in money. It has become patent to me, that money can more easily mar than make. It requires a great power of renunciation to make it living and fluid, to give our works freedom from its constant gravitational pull downwards. The luminously clear vision of Shantiniketan owes its transparency to the holy spirit of poverty which reigns there. Money may remove many of the wants it suffers from, but also may remove its shrine of the Shantam, Shivam, Advaitam, transforming it into an office presided over by an efficient accountant. And then, where may the born vagabonds like myself and yourself find their joy?

## EAST AFRICA

I PROPOSE in this paper to give a simple narrative of some of the experiences which I met with on my recent journey to East Africa, especially with regard to the Winston Churchill document. In a subsequent article, I hope to be able to draw some reflections

from the data I have gathered with reference to Indian immigration in the British Colonies.

One of the most interesting facts, which immediately struck my attention, was the comparative absence of passengers on the voyage out from Bombay. This differed



from my earlier experience two years ago when the vessel was crowded. While the shipping accommodation was ample and the rates of the passage cheap and the season of the year favourable (the monsoon was just over) there were only 52 passengers, all told, for the whole of East Africa, and more than half of these were first and second class, including Europeans. I saw at once that scarcely any artisans or traders were travelling out to Kenya and Uganda. I found out on enquiry, that this dearth of passengers outward bound had been continuous throughout the present year, 1921. On the other hand, (to anticipate matters, for convenience) when I came to return to India nearly two months later, I found that the steamer was overcrowded with deck passengers and it was a very pitiable sight to see the large numbers left behind at Mombasa, who had come down to the coast expecting to get taken on board, but who had been refused at the last moment. The present trend back to India is obviously very great indeed. It has affected not only the traders from Kutch and Kathiawar and Surat and Bombay, but also the Punjabi artisans.

The reason for this exodus has been the great trade depression, which has brought into the bankruptcy court very many European estates and not a few Indian firms. The financial crisis is not yet over. Perhaps the greatest cause of the trade depression has been the tampering with the currency and the establishment of a British coinage system of pounds, shillings and pence instead of the Indian rupee system. This has been one of the methods of turning Kenya into a "white man's country". It has thrown out of gear business arrangements of the most complicated character at a time when trade was in a precarious condition and Europeans themselves are now cursing the evil day when the currency was altered. A very heavy financial price has been paid for this attempt at Europeanisation.

Before I had gone out, I had read in the East African papers violent rhetorical outburst on the subject of the 'swarms' of Asiatics, who were invading Africa and doing harm to the natives of the country by their presence in such large numbers. These facts which came under my own observation on board the steamer, were an eloquent commentary on this so-called Asiatic invasion.

The moment of my arrival in Africa was

opportune. The Governor, Sir Edward Northey, had been summoned back to England in haste after the Imperial Conference and had returned to Kenya at the beginning of October with a very important secret document on the Indian Question in his possession. The terms of this document have now been publicly disclosed and therefore they may be openly referred to. But at the time of my arrival in Mombasa, these same terms were marked 'strictly confidential'. Only a few of the Indian leaders, along with a corresponding number of leading Europeans, were permitted to see them. The Governor had called both parties in turn and had impressed upon them the vital importance of secrecy. Leave was obtained by the Indian leaders to consult with me about this secret document; we immediately sat down to conference together and discussed every point carefully and fully.

I should make it quite clear, that at these conferences my position was only that of a learner and a listener and an assessor. I had no voting power and did my utmost to prevent too great a reliance being placed on my opinion. I am glad to say, that, though we came to a general agreement, yet at the same time it was I who was drawn at last to the point of view of the Indian leaders on the spot, rather than vice versa. From this fact alone it may be easily understood, that there was no interference on my part with independent Indian opinion.

When I had seen the terms offered, it was obvious at once to me that they were unacceptable. I have never wavered since in that opinion. They are a specious political stratagem, not a genuine offer of racial equality. What is most surprising to me is that anyone should have thought that the Indian people would be taken in by such an obvious camouflage. The following are the most important terms offered by Mr. Winston Churchill. I am quoting his own words with only very slight abbreviation:—

I. *General basis of policy*.—"Equal rights for civilised men."

II. *Constitution* (Legislative Council). A common electoral roll for Europeans and Indians. Qualifications for admission to the roll to be:—

(a) Property: £1000 capital, or £150 per annum income.  
(b) Reasonable knowledge of written and spoken English.



[ It is intended to admit to the franchise 1000 to 1500 Indians out of the present total Indian population of about 22,000 : of India itself, where the numbers enfranchised are understood to be about 1 in 50 ]

(c) The constituencies to be revised.

(d) Reservation of seats as between Europeans and Indians.

### III. *Constitution* (Executive Council).

The Governor to select and nominate one unofficial member of the Executive Council forthwith.

IV. *Immigration*. Regulations for Indians to be made the same as for Europeans. In addition to the existing money deposit for Europeans (£37.10.0) which may be increased (say) to £50, an education test, similar to that required for admission to the electoral roll, to be applied : also effective provision against fraud.

V. *Segregation*. No Commercial segregation and no residential segregation for persons on the common electoral roll, i.e., better class Indians can live where they like, but the lower class would be excluded from the European quarter.

VI. *Highlands*. These to be reserved for Europeans as it is on the understanding that this was the definite policy of His Majesty's Government that Europeans have settled in Kenya and taken up lands in the Highlands. The policy to be quite definite,—i.e., neither grants of land to Indians to be made nor transfers permitted.

An area of land suitable for Indian settlement to be set aside for Indian ownership with exactly the same restriction against European ownership.

VII. *Municipalities*. A system of wards : details not ready for consideration.

The heading of this document of Mr. Winston Churchill, "Equal Rights for Civilised Men," is obviously taken from Cecil Rhodes. It is the basis of what has been called 'The Cape Franchise', because, from the year 1875, this principle has ruled the elections in the Cape Province of South Africa. But when we come to examine the election test in the Cape Province and to compare it with Mr. Winston Churchill's, the difference is at once obvious. The Cape test is as follows :—

Property, £75 or £50 annual income. Education, to write legibly one's name, address and occupation in English at the time of registration. The Kenya figures are outrageously high.

But an even more obvious inequality comes in the Immigration test, which Mr. Winston Churchill proposes. First of all, there is no justice at all in compelling every Indian to pass a full reading and writing test in *English*. Secondly, while Indian artisans are urgently required in the country, everything is done by the English themselves to prevent English workingmen from coming out to Kenya. Yet it is proposed by means of the very high immigration security (including an English education test) to keep out entirely the Indian artisan whose presence is needed for the development of the country. What it all amounts to is this. The Englishman for his own purposes may set up any absurd standard of exclusion for his own fellow Englishman, and the Indian, for purely political reasons, must immediately follow suit. If £50 is not high enough to exclude the Indians, then the Englishman's security may be raised to £100, and, so on, until the Indian is eliminated and Kenya becomes an aristocracy of a few wealthy persons belonging to the 'white race', ruling over millions of the black race, with the practical elimination of the Indian altogether.

The snobbery of the 'Segregation' test, by which the Indian community is divided into 'better class' and 'lower class' scarcely needs pointing out, it is so gross.

Lastly, when we come to the Highlands, we are told by Mr. Winston Churchill, that the past injustice to Indians must be perpetuated, and that even when a European desires to sell his own land or property to an Indian, in the Highlands, (as very many actually do wish) he must be prevented by Law. The European may sell to an Italian, or a Greek, but not to an Indian. We are further told, that this part of the programme for the future is quite definite and cannot be altered !

This, then, is a British Cabinet Minister's interpretation of his own signature to the Imperial Conference Resolution in London, of July, 1921. That resolution was drafted by a Special Committee of the Imperial Conference, of which Mr. Winston Churchill himself was the Chairman. It promised equal citizenship. It was passed, with East Africa in view. The question itself was raised as to whether East Africa should come definitely under the terms of the Resolution, and it was decided that it should only. South Africa was



exempted, not East Africa. The British Government were represented at this Imperial Conference by Mr. Lloyd George, Prime Minister, Mr. Austen Chamberlain, Mr. Balfour, Lord Curzon, and Mr. Winston Churchill. There could not possibly be a clearer decision of the British Government; and yet, within three months, this is the way that Mr. Winston Churchill proposes to fulfil the decision which was then arrived at!

The underlying cause of all that has been so hastily arranged since,—the summoning of Sir Edward Northey, the delivery of a secret document, the utter climb down on the part of the Colonial Office,—is quite simple. There was a panic. The European settlers threatened armed resistance. They had the power of carrying out the threat. Troops would have to be sent out from England to put down the armed rebellion. They would have refused to go. The memory of what happen-

ed in Ulster in 1914, when Ulster threatened an armed rebellion and the British Troops refused to move, was still fresh in the memory of Mr. Winston Churchill and Mr. Lloyd George. They decided that Indian Troops, which were near at hand, could not be used against the 'white race'. They were determined not to run the risk of having a new 'Fiume'. So they threw India to the wolves and thus endeavoured to make their own escape. When they had settled on the policy of 'scuttle', the only thing left was to do all that had to be done with some pretence of decency and fairness, and with not too flagrant a breach of the terms of the Imperial Resolution so recently passed and signed by their own names. Hence we have this present outrageous secret document, whose terms have now been disclosed.

C. F. ANDREWS.

*Shantiniketan.*

## THE PROBLEM OF CHILD LABOR

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THE minute division of labor and the mechanical and simple methods of performing an operation have made both possible and profitable the utilization of child-labor in the modern productive system. The child always used to help his parents either on the farm or in the work-shop. As his father went into the factory, the child naturally followed him.

The presence of the child in the factory has given rise to several serious problems. The intensive and continuous work in the factory is rather injurious to the development of his body and mind. The atmosphere is often unwholesome and may even contain germs of contagious diseases. The work is exacted by a superior who is in no way interested in his future. He often lives away from his parents and works in vicious company. He himself often spends a part or the whole of his earnings in a city which is full of tempta-

tion. Factory work is, therefore, liable to affect the normal growth of both the body and the mind of the child.

The greatest assets of society are the resources of human faculties, on the conservation of which, depend both its progress and prosperity. The child is the future member of society and the highest welfare and the greatest wealth can, therefore, be assured only by the fullest development of the body and the mind of the child. As the child comes into society in a helpless condition and without any responsibility on its part, what is the duty of society toward the child becomes the claim of the child upon society. It is the right of every child, when grown up, to possess a sound body for the enjoyment of health, to be industrially efficient for earning a decent living, and to have sufficient knowledge for the exercise of political rights, for the performance of



## THE PROBLEM OF CHILD LABOR

social duties and for the enjoyment of cultural privileges. There are, therefore, several fundamental claims of the child upon society.

First, the child is entitled to a physically and mentally sound parenthood, or, in other words, to being well-born. This phase of the duty has just dawned upon social consciousness.

Second, the child has claims upon proper and adequate nourishment. This phase of the duty has so far been discharged by parents who are immediately responsible for bringing the child into the world. But it often happens that the parents, through no fault of their own, are unable to properly perform even this primary duty towards the child and a new consciousness of the duty is awakening in all advanced countries.

Third, the child has the right to vocational training. Formerly, it was a family affair, the son following the occupation of the father. But with the growth of complexity in the modern industrial organization, the need for industrial training has been fully realized.

Fourth, the child is also entitled to the acquisition of general knowledge and culture. Almost all the countries of the world have acknowledged this primary claim of the child upon the State, and have provided at least elementary education.

Last, there is also a negative aspect of the duty. As childhood is the best period for the growth of body and mind, and as any interference with this growth may cause irreparable loss to the child, and hence to society, it becomes imperative upon every government to look after the welfare of the child and to regulate any condition, such as factory labor, which may be detrimental to social interest.

It is in this last aspect of the duty that the child labor law has been enacted by the State. This principle, of course, assumes that the child gets all the necessities for its physical and mental development. Unfortunately, the Indian child is denied most of the essential requirements of life. Millions of children are born in India without the provision of sufficient

food for the growth of their body, and of educational facilities, for the development of their mind. While for the former the parents are to blame, for the latter it is the government which is responsible. Yet, after a hundred and sixty years of rule, the British Government in India has denied the Indian child his most fundamental claim upon the State. Under such circumstances the low minimum of age limit for employment is the lesser evil. By joining a factory the child can, at least, get some nourishment for his body, and also some kind of training for his mind.

That the age limit for the employment of children in Indian factories is too low cannot be denied for a moment. These age limits must be raised, but at the same time proper provision must be made for the education and training. The most urgent duty of the Government is to introduce free and compulsory education. The period of such education should be continued to the age of fourteen and at the same time the minimum age limit for employment may be raised to this maximum age limit for education. The minimum age limit of fourteen should have a corresponding maximum age limit of sixteen. Until the arrangement can be made for education up to the age of fourteen, twelve may be made the provisional age limit both for education and employment. The minimum age limit for employment and the maximum age limit for education should be raised together and sixteen years should be the objectives toward which these age limits should tend to move.

A high standard of education for boys and girls in India has become a necessity under the social and economic conditions. In the first place, Hindu civilization, being essentially spiritual in its nature, requires much higher training in order that the spirit of such a civilization may be imbued than a more material civilization. Besides, Mohammedan civilization has become part and parcel of Indian national life. It is absolutely necessary that all boys and girls in India should be educated in the essentials of both civilizations. Only in this way can it be expected that Hindus



and Mohammedans, when grown up, will learn to respect each other and live in peace and harmony. To these great civilizations has been added Western culture by the British, some knowledge of which is also essential to every citizen of Modern India. As this education in Western culture and the national civilizations must be supplemented by knowledge in the natural and social sciences, the period of education will necessarily be long.

In the second place, higher education is also an economic necessity for India. Both national traditions and physical characteristics of the people requires the development of industries of high workmanship, especially for foreign markets. The limitation of natural resources in comparison with her population makes it inevitable for India to achieve a very high degree of industrial efficiency and sell more labor per unit of natural resources. In addition to the general education there must, therefore, be provision for industrial and vocational training. The minimum age of employment should be high, so that boys and girls in India can have ample opportunity for cultural and industrial education.

The principle of conservation of their physical and intellectual resources should also be applied to the determination of the length of working time for which boys and girls should be employed in factories. There is nothing wrong in the employment of children in industrial pursuits. Industrial pursuits, in fact, help in the development of the child's character for future life. It all depends upon the age of employment and upon the nature and hours of work. But children are instinctively fond of play and the development of their body and mind should follow the same course. Any work which is intensive and monotonous is distasteful to them. Long hours in factories are, therefore, not congenial to their physical and mental growth.

Here, again, no abstract principle can solve the present problem. Indian children, under the present industrial conditions, need nourishment and training and the best way for them to get both is to work

in factories. Their work cannot be profitably utilized unless they are employed for half the time of the usual hours of work for adults, as only in that case can they fit into the working system of a factory. Under the social and economic conditions of India, six hours of work, as provided for by the Factory Act of 1911, cannot be said to be too much, if we take into consideration the fact that unlike British children, they do not have to attend school after work. But it is a great loss, even from the purely economic point of view, to make children work six hours a day in an industrial plant when they ought to spend part of their time in an industrial school and become more efficient producers. With the reduction of working hours to ten for adults, the working hours for children should be reduced to five.

The working hours of children should be reduced also for the reason of facilitating part-time education. It will be some time before India can abolish child labor and provide adequate compulsory education to the age of sixteen or even of fourteen. Industrial education should have to be imparted while children are working in factories. The hours of half-timers should, therefore, be short.

There are thus several problems of child labor requiring solution. First, the immediate introduction of compulsory education up to the age of twelve and the raising of the minimum and maximum age limits to twelve and sixteen. Second, the gradual raising of the compulsory education up to the age of fourteen and eventually to sixteen and at the same time the raising of the minimum age limit for employment to the maximum age limit for education. Third, reduction in the working hours from six to five. Fourth, compulsory industrial education of half-time workers. The other provisions of the law are adequate. The weakest point, hitherto, was the lack of provision for efficient administration. This defect has, however, been remedied by the Factory Act of 1911.



## KRISHNA-BAT

**T**HERE is a peculiar kind of Bat (ॐ, Ficus) which goes by the name of Krishna-Bat. Mr. C. de Candolle, who has done much research in connection with it, has given it the Latin name of *Ficus Krishnae*. The history of this Ficus is shrouded in mystery. Its place of origin and the source from which it derives its name and such other particulars have not been definitely ascertained as yet. It is a matter of regret that such particulars are not available in *Sabda-Kalpadruma*, *Visvakosha* or any other dictionary. A popular and concise account of this Ficus is therefore given below in the hope that it will prove interesting to the readers.

The chief peculiarity of this Krishna-Bat lies in its leaves. Whereas the leaves of ordinary Bat (*Ficus Bengalensis*) is flat, its leaves are rather cup-shaped. These cups too are a bit peculiar. Many among the readers have perhaps noticed that the leaves of some of the "Bahar-patas" or "Pata-Bahars" (*Codiaeum Variegatum*—ordinarily called "Croton") and of a few other plants are transformed into miniature cups. In all these plants the cups have the smooth upper surface of the leaves inside the cups, but in *Ficus Krishnae*, the reverse condition prevails, i.e., its cups have rather the rough outer surface of the leaves inside the cups. A reference to the accompanying figures will make the point clear. It is not known if the cups of any other plant has this peculiarity.

The question that naturally arises is—why is it called Krishna-Bat? This is called so not because any part of this plant is of black colour, i.e., Krishna. When this plant first came to the notice of the botanists a legend that gained currency was to the effect that by the grace of Rama, who did many wonderful things, our ordinary Bat (*Ficus Bengalensis*) had become transformed into this *Ficus Krishnae*. But as hardly anybody

could pin his faith on the aforesaid legend, a second one eventually came to take its place. According to this latter legend the plant derives its name from its connection with Krishna in the remote past. When Krishna, for fear of his maternal uncle Kansa was passing his boyhood among the cow-herds and Gopis, the latter, taking compassion on him, used to bring butter for him in cups made of dried Bat leaves. Naturally most of the butter used to melt away and fall through the hole at the bottom of those cups. One day Krishna, it is said, was very annoyed at this and with a view to put a stop to such loss in future, wrought a miracle by instantly transforming the leaves of Bat (*Ficus Bengalensis*) into cups. But it is not known why either Rama or Krishna, whoever may be responsible for this transformation, preferred to have the rough outer (instead of the smooth inner) surface of the leaves inside the cups.

In fact, in comparison with other species of Ficus, this *Ficus Krishnae* is more closely allied to ordinary Bat (*Ficus Bengalensis*) than to any other species of Ficus. Owing to this alliance it was at one time suspected that *Ficus Krishnae* was perhaps nothing but a modified form of *Ficus Bengalensis*. But, as a result of closer examination of the different parts, it has now been accepted as an independent species.

Up to this time this Krishna-Bat has been reported only from some gardens in the neighbourhood of Calcutta and it is not known if it is found anywhere else except those places where cuttings have been sent from these gardens. Nearly 25 years ago when this peculiar plant first attracted the attention of the botanists they tried their best to ascertain the place of its origin, but their attempts have not been crowned with success as yet. The writer will feel himself highly obliged if



and Mohammedans, when grown up, will learn to respect each other and live in peace and harmony. To these great civilizations has been added Western culture by the British, some knowledge of which is also essential to every citizen of Modern India. As this education in Western culture and the national civilizations must be supplemented by knowledge in the natural and social sciences, the period of education will necessarily be long.

In the second place, higher education is also an economic necessity for India. Both national traditions and physical characteristics of the people requires the development of industries of high workmanship, especially for foreign markets. The limitation of natural resources in comparison with her population makes it inevitable for India to achieve a very high degree of industrial efficiency and sell more labor per unit of natural resources. In addition to the general education there must, therefore, be provision for industrial and vocational training. The minimum age of employment should be high, so that boys and girls in India can have ample opportunity for cultural and industrial education.

The principle of conservation of their physical and intellectual resources should also be applied to the determination of the length of working time for which boys and girls should be employed in factories. There is nothing wrong in the employment of children in industrial pursuits. Industrial pursuits, in fact, help in the development of the child's character for future life. It all depends upon the age of employment and upon the nature and hours of work. But children are instinctively fond of play and the development of their body and mind should follow the same course. Any work which is intensive and monotonous is distasteful to them. Long hours in factories are, therefore, not congenial to their physical and mental growth.

Here, again, no abstract principle can solve the present problem. Indian children, under the present industrial conditions, need nourishment and training and the best way for them to get both is to work

in factories. Their work cannot be profitably utilized unless they are employed for half the time of the usual hours of work for adults, as only in that case can they fit into the working system of a factory. Under the social and economic conditions of India, six hours of work, as provided for by the Factory Act of 1911, cannot be said to be too much, if we take into consideration the fact that unlike British children, they do not have to attend school after work. But it is a great loss, even from the purely economic point of view, to make children work six hours a day in an industrial plant when they ought to spend part of their time in an industrial school and become more efficient producers. With the reduction of working hours to ten for adults, the working hours for children should be reduced to five.

The working hours of children should be reduced also for the reason of facilitating part-time education. It will be some time before India can abolish child labor and provide adequate compulsory education to the age of sixteen or even of fourteen. Industrial education should have to be imparted while children are working in factories. The hours of half-timers should, therefore, be short.

There are thus several problems of child labor requiring solution. First, the immediate introduction of compulsory education up to the age of twelve and the raising of the minimum and maximum age limits to twelve and sixteen. Second, the gradual raising of the compulsory education up to the age of fourteen and eventually to sixteen and at the same time the raising of the minimum age limit for employment to the maximum age limit for education. Third, reduction in the working hours from six to five. Fourth, compulsory industrial education of half-time workers. The other provisions of the law are adequate. The weakest point, hitherto, was the lack of provision for efficient administration. This defect has, however, been remedied by the Factory Act of 1911.



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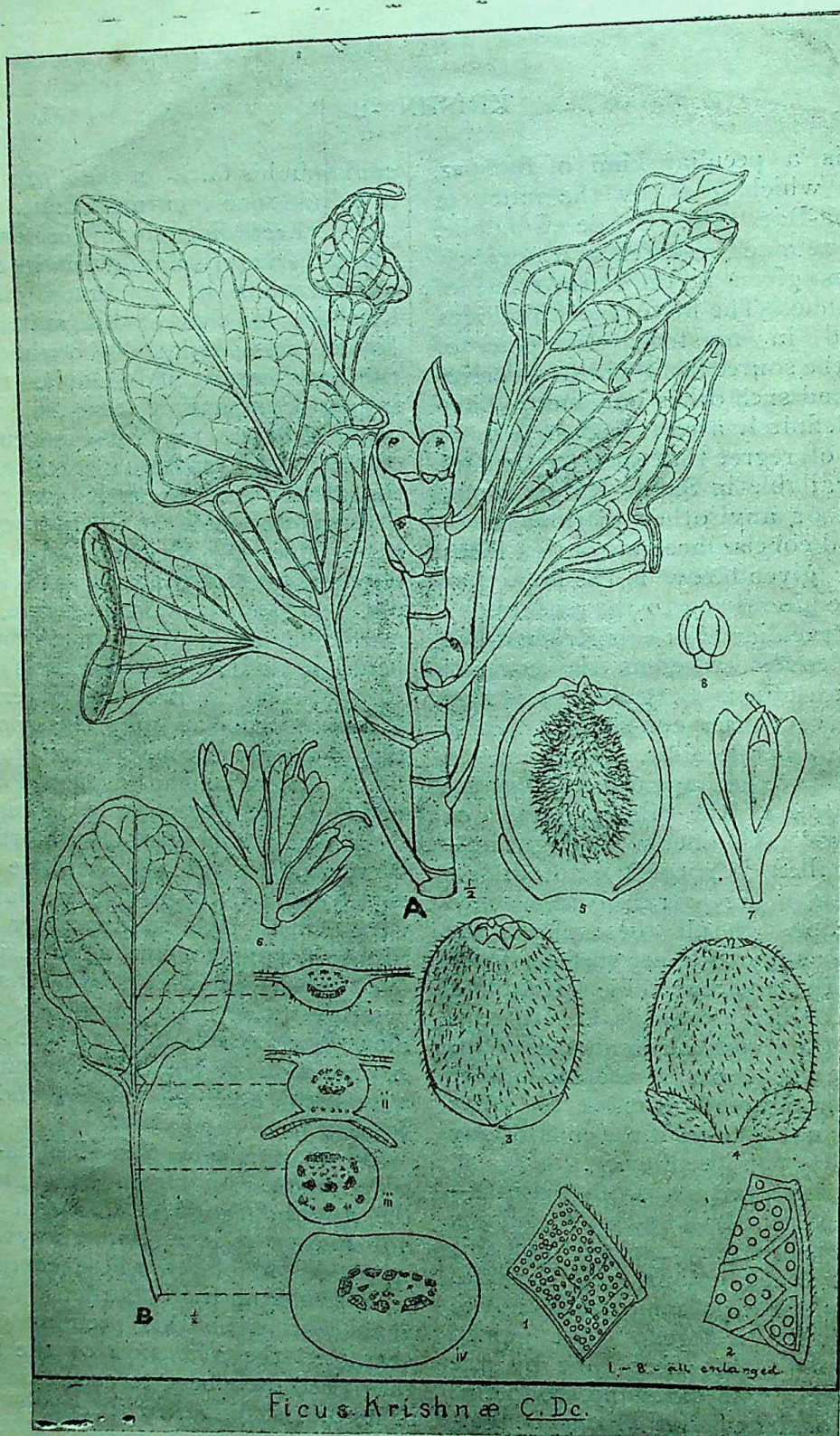
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any of the readers can furnish him, through the editor of the Modern Review, with any new information regarding this peculiar plant.

The writer has observed that the milky sap of Krishna-Bat (*Ficus Krishnae*), like that of other members of the genus *Ficus*, turns into an adhesive substance like bird-lime on drying.

It is left to the future researchers to decide if Rubber can be profitably extracted from this adhesive gum of Krishna-Bat, to which the attention of scientists have been drawn only recently.

Interested readers may consult—Archives de Sciences Physiques et Naturelles, Series IV, Vol. XII (1901), Bulletin de

*l'Herbier Boissier* (1902), page 760 and *Botanical Magazine* (1906) for further information.

Explanation of figures.—A—a fertile branch, B—a leaf and sections taken at different levels, 1—a portion of the under-surface of a leaf, 2—a portion of the upper-surface of a leaf, 3-4—a fruit or fig, 5—a fig cut in two, 6—a group of flowers, 7—a single flower and 8—a stamen containing pollen. A and B—half size. All the rest magnified. 6-8—highly magnified.

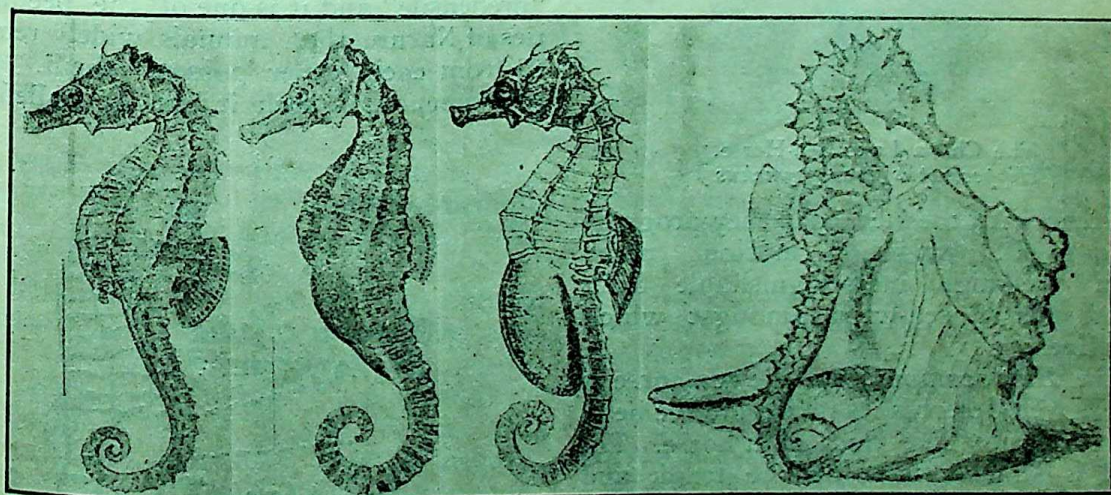
The writer is indebted to the proprietors and publishers of *Bulletin de l'Herbier Boissier* for fig. B, and of *Botanical Magazine* for the rest.

P. M. D.

## SEA-HORSES

THOSE who have visited the sea-coast resorts of India such as Puri, Waltair, Madras, and the like, have probably seen the curious little creatures known as "sea-horses", about which it is the object of this article to give a little information. They belong to the family *Syngnathidae*

of the order *Lophobranchii*, and are closely related to the "Pipe-Fishes" which belong to the same family and are no less curious and interesting than they. These quaint-looking objects are known in the popular language of naturalists as the *Tufted-gilled fishes* because their



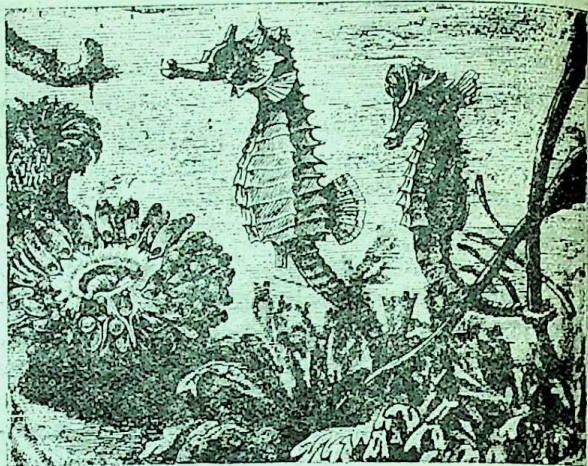
How the Sea-Horse Carries Its Young in a Kangaroo-Like Pouch.

1. A female Seahorse (*Hippocampus Hudsonius*). 2. Male (*Hippocampus atlanticus*) with normal pouch. 3. Male (*Hippocampus Hudsonius*) with dilated pouch. 4. Male discharging young from pouch (after Lockwood).

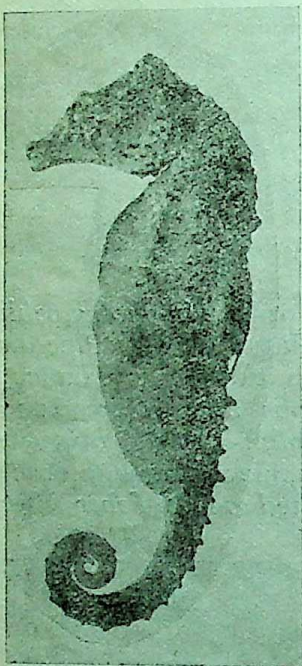


gills are not comb-shaped as in most other fishes, but are disposed in tufts about the bones which support them.

The pipe-fishes and the sea-horses rarely exceed a foot in length while most of them are about the size of a fair-sized sprat. They are never found in fresh water, and inhabit temperate and tropical seas wherever there is a sufficiency of vegetation to enable them to conceal themselves, as they are very defenceless creatures. They possess but feeble swimming powers and are never borne out far to sea. The pipe-fishes are long, thin and semi-cylindrical: and their peculiar form and colour,



Sea-Horses in their sea home.



The Chilka Lake Sea-Horse.  
(*Hippocampus Brachyrynchus*)

together with the fact that they progress by a gentle, wriggling motion make them well-nigh indistinguishable from the fronds of sea-weed amongst which they live.

The *Hippocampus*, as the sea-horse is called, well deserves its name, for the head is wonderfully like that of a horse. The head is sharply bent on the trunk and separated from it by a sort of neck, the eyes are bright and prominent, and the animal has the power of moving each independently like a chameleon. On each side of the head are tiny fins which vibrate

rapidly when the owner is on the move, but are erect and expressive and look remarkably like ears when he is still.

The sea-horse maintains a vertical position when swimming, which it does by serpentine moves of the back-fin, and the bending and uncoiling of its long tail—a method of locomotion quite unlike that of any other fish. The tail is also used for attaching itself to bits of seaweed, etc., and the animal thus remains, as it were, anchored, while it bends its body backwards and forwards in search of food. This type of tail is described as “prehensile” and it is one of the peculiarities of Nature that animals widely removed from each other possess them. This phenomenon, if such it can be called, is



Diagram of a Male Sea-Horse.



known to naturalists as "convergence". I do not know what animals form its food; but judging from the fact that the upper and lower jaws are connected nearly along their whole length, with only a small mouth at the end, something like that of an ant-eater, I should think it would be infusoria and very minute sea-insects and crustaceans.

The Hippocampi are perhaps not so well concealed when attached to vegetation as their cousins the Pipe-fishes, but as the body possesses a number of more or less filamentous processes, it is rendered comparatively inconspicuous. In the Fucus-like Sea-horse—an Australian species—these processes are excessively developed "forming long, frond-like blades." "These streaming in the water both by their shape and colouration render the resemblance to the vegetable growths in which the animal hides so perfect that detection is almost impossible. Thus they furnish one of the most remarkable examples of adaption to the environment amongst living animals."

The sea-horses are scaleless and their bony armour are probably of no little use in preventing them from getting hurt and bruised while wandering about their feed-

ing grounds, which must often be very rocky. In the male Hippocampus the ventral fins are modified into a sort of pouch in which the eggs are carried till it is time for them to hatch. The young ones also take refuge in this bag when in danger—rather reminding one of the Kangaroo. The majority of the pipe-fishes also possess a somewhat similar device. It is curious that it is the male which, as Thompson says, "carries the eggs about in his breast pocket."

In Day's volumes on fishes in the "Fauna of British India" series these species are described, of which the most familiar is *Hippocampus guthelatus*. It is generally about 6—8 inches in length, sometimes even a foot and is usually "greyish marbled with darker, and covered with light or dark spots; or brown with black spots or cross bands." A species different from those described by Day was described a few years ago by Dr. George Duncker from the Chilka Lake in the Ganjam district under the name *H. brachyrynchus*. I am indebted to the Zoological Survey of India for permission to reproduce here a photograph of it taken by their artist.

C. D.

## THAT'S CHINA !

**I**T was a dusty June afternoon. We were sipping tea at a restaurant not far from the famous Ch'ien Men (Front Gate), Peking.

"What do I think of the Chinese civilization?" asked the English missionary as he looked hard at me across the marble-topped table. "Not much."

"But," I put in quietly, "even you missionaries can't deny that the Chinese are a cultured people. They, in common with the people of India, made great contributions to the civilization of the world, at the time when your ancestors were but howling savages. Isn't that so?"

He grew red in the face instantly. He gnashed his teeth and clenched his fists. I saw that a storm was coming.

"Oh, I heard that the Chinese made a few little things in the past; but they surely are an inferior race of people," the missionary broke out with little pretence at ordinary courtesy toward the nation whose hospitality he was enjoying. "The Chinese are heathen!"

There you are! The heathen—the heathen. That was the moral and intellectual climax of this missionary argument. His mind—he of the "revealed" bible and dogmatic theology—fed upon stupid prejudice and blind intolerance, seemed



almost incapable of higher truths. He was a pathetic victim of dangerous zealotry, of religious hysteria. To reason with him was likely to be as fruitful as to reason with Ch'ien Men.

To one, however, who comes to China with openness of mind, the following facts may be of some interest :

1. China is the largest country with an area of 4,000,000 square miles in the largest continent of the world—Asia.

2. China with her 400,000,000 inhabitants has the greatest man-power.

3. China has the most authentic continuous history from the earliest time to the present.

4. China is one of the countries most noted for filial piety.

5. The Chinese are among the earliest inventors of the world, having invented,

among others, paper, printing, magnetic compass, gunpowder.

6. It was from China that the culture of silk was introduced into Europe in 550 A.D.

7. To China belongs the credit for one of the wonders of the world—The Great Wall, which is 1400 miles long.

8. China first issued paper money a thousand years before Christ.

9. China overthrew one of the oldest of monarchies and became a republic in the shortest possible time and with least bloodshed.

10. China is the nation which has to-day more students studying abroad than any other.

SUDHINDRA BOSE.

*Of the State University of Iowa.  
Peking, China.*

U. S. A.

## INDIAN ICONOGRAPHY

HINDU Iconography is a phase in the evolution of Hindu religion and art. Like every other religio-æsthetic phenomenon it had to be studied with a strict eye on the general development of Hindu history. The danger of neglecting the historical method of interpretation in this department is as great as that of the imposition of a narrow historical outlook. One enthusiastic writer<sup>1</sup> characterises Hindu art as "a most ancient shoreless sea of forms incomprehensibly interchanging and intermingling, but symbolizing the protean magic of that infinite unknown that shapes and re-shapes for ever all cosmic beings." While another sober historian,<sup>2</sup> opines with scientific coolness: "Indian art, on the whole, is the *slave of religious tradition* and it is this undeniable fact which gives plausibility to the thesis that *India is destitute of fine art.*"

The above extracts are quite sufficient to demonstrate not only the futility of the so-called mystic interpretation but also the precariousness of a narrow and premature generalisation. It is high time that we should avoid both and take to the only safe path of approach in our study of Hindu Art—the path of a broad survey of Hindu History, the complexity and comprehensiveness of which have never been brought out in a more telling manner than that of my revered professor Mon. Sylvain Levi: 'L'importance historique de l'Inde apparaît dès lors en

plein éclat: liée au groupe Aryen primitif par son parler et ses croyances, à l'Iran par une parenté linguistique et religieuse plus étroite encore, rattachée à la Perse par la conquête Achéménide, à l'Hellenisme par Alexandre et ses successeurs, à la Chine par la Bodudhisme au Tibet, à l'Indo-Chine à l'Insulinde par la civilisation qu'elle y a portée, l'Inde est le trait d'union entre les deux sections, en apparence isolées, du monde antique."<sup>3</sup>

### I. THE ARYAN PHASE.

At the very threshold of our investigation we are confronted with the problem of iconographic origins: When, how and by whom were the icons first ushered into existence? Turning to the earliest literary monuments of the Indo-European people—the Vedas, we find that not only there is no definite reference to images or icons of gods but the analyses of the word for god in the important Indo-European languages leads to no conception of a personal deity a conception which is the indispensable psychological basis of iconographic representation. Prof. Meillet probably the greatest living philologue of Europe, in one of his latest monographs "La Religion Indo-Européenne" remarks: "Il subsistait pourtant un grand fait, et on la linguistique est intéressée: L'archæologie préhistorique de l'Europe ne révèle guère d'idoles; et



partout on l'on a quelque témoignage sur les peuples de date indo-européenne on en état, de civilisation peu avancée, ces témoignages indiquent l'absence de dieux personnels. L'onomas-tique indo-européenne concorde avec ces constatations."

The Vedic gods preserve this family likeness. They are "divided into three groups of eleven, distributed in earth, air and heaven."<sup>5</sup> They are half-poetic half-mystic personifications of Nature. The Vedic religion is an apparently polytheistic religion with a deep theistic undertone sounding through the refrain of such sublime hymns: "Kasmai devaya havisha vidhema"<sup>6</sup>

What god should we worship with oblation?

Passing from the period of the Vedas to that of the Bráhmanas—we find that the possibility of integration of many gods into one (the development from henotheism to monotheism) became more and more remote.<sup>7</sup> While the later Vedic conception of the Purusa was decidedly tending towards anthropomorphic integration, it was apparently overpowered by the elaboration of the *doctrine of Sacrifice* (jaj'a). "Priests cared less to exalt the personal gods than to emphasise the dignity of *impersonal sacrifice*."<sup>8</sup> Ideal sacrifice, in its turn, came to be represented as a kind of Being: The harmony of the several parts of the sacrifice was considered to constitute its *rūpa*, form.<sup>9</sup> Thus the Bráhmanas, amidst innumerable ritualistic aberrations prepared the Indian mind to admit the First Cause—a kind of Impersonal God in the Aranyakas and the Upanishads which record the unique history of a ceaseless quest after a personal-impersonal Deity.<sup>10</sup> Crotrasya crotram, manaso mano, yadvácoha vácam sa u pránasyr pránah—sublime realisations of Hindu religious spirit but seldom subjects of Hindu iconographic experiments!

In the earlier strata of the Great Epics we find the ideals of *tapas* (asceticism) and *yoga* (mystic communion) dominating over the conception of sacrifice. Through these processes man aspired to be omniscient and omnipotent, nay more, to be equal or even superior to the Gods! The legacies of these new disciplines are the absolute self-reliance of the Yogi on the one hand and the abject superstition, magic and charlatanism on the other. But neither the conception of *tapasyá* nor that of *yoga* contained the dynamic of iconographic elaboration.

It is a fact of profound historical significance that when Mahávíra and Buddha inaugurated the era of renovation and emancipation, the religious factors that they had to confront with were *ritualism* and *asceticism*. While the former (ritualism) was systematically criticised by the Great Gotama, the latter (asceticism) was then strong enough to claim him temporarily for its subject. Buddha could not help trying the path of penance and mortification (*tapasyá*) before his attainment of the sambodhi (Enlightenment). But gods and god-speculations

did by no means occupy a prominent part in his thought. Had the *icons* of the gods formed an essential element of Brahmanic ritualism of his age, the Great Sákya Reformer would undoubtedly have combined iconolatry also in his relentless condemnation of the sacrificial ritualism. It is no less significant that the greatest royal champion of Buddhism Dharmásoka Piyadasi follows closely in this respect the footprint of the Master. In his inscriptions we find the condemnation of sacrifice, but gods or images of gods do not arrest his all-embracing attention. A monarch, who experimented on so many styles of art representation and who was the pioneer in the evolution of lithic art in India, did not feel prompted to carve a single image of the Master who passed away more than two centuries ago! This is undoubtedly a landmark in the history of Hindu Iconography.

Let us leave aside the problematic question of the chronology of the Vedas. Let us confine ourselves to epigraphical documents pure and simple. Even then, we find that, during the vast stretch of say twelve centuries intervening between the Bogaz Keui inscription (of Cappadocia where the Indo-Iranian gods are first mentioned) to the Asokan inscriptions—though Hindu god-conception passed through various stages of evolution—the necessity of *concretizing* and *visualizing* the concepts of the Deity was not felt strongly either by the great monarchs or by the cultured classes.<sup>11</sup> It is equally striking to note in this connection that the Iranian cousins of the Indian Aryans followed an almost parallel line of evolution up to this point: the same nature worship—of Dyává-prithivi (the Heavens and Earth) of Apan-napat (Fire and Water)—ultimately transformed by Zarathustra into the monotheistic creed of Ahura-mazda, while the sacrificial legacy came down to the present day in the form of fire and altar worship amongst modern Zoroastrians (e.g., the Parsees). The whole of this epoch in Indo-Iranian history may be called *aniconic*—a state of things which would be revolutionized in course of the next five centuries (200 B.C.—300 A.D.) and one of the most elaborate and esoteric phase of *iconism* would be evolved between the fall of the Mauryas and the rise of the Guptas.

## II. THE DRAVIDIAN PHASE.

Passing from the *aniconic* to the *iconic* phase of Indian art we must remember the fundamental fact that Indian history is not simply Aryan history. Its uniqueness consists not in the reduction of divers elements to a dull uniformity but in the co-ordination, assimilation and *synthesis of the multiplicity* of historic factors. The first and foremost of such non-Aryan factors was the *Dravidian element in Hindu culture and art*. Beginning of the study of Indology with Aryan documents



had naturally created an unconscious *Aryan bias*, and it is a pity that the only adequate corrective of such a bias—a thorough and scientific study of Dravidian art and institutions seems to be as yet a remote possibility.<sup>12</sup> However, the preliminary survey of the North Indian Dravidians by Mr. Crooke and that of the South Indian Dravidians by Mr. Frazer had established the unique value of a comparative study of Aryo-Dravidian institutions. Culture history is not the subject of a mere chronological narration but of subtle sociological interaction. Hence we cannot afford to confine our attention only to the records of a dead past; we must constantly try to correct our reading with reference to the living traditions and latest survivals. Examined from this standpoint, the Dravidians seem to have influenced Aryan life profoundly: through Shamanism and Animism, Totemism and Taboo, the Dravidians gradually developed a pantheon of their own: sun gods and moon gods, tree gods and serpent gods—a queer un-Aryan uncanny nature worship culminating in the mysterious cult of the Earth-mother—*Ellamma*—forerunner of the Shakti cult of later Hinduism. In fact, “the Dravidian Gods,” as says Mr. Frazer, “seems to have supplied much of the coarser elements of modern Hinduism.”<sup>13</sup> Researches of anthropologists are every day bringing to light a bewildering variety of village gods and local deities only partially assimilated by Hinduism. Moreover through totemism, magic, ancestor worship and hero-cult “the human form makes its appearance in religious art.”<sup>14</sup> Symbolism is a universal method of religious expression. So we should hesitate twice before settling down to the convenient and apparently convincing hypothesis of *foreign importation and indigenous imitation*, in explaining the evolution of Hindu iconography. A careful examination of the symbols and arms of various deities is sufficient to convince us that each one of these symbols has a long history behind it—a history as mute and mysterious as the evolution of the spiritual consciousness of man.

Risking a generalisation for the convenience of a rapid exposition I say that while the Aryan spirit was transcendental and speculative, the Dravidian spirit was elemental and artistic at the commencement of the *rap-prochement* between the two cultural series. The former contributes literature and philosophy, the latter develops mythology and art. Thus we see that the Dravidians, while almost completely Aryanised in other respects, have preserved beyond doubt, their individuality in art. While socially degraded to a certain extent the Dravidians had the monopoly of the arts and crafts of ancient India. Here they were the probable ~~teachers~~ of the Aryan conquerors. By their superiority in this branch of culture, the non-Aryan artists and craftsmen not only

secured a privileged remuneration but also a special protection from the state. The Arthashastra of Kautilya inflicts exemplary punishment for the killing or mutilation of artisans. What is more, these non-Aryan artists seemed to have commanded the respect of their Aryan masters who conceded, with characteristic tolerance, a *ritualistic glorification* of the non-aryan artists in the ceremony of the *Vratya-puja* of the Atharva Veda.

### III. THE ARYO-DRAVIDIAN COMPROMISE.

As the result of the fusion the Aryan and the Dravidian elements—the interpenetration of Philosophy and Art—the symbolic marriage of the Sky and the Earth element in the mentality of the two ancient races of India—there arose the grand *Hindu Art*—one of the grandest cultural synthesis in history. Irrepressible transcendentalism was fused into irresistible naturalism and gave birth to the *gorgeous symbolism*—the meeting ground of the *Seen* and the *Unseen*, the *actual* and the *ideal*. This symbolism,—in as much as it was the offspring of cooperation and compromise—acted as the *lingua franca* in the spiritual commerce between the Aryans and the Dravidians. That was and still remains the keynote of Hindu art. To understand it properly we should not only interpret their archaic records but penetrate their ecstatic dreams—not only read their concrete images but their abstract imageries as well. Hindu symbolism is a mystic hieroglyphic which still waits for its Champollion.

The Aryo-Dravidian art is a reality, not a mere hypothesis. All its earlier traces are lost because the medium and the material of art expression were perishable. If we judge this art by its later surviving specimens, e.g., of Mathura and Bodhgaya, of Barhut, Sanchi and Amaravati,<sup>15</sup> we cannot help admitting, in spite of ingenious theorizing of Sir John Marshall, that these are essentially indigenous products. Veteran critics of European art like Dr. Gairdner affirms that the Maurya art—the earliest extant documents of Indian art—is already “a mature art.”<sup>16</sup> This apparent anomaly is brilliantly explained by Mon. Foucher: “The school of Barhut and Sanchi is a *direct expression of Indian Genius*.....It is in the hereditary habits of the wood and ivory carvers of ancient India not forgetting its Goldsmiths, that we should seek their origin.” So the greatest authority on Buddhist art admits the *continuity of indigenous artistic tradition*. The possibility of a pre-Buddhist art is not only not absurd but is the only reasonable explanation of all later developments. The dictum of Dr. Grunwedel that the art of India owed its origin to Buddhism requires considerable modification.

The entire mass of the early Aryo-Dravidian art-treasures shows a remarkable advance in expressiveness and technique. By substituting stone for the perishable mediums Emperor



Asoka permanently secured the safe presentation of these relics of imperishable beauty and thereby earned the boundless gratitude of all students of art. But we must not forget that it is as difficult to create a *school of art* by an Imperial Edict as to impose a *technique of art* to which the people are totally foreign. Hence it would be as unsafe to assert that Indian art was created by Emperor Asoka as that Indian Iconography was created by the Greek settlers in India.<sup>17</sup> While the evidence of the earlier literature of India with regard to images of gods is decidedly negative, there are occasional references to images in the later literary documents, e.g., Ramayana and Pāṇini, Arthashastra and Manu Smṛiti. The controversy between Prof. Macdonnell of Oxford and Prof. Venkateswara of Kumbakonam with regard to the development of Hindu Iconography is highly interesting. It established the fact that "there is clear evidence of the use of images from the latest Vedic age onwards." That shows beyond doubt that the Aryan preference for literary representation of gods was slowly being modified by the Dravidian instinct for concretizing the divinities. Symbolic representation of deities was a natural compromise on the *higher aesthetic plane* and left its indelible mark on the masterpieces of early Buddhist art. But *popular fabrication* of images continued unchecked side by side. Thus innumerable village-gods and local deities were now elevated to the rank of the satellites of great Aryan Gods and again incorporated into the pantheon of early Buddhism as Nāgas and Yakṣas.<sup>18</sup> It is very significant that Mon. Foucher, in his latest work on Iconography, classifies all the images according to a sort of sociological stratification, thereby developing a veritable *caste system of images*.<sup>19</sup> The moment we step out of the confines of *Buddhist art* and try to interpret the general evolution of *Hindu art* proper, we feel that we must go one step further: we must find not only the sociological but the *anthropological and ethnological basis* of Hindu art to explain satisfactorily the variation of forms and the fusion of technique.

The Aryan concession to the Dravidian desire for concretising the deities led to a *veritable revolution* in Indian art history: I mean the transition from the *verbographic* (i.e., expression through words, dhyānas, etc.) to the *iconographic* representation of divinities in course of the ethnic and cultural fusion of the two peoples by the end of the Vedic age. Hence it is not surprising to read the conclusion of Prof. Macdonnell as to the "clear evidence of the use of images from the latest Vedic age onwards."<sup>20</sup> On the contrary it is really striking to note the *persistence* of the Aryan preference for *verbographic* rather than for *iconographic* representation and the consequent *paucity* of *concrete images* of the post-Vedic, the epic and

the early Buddhist pantheon. It is very significant that Patanjali commenting on Pāṇini (V. 3. 99-100) refers to exploitation of the popular instinct for image worship and actual *manufacture of Gods from Greed* like Siva, Skanda, etc. Here Patanjali is strongly corroborated by Kāṭilya.<sup>21</sup> The Arthashastra lays down with characteristic candour that one efficient method of replenishing the imperial treasury would be to plunder the popular gods and the properties of heretics! That seems to reflect the frankly critical attitude of at least one section of the Aryan people, with regard to image worship.

It is probable that in ancient India, image worship was regarded more as a concession to human weakness than as a satisfactory means of religio-aesthetic realisation. There seemed to have lurked in the depth of the Aryan mind, a scepticism about *image* being the efficient objective counterpart of the *vision*, the *Rūpa* (form) being the properly aesthetic equivalent of the *Dhyāna* (meditation). Hence there was throughout a hesitation to define the Infinite, to describe the indescribable in term of concrete form, line and colour. This semi-religious semi-aesthetic diffidence is faithfully conserved in the Divyavadāna story of the futile effort of contemporary artists to make an adequate representation of the Buddha.<sup>22</sup> "Tathagata pratimā patēchitrayatha" says King Prasenjit of Kosala. But the artist failed repeatedly to prepare an approximate copy of the ineffable figure of the Master!<sup>23</sup> The Barhut school of artists were more sane and more faithful to indigenous tradition. They represented the same King Pasendi (Prasenjit) on the bas reliefs of the Barhut stupa and figured the Master with the Wheel of Law (Dharmachakra) the symbol of the new message of which the King of Kosala was a devoted supporter. This uniformity of symbolical representation of the Master and his activities is already an established convention in the primitive lithic art of Buddhism. Wherever we turn—to Barhut or Sanchi—to Bodhgaya or Amaravati—we find the same symbols: the Bodhi tree for the Great Illumination at Bodhgaya; the Dharmachakra for the great Wheel of Law first turned at Saranāth and the Parinirvāna Stūpa for the great nirvāna of the Master in Kushinagar. These symbols of the earliest extant specimens of Buddhist art, are more than religious axioms or aesthetic formula. They summarise the aniconic tradition of Indian art for 2000 years.

#### IV. HELLENIC CONTRIBUTION.

It is exactly here that the Greek genius was brought to bear on the development of Hindu Iconography. No wonder that it required the *Greek passion for form* to counteract the *Hindu obsession of the formless*. The *aniconic inertia* of Aryan artists already modified by their Dravidian collaborators, was finally transformed by



the Hellenic settlers in North-western India. It is not so much a 'cataclysm', as Mon. Foucher would say, as the *completion* of a certain series of indigenous aesthetic evolution. To realise the exact nature of this 'Hellenic influence' we must take into account the antecedents of the Greek adventurers who came into contact with the Indians. These Gandharian Greeks differed as much from the Greeks of the age of Phidias and Praxiteles as the Bolognese and Genoese schools of the 17th century Italian decadence differed from the Renaissance schools of Sienne and Florence, Venice and Milan. There was not only a change in the historical atmosphere but a change in aesthetic psychology and technique.

Thus the Hellenic artists of Gandhar exerted an influence on Indian art, which was *Hellenic* in a very limited and special sense.<sup>24</sup> The post-Alexandrine Greek colonies of Bactria and Gandhara was not only isolated politically and culturally from the mother country, but the colonists everywhere were betraying an almost morbid propensity to imbibe foreign influences. The result was a *hybrid Hellenism* against which Cato the Censor, the last representative of ancient Roman simplicity and purity, combated all his life. But the inevitable happened as has been shown by the greatest historian of the Roman Republic—Theodore Mommsen. Rome converted Greece into a dependency (146 B.C.) in order to stop her sickening political and moral degradation; but it brought in its train the disastrous social disintegration of Rome. The vanquished overwhelmed the victor.<sup>25</sup>

So the Hellenism of 2nd century B. C. was far from being an unmixed blessing. The worship of Cybele and Corybantic wildness and orgies were already indicating that the Greeks of the age of Menander were only too prone to adopt foreign faiths and manners. There was a *dangerous vacuum* in the heart of Hellenism of this epoch and of Paganism in general. That explains the captivation of the Gandharian Greeks by Buddhism and later on the capitulation of the Roman Empire to Christianity. This is a fact which the champions of hellenic hypothesis like Sir John Marshall seems conveniently to forget!<sup>26</sup> I appeal against subtle artistic speculations to indisputable facts of history.

"The Greek influence on Indian sculpture," says Dr. Sten Konow, "can hardly be pushed farther back than the time of Menander" (circa 150 B.C.). He was the first Greek king to push right into the heart of Hindusthan. The meeting of this Greek prince (naturally proud of his Plato and Aristotle) with the Hindu-Buddhist philosopher sage Nagasena is a fact of symbolic value in the history of the Orient. Milinda-Panho remains a landmark in the evolution of Indian culture. Curiously enough we are confronted here with the same old artistic problem of the Form and the Formless in a Buddhist garb! The Master is gone but the

Law remains, the Law is his image proper, his form eternal—hence the sublime conception of the Dharma-Kaya.

But the Greek converts to Buddhism wanted an actual *Kaya* (Body) of the master. They were confident about their capacity to build a good image of the master and they did build it, curing thereby the chronic hesitation of their Hindu fellow-believers. It is striking no doubt that while the indigenous school was carving deathless monuments in Barhut and Sanchi, in Mathura and Bodh-gaya—on the traditional basis of aniconic symbolism the artistic piety of the Greek converts of Gandhar and Taxila was giving concrete *iconic expression* to the ineffable beauty and serenity of the Buddha.

Yes, Graeco-Buddhist art was *pre-eminently religious* in its inspiration and religious art can seldom be developed by paid artisans and hireling artists. The International propaganda of Dharmasoka bore its fruit after one century. The Graeco-Buddhist artists built the first image of the Buddha! That they studied, or, at least, were not oblivious of the technique of the indigenous school, is apparent from some of their crude, symbolical remains. But the methods of the Indian artists were so different! And the Graeco-Buddhist artists were successful in using the symbolical language of their Hindu predecessors and collaborators. However, fully conscious of the symbolic susceptibilities of their Hindu co-workers, the Graeco-Buddhist artists resorted to the same means which the early Christian artists of the Sarcophagi had recourse to for overcoming the aversion for images of Christ amongst the early Christians.<sup>27</sup> The Christian artists started with motives commemorating the Life of the Master and referred to his New Message only by symbolic representation like that of the good shepherd. Now in the illustration of the Jatakas (Birth stories of the Buddha) by the indigenous artists, their Graeco-Buddhist colleagues discovered not only such a promising medium of expression but also a tremendous possibility of future artistic elaboration. Thus in course of story-telling the Graeco-Buddhist artists cleverly and quietly introduced the central figure of those stories, without shocking the susceptibilities of their Hindu fellow-believers. But in story-telling as well as in symbolic representation they were far behind their colleagues of Barhut and Sanchi. Hence their stone-stories remained to a certain extent *stony* and their dramatization of the Master's life at first shockingly melodramatic.

But Greeks were Greeks after all. How quickly they improved and how beautifully they improved on their Indian models are amply evident from the rich remains of Taxila, Sahiwal, Bahlol and other places, for which we are thankful to the brilliant work of our Director-General of Archaeology. From sculpture to architecture is a natural line of progression and we find the Greek architects revolutionizing the Indian



architecture out of its primitive stage. But even in that endeavour the Greeks assimilated with rare genius some remarkable indigenous motifs which gave a peculiar charm of outline and softness of modelling to the later executions of the Gandharian School. This fusion of the Indo-Greek technique produced a veritable Renaissance style which, as kindly pointed out to me by Prof. Paul Pelliot (the distinguished French explorer of Central Asia), so profoundly influenced the style of the Buddhist caves and grottoes of Central Asia.<sup>28</sup>

#### V. THE MAHAYANA ELABORATION AND HINDU REACTION.

That reminds us of the fact that Buddhism has its *Indian* as well as *Asiatic* aspect. Time and space would not permit me to trace through idea and art, the evolution of continental Buddhism progressing from Gandhar across Khotan, Kutch and Central Asia to China, Korea and Japan on the one hand and across Nepal, Tibet, Burma to Indo-China and the archipelago on the other. Suffice it to say in this connection that Buddhism underwent a *profound change* coming in touch with different nationalities and various cultural series. A cursory glance at a late Gandharan type of Avalokiteswara, a Chinese Manjusri, a Tibetan Sakyamuni, a Japanese Amitabha, a Khmer Buddha and a Japanese Prajna-paramita is sufficient to convince us, on this point, of the *grand transformation* of Buddhism, as the result of the reaction of various racial factors and fusion of diverse art techniques.<sup>29</sup> Dr. Anesaki has supplied us with the key to this marvellous phenomenon of Asiatic history while discussing Japanese Buddhism: "At a comparatively early date the Buddhist notion that the cosmic communion must be extended to every phase of existence and that the deities may appear in any form had been applied to the indigenous pantheon of Japan. All Japanese gods were thus absorbed into the Buddhist communion and the result was the formation of a *syncretic religion*."<sup>30</sup>

Thus "humanity was enriched," as says Mon. Foucher, "by the collaboration of the East and the West; for the Indian mind has taken a part no less essential than has Greek genius in the elaboration of the model of the monk god."<sup>31</sup> The late Graeco-Buddhist art followed a parallel line of evolution with the Graeco-Christian art which came after. Whether the former had anything to do with the figuration of Christ or of a Madonna is a branch of comparative art to which Mon. Foucher has contributed two brilliant papers: "The Buddhist Madonna" and "The Titulary Pair in Gaul and India." Dr. Grunwedel has also brought out heaps of new materials in his latest work *Alt. Koutcha* (1921). But we must drop that complicated problem of the Asiatic art evolution and come back to India in order to trace the influence of Buddhist Iconography on later Hindu figuration of gods and goddesses.

nography on later Hindu figuration of gods and goddesses.

The most important problem that confronts us here is the *multiplication of images* and the consequent elaboration of the pantheon. It is exactly here that the Mahayana and later Hinduism stand on the same platform. This multiplication is the outcome of the interaction of various factors—ethnic, religious, aesthetic. The assimilation of unorthodox local deities into the orthodox pantheon had its inevitable counterpart in the tendency to split up the primary deities into their secondary and tertiary forms. Hindu verbographic polytheism found a dangerous facility for concretization in the quasi-morbid craving for images amongst the Greeks who, as Mon. Foucher humorously remarks, were the *greatest culprits in the diffusion of idolatry*.<sup>32</sup> And once the pure traditional doctrine of the Dharma-kaya has been compromised, it was impossible to stop the sophisticated elaboration of the doctrines of *Sambhoga-kaya* (Body of supreme enjoyment) and that of *Nirmanakaya* or the body of the deity reappearing in the bodies of the saints and devotees. Thus we have the strange phenomenon of the original deity almost completely overwhelmed by his emanations! In fact Sakyamuni was so entirely overshadowed by hosts of Avalokiteswaras and Samantabhadras that it was necessary for a Japanese Emperor of the 13th century to re-establish Sakyamuni by an Imperial Edict!<sup>33</sup> But royal edicts are futile here and we watch the epic elaboration of the Mahayana till we find the Buddha-rupa generalised and stereotyped in the Dhyani Buddhas of Javanese sculpture: Amitabha with dhyana mudra, Vairochana with dharmachakra mudra; Akshobhya with bhumisparsa mudra; Ratnasambhava with varada mudra; and Amoghasiddhi, with abhaya mudra.<sup>34</sup>

Curiously enough it was the Javanese work Kunjarakarna that gave the finishing touch as it were to this strange fusion of Mahayana and Hinduism.<sup>35</sup> There Vairochana (an avatara of Buddha) teaches the *doctrine of identity*: "I am you, you are I, and if there are in fact so few monks who attain emancipation, the reason is that they refuse to recognise that Buddha-Vairochana is identical with Siva." Mon. Louis Finot, Directeur de l'Ecole Francaise d'Extreme Orient (Hanoi) in a highly interesting monograph remarks:<sup>36</sup> "We find here (i. e., in Indo-china) again that *reciprocal penetration of Saivism and Buddhism*, which Professor Kern has already pointed out in Java and which more than one Indo-Chinese monument both in Champa and Cambodia indicate."<sup>37</sup> Thus our human Sakyamuni was gradually transformed into an incarnation of Siva, a great magician (yogiswara) and ultimately in the *Puranas* an avatara of Vishnu! It is also remarkable that the original doctrine of nirvana of the earlier Buddhism was



completely changed. We read in the Suvarna-prabhāsa Sūtra quite the contrary doctrine—Na Buddhah parinirvāti, na Dharma parihyate—which utterances have close resemblance with and strikingly reminiscent of the lines of Bhagavad Gītā: "Dharma samsthāpanārthāya sambhavāmi yuge yuge." Meanwhile a huge mass of apocryphal sūtras and āgamas were being fabricated under Iranian or Chinese influences: the Dinakaravapu and Sukhāvati Vyūha; the Amitayūrdhyāna Sūtra and Suvarna-prabhāsa Sūtra—altogether a branch of Indology for the study of which generations of students must come in future to France—the land of Senart and Lévi, Chavannes and Pelliot—savants who have revolutionized our conception of Asiatic history.<sup>38</sup>

The most notable achievements of these French savants are not only to liberate the study of Buddhism from its traditional and academic groove of Hinayāna and Mahāyāna but also to lay the foundation of the genetic study of Asiatic mind amidst the apparent chaos of Buddhism and Mazdāism, Christianity and Manāechism, Taoism and Shintoism—formless abysmal undercurrents eternally surging up into new forms!<sup>39</sup> No wonder that there should be variety and multiplicity; what is really wonderful is the fact that there is some much symmetry in that diversity, of rhythm in that chaotic dance and harmony in that elemental discord. The two centuries on either side of the appearance of Christ, are momentous in the history of Eur-Asia. The Chinese walls round isolated civilizations tumbled down and the whole basis of historic adjustment was changed. The Many confronted the One with all the relentlessness of a historical fact. Hindu mind accepted this challenge of history and supplied the only principle of co-ordination and synthesis through the sublime utterances of one of the great poet-philosophers of India, Asvaghosa, who—as kindly pointed out to me by Prof. Lévi—opened his famous *Sraddhotpada-Sāstra* with the preamble: "That all beings may rid themselves of doubt, become free from evil attachment and by the awakening of faith inherit Buddha-seed I write this discourse."<sup>40</sup>

Who knows what part was played by the dynamic of the Buddhist doctrine of Sarva-sattva by Hellenic cosmopolitanism and Christian charity in the elaboration of the later Indian cult of *Bhakti*. The divine solicitude of Asvaghosa for the *Sarva-sattva* in one aspect is a re-statement of the Upanisadic concept of the Sarvanubhuh (the 'All-feeling One'). Suffice it to note that henceforth, for several centuries India would be inundated with foreign races and alien creeds, each contributing to and transformed by that phenomenal assimilative capacity of Hinduism. Historic evolution follows its normal course from homogeneity to heterogeneity. Hence it is not a matter

of accident that during an epoch when Menander was confronting Nagasena, Heliodorus was building in Besnagar the Garuda-dhwaja signalling his conversion to Vaisnavism while near the same place Pushyamitra was celebrating his Aswamedha,<sup>41</sup> that copious epigraphic records testify to the adoption of Hindu faith by foreign chiefs; that numismatic materials equally startle us by the frequent recurrence of Hindu symbols on the coins of the Greek, the Saka and the Kushana kings: Chaitya symbol on the coins of Agathocles, Chakra symbol on those of Menander, Lakshmi on those of Azilises, Saiva symbols on the coins of Wema Kadphises and finally Buddha on the coin of the great Kushan emperor Kanishka.

Thus the natural human craving for individual salvation through faith was producing that wonderful elaboration of Mahāyāna pantheon till it led to the practical identification of each individual with the Buddha. The same mentality brought about the gigantic elaboration of the Hindu pantheon through its doctrine of Incarnation—a variation of the Buddhist doctrine of Nirmāṇa-kāya. Thus on the one side we find 1000 Buddhas depicted in the grottoes of Central Asia (Toung-Huang) and on the other the namamāla of Siva and Vishnu also reaching to the decent figure 1000! Thus while the Greek mind helped Hindu Iconography, at its origin, by humanizing the divine, the Hindu mind ended by deifying the human! It accepted the highest and the lowest, the sublimest and the grossest phases of existence as symbols of the Divine and then identified in an uncompromising manner the Being with the Brahma—the Tat-tvam-asi of the Vedānta. Thus the three elemental Vedic deities, soon multiplied into 33, came gradually to reach the modest number of 33,00,00,000 gods, in fact the whole creation as the symbol of the creator!

#### VI. ENUMERATION AND CLASSIFICATION.

Now that I have sketched in a popular way the historical phases of Hindu Iconography I ask your permission to finish my discourse by recounting some of the principal types of Hindu Gods and Goddesses.

Firstly, we notice that the Buddha type was transformed out of its Hellenistic traits and thoroughly Hinduized with characteristic Hindu technique. This would be apparent if we compare the Gandhar Buddhas with the Buddha-rupa of Sanchi, and Saranath, of Jaggyapetta, Ajanta and Ceylon. It is remarkable, as Mr. Vincent Smith points out, that "the Græco-Persian forms and technique, Greek artistic canons and rules of proportion never succeeded in making headway against the strong current of ancient Indian tradition."<sup>42</sup> It is equally striking that traces of the influence of this indigenous school is found by Dr. Anesaki to travel, side by side with the Gandharan style, as far as Central Asia, China and Japan.



The hinduisation of Buddha went so far that he was identified as one of the ten avatars of Vishnu.

Jaina iconography was never touched by the humanizing influence of Hellenic art. Hence it remained rigidly ritualistic and formal to the last as a long list of Jinas and Tirthankaras, although in temple architecture the Jaina contribution was very great.

*Gangā* is a characteristic example of Hindu apotheosis of nature. From a Himalayan river she becomes the eldest daughter of Himalaya and Menaka and through various legendary transformations in *Rāmāyana* (I. 38-44), *Mahābhārata* (I. 98) and *Markandeya Purāṇa* (Ch. 55) emerges as one of the most favourite of Hindu nature-goddesses. *Besnagar Ganga* is a masterpiece of Hindu art of modelling with unique suppleness of outline and fluidity of form. She came to be a wife of Siva.

*Lakshmi* is a typical case of transfiguration of a local, probably agricultural, goddess of the popular pantheon. She is the goddess of *plenty* and gradually becomes the goddess of *beauty* as well, seated on a lotus seat. Even before the appearance of Græco-Buddhist icons, *Lakshmi* had the honour of iconographic representation by indigenous artists and appears in Sanchi, Barhut and Udayagiri. She appears on the coins of many kings from the Greek Azilises to the Bengali Sasanka. She is a special favourite of the Gupta Emperors. She multiplied into various types (*Vira Lakshmi*, *Dhana Lakshmi*, etc.) and ultimately with *Saraswati* appears as the daughter of *Durga* and *Shiva* and as the wife of *Vishnu*.

*Kārtikeya* under his modern name *Subrahmanya*, is one of the most popular gods of South India. Innumerable temples are dedicated to him. He is first mentioned in *Chhandogya Upanishad*, VII, 26.2. But in his conflicting birth stories we seem to read the syncreticism of several types and concepts of Indian war gods. *Arthashastra* prescribes four gates of the capital city to be called *Brahma*, *Aindra*, *Yama*, and *Sainapatya*. *Kumara*, as the son of *Siva* and *Parvati*, is immortalised by *Kalidasa* in his *Kumara-Sambhava*. The Gupta emperors worshipped him in the form of *Skanda*.

*Ganesha*, appears later on as a son of *Siva* and *Uma*. But he is really speaking a non-Aryan god admitted into the Hindu pantheon rather late. For he is not mentioned in the *Rāmāyana* or in the original *Mahābhārata* and is absent from the older *Puranas*. *Ganesha* is first mentioned in *Jāṇnavalkya* (I, 270, 289, 293) as a demon hindering the success of men (*Vighnesa*) but helping those who propitiated him. Possibly because of his affinity in name with *Brihaspati*, who in *Rigveda* (II. 23) is called *Gananām Ganapati*, *Ganesha* becomes also a god of learning and like all men of learning somewhat lacking in common sense!

Hindu religious humour weaves round him legends of fantastic flavour. Java honoured *Ganesha* with a splendid statue, massive and meditative, gorgeous and grotesque.

Of the early Vedic gods *Indra*, *Surya* and *Brahmā* had vitality enough to reach the historical period. But *Indra* passes out of vision after a short appearance as an attendant deity (*Sakra*) to *Buddha*. He is displaced by a powerful usurper—the Buddhist *Vajrapāṇi*.<sup>44</sup>

*Brahmā* had probably his origin more in speculation than in popular cult. Hence the god fails to appeal to the mass. *Brahma* is associated with *Vishnu* and *Shiva* in later works to complete as it were the Hindu Triad. But it is very significant that few temples are specially dedicated to *Brahma* who however has the consolation of receiving an artistic consecration in Java though even there he is considered as an emanation of *Siva* and *Vishnu*.<sup>45</sup>

*Surya*, originally as Indo-Iranian God (*Mitra*), came to preside over the Chaldeo-Dravidian planet gods giving rise to the *Nava-Graha* (nine planets) frieze in many temples. But *Surya* had sufficient vitality and individuality to have the Martand temple of Kashmir (750 A. D.) and the Konarak temple of Kalinga (12th century A. D.) dedicated to him. *Surya* tended constantly to be fused into *Narayana-Vishnu*. The Sarnath image of *Surya* is a masterpiece of Indian sculpture; though carved in stone it is eloquent with the message of life-giving light—a rare harmony of luminosity and virility.

Thus hundreds and thousands of gods and goddesses, with simple or elaborate symbols, with natural or supernatural *vāhanas*, with human or superhuman poses (*mudrās*) and multiplication of limbs—may be found in the veritable ocean of Hindu Iconography. Hindu *Paurānikas* (mythologues) were ever ready to consecrate and classify these divinities by mythical genealogies. It is a very interesting though difficult problem to ascertain whether the texts induced the types or that the types created the texts. The latter was true with regard to *Mahayana* pantheon according to Mon. Foucher; but the former seems to be more probable in the case of Hindu gods.<sup>46</sup> For we find, that after a few centuries of remarkable growth and artistic spontaneity Hindu icons seem to be stultified and stereotyped through the despotism of the texts.<sup>47</sup> This phase is marked by the appearance of a vast amount of *Silpa-sastras* starting with the *Vrihat Samhita* of *Varahamihira* (6th century A. D.). Just as Hindu *Kavya* (poetry) degenerated with the appearance of the formal *Alamkara* literature (*Ars Poetica*) from *Kavyadarsa* to *Sahitya-darpana*, so the appearance of *Silparatna* and *Silpasara*, *Silpa-sangraha* and *Manasara* signalled the stereotypization of Hindu Iconography. It came to be more a matter of definition and faithful



execution than of spontaneous creation. At any rate it lagged far behind the Hindu architectural technique as revealed through the Hindu Temples. Consequently while the Hindu temple architecture has attracted generations of students of comparative art, Hindu Iconography remained to this day a cryptic, mystic manifestation of very limited appeal and had led to shockingly divergent impressions. Why and how it was stereotyped is a problem which belongs to the province of the *Grammar* of Hindu Iconography. Similarly there might be opened up two other very important branches of study: the *Aesthetics* of Hindu Iconography and this *Philosophy* of Hindu Iconography—tracing the iconographic instinct of the Hindus through vision (Dhyana) to expression (Rupa) and through realisation (Sadhana) to predication (Pravartana).

Dropping those ambitious schemes I return to my humble pursuit of the historical problem of Hindu Iconography. And the last, though not the least, important problem which I beg to present before you is the problem of Hindu Triad—the *Trimurti*: Sakti, Vishnu and Siva—the three grand categories of Hindu Iconographic consciousness. *Sakti* symbolises creation, Vishnu preservation, and Siva destruction: the three fundamental phases of human existence.

In the case of each of these three elemental deities we realise that "the Syncretistic tendency of Hindu mythology," as pointed out by Prof. Jacobi, "is a most powerful factor in the formation of Indian gods." The goddess *Sakti* is a syncretism of various female deities and diverse concepts of Indian womanhood. Like her consort Siva she is the Aryan transformation of many non-Aryan divinities. As Ambika she is the sister of Rudra Siva in *Vajasaneyi Samhita* but she appears as his wife in *Taittiriya Aranyaka*, where she is also called *Vairochani*, daughter of sun or fire. Some of her later names, e.g., *Kali*, *Karali*, etc., appear in *Mundaka Upanishad* as names of the seven tongues of *Agni*. Her names *Parvati* (coming of the mountains) and *Durga* (the goddess of bloody sacrifice)—identified by Weber with *Nirriti* the Vedic goddess of Evil, clearly demonstrate that several goddesses of fire, of mountains and of savage tribes were fused into an Aryan form.<sup>48</sup> *Harivamsa* preserves a curious tradition that *Durga* is the goddess of the *Savaras*, *Barbaras* and *Pulindas*; *Chandi* appears in the *Markandeya Purana* and *Chamunda* in *Malati-Madhava*, while the *Chandi-Sataka* of *Bana* (7th century A. D.) refers to the killing of the *Mahisasura*—an episode of which we have a spirited representation by the artists of *Mahabalipuram*. Over and above these elements of wildness and terror and bloody sacrifices, there came to be fused into the personality of the *Sakti* the cults of erotic symbolism and mystic perversities of later *Tantrikism*. It is a sealed book to many of us

even to this day—the *terra incognita* of the religious history of humanity! Suffice it to say that it has its *Aryo-Dravidian* as well as *Sino-Tibetan* phases. These two outstanding phases again are connected by an unique iconographic series manifesting the *Dravidian Kali*, the *Bengali Tara*, the *Tibetan Vajravarahi* and innumerable *saktis* of *Buddhas* and *Sivas* of *Nepal*, and *Tibet*.<sup>49</sup> One important influence of this cult was the marvellous development of the modelling of *bronze icons*. *Taranath*, the Tibetan historian, records that the ancient Nepalese school of art was based on that of Eastern Bengal of the 8th century. Tibet copied from Nepal. In fact the Nepalese artists became so famous that they were requisitioned by the great Mongol Emperors of China of the 13th century. Prof. Pelliot kindly informed me that the Mongolian name for a *bronze caster* is *Ballo-chi*: now *Ballo* being the Tibetan name for *Nepal* it brings us to the equation that the *Bronze caster* = the *Nepal man*!

Thus the *Tantric Sakti* worship, whatever influence it might have exerted on Indian life and character, modified profoundly the Eastern Asiatic bronze iconography. The valuable researches of Mon. Bacot and Mon. Hackin had already thrown a flood of light on this complicated problem. While the splendid work of Mr. O. C. Gangoli has demonstrated the value of a special study of Indian bronzes. At the same time the valuable works of Pandit Haraprasad Sastri and Nagendranath Vasu, of *Rakhaldas Banerjee* and *Ramaprasad Chanda* are ever opening up new fields of investigation and fresh fruits of research.

So the history of the *Sakti* cult even in its terrific and revolting aspect is highly interesting from the standpoint of comparative religion and art. This awful aspect of *Sakti* is balanced by a parallel evolution of the noblest concepts of Hindu womanhood: *Kumari* (already mentioned in *Periplus*, 1st century A.D.) the daughter of delicate tenderness, *Uma*, *Haimavati* (of *Kenopanisad*, the personification of *Brahma-vidya*, Divine knowledge), *Gauri* the ideal wife, and *Jagaddhatri* the all-embracing mother of humanity. Through these stages she is ultimately transfigured as the primordial creative principle—*Prakriti*, further modified into *Yogamaya* (of *Vishnu-Purana*). Thus *Sakti* seems to summarise and symbolise the Hindu realisation of the *Eternal Womanly* in its several aspects—terrific and tender, sinister and sublime.

We should notice in this connection that while the female divinities are insignificant in the Vedic religion, they play a very important role in the evolution of later Hinduism. Similarly two other Vedic gods—*Vishnu* and *Rudra*—of secondary importance come to be so commanding in their aspect that they practically divide amongst themselves the whole of India into two iconographic jurisdictions—the *Vaisnava* and the *Saiva*. The relative importance of these



two sects in comparison with others would be manifest if one only turns the pages of standard works on the subject like Dr. Bhandarkar's splendid monograph and Mr. Gopinath Rao's monumental works on Hindu Iconography.

*Vishnu*: The three steps of this god (Trivikrama) covering the earth, air and sky, are mentioned in the Rigveda, but Vishnu is not at all prominent in the Vedic pantheon. There he is almost an emanation of Indra (whose younger brother he becomes in classical mythology). But he suddenly becomes an outstanding god by relegating to him the function of saving the world by uprooting the demons. Not stopping with this usurpation of the function of Indra, Vishnu proceeded to deprive Brahmā of many of his titles to glory! For while in the Satapatha Brahmana we read of the Kūrma-Avatāra of Prajāpati and in the Taittiriya Brahmana also of the Varāha Avatāra of Prajāpati—all these incarnations are palmed off later on to Vishnu. While the Aryan mind was busy legitimizing the popular gods, godlings and heroes by retouching the Puranas, the doctrine of Incarnation was elaborated and here Vishnu showed a phenomenal vitality and adaptability. Thus we find him in some of the earliest representations as the Vedic Trivikrama at Ellora and the cowherd god of the non-Aryan Abhiras on the rocks of the Mahabalipuram (6th century A.D.) although Kalidasa had already invoked him in his Meghadutam—Varheneva sphurita-ruchina gopa-veshasya Vishnoh! Later on the cowherd god was made by the authors of the Bhagavat Purana to evolve one of the subtlest and sublimest of pastoral allegories: the Venugopal playing his mystic flute from the 'Great Beyond' luring this limited life out of its sordid bonds and taking it up to ineffable felicities! Side by side with this supreme poetic evolution of Vaishnavism, there went on the deepening of its philosophy with the development of the Bhakti doctrine.<sup>50</sup> Krishna, first mentioned in Chhandogya Upanishad as a human teacher, gradually develops into the semi-divine philosopher of the Bhagavad Geeta offering salvation through grace. Similarly the whole of Rāmāyana was remodelled in order to make Rama the human hero appear as the avatara of Vishnu. Finally as it were to illustrate his tremendous assimilative power, we find Vishnu bringing round him all the important Vedic and post-Vedic deities, in a remarkable piece of sculpture from Deogarh (Jhansi) of 6th–8th century A.D. Here we find Brahmā on a lotus, Indra on his elephant, Kartikeya on his peacock and Siva on his bull with Parvati; Lakshmi is represented standing and Bhumi-devi (Earth Goddess) supporting the feet of the God of Gods reclining in a conscious-unconscious mood on the serpent Ananta—a masterly symbolism, as a whole, of Life reposing on the bosom of Eternity!

Lastly, we trace the evolution of Rudra-Siva. In Rig-Veda Rudra is the father of Marutas (the howling winds), a malevolent deity. Several fire gods like Nila-greeva, Sita-kanthha, Nila-lohita of the Satarudriya section of the Vajasaneyi Samhita were blended into Rudra. But the plurality does not stop here. As a Girisa he is the lord of mountains, and as a Bhutesa he represented the devil worship of the Dravidians who show a decided preference for Saivism. Rudra had serious conflicts with orthodox deities before he could secure a place in the Hindu pantheon. There was probably at first something too repulsive in the bacchannalian ritualism and phallic worship associated with Siva. But he was gradually transformed by the accretion of purer concepts of Bhava and Sarva till he became Yogiswara and Mrityunjaya: the lord of cosmos—the master mystic, the conqueror of the all-conquering Death! Siva was the favourite God of the foreign tribes like Sakas, Kusanas, Hunas, etc., and appears for the first time on the coin of Kadphises II. From that crude representation of Siva with his bull and trident to the modelling of the Nataraja—the grandest specimen of Hindu Iconography—what a progress in conception and execution! In the Tandava Dance of Siva we have the grandest testimony to the Hindu genius of transfiguring almost any intractable art medium. In this *chef d'oeuvre* of artistic creation the historian of the *Fine Art in India and Ceylon* reads "violent superhuman emotion" and "demoniac passion." But the Michael Angelo of the Modern age—Auguste Rodin (who was not an Indologist)—could read, in the light of his artistic intuition, something more. I quote from the posthumous papers of Rodin on the "Dance of Siva", kindly placed at my disposal by Prof. Sylvain Levi:—

".....La materialite de l'ame qui l'on peut imprisonner dans ce bronze, captive pour plusieurs siecles; desire d'eternite sur cette bouche, les yeux qui sont voir et parler....."

Noblest tribute to an unknown Hindu modeller from probably the greatest modeller of modern times!<sup>51</sup>

This sublime transfiguration of malevolence, destruction and death by the positive assertion of a supreme religio-aesthetic monism—representing the Creator as the struggling artist engaged in the titanic task of transforming the chaos into cosmos—is probably the grandest specimen of Hindu Iconography and the greatest evidence of Hindu Spirituality.<sup>52</sup> As early as between fourth and fifth century A. D. Vishākhadatta in his *Mudra-raksasa* already suggested this process of transformation of Rudra-Siva in his grand opening hymn:

“पादस्याविर्भवन्तिमवनतिमयेन रुद्रः खरपातः

सङ्क्षोभेनैव दोषां सुदुर्भिनयतः सर्वलोकातिगानां



इष्टिं लक्ष्मणं नोऽपि जलनकणमुच्यते वधतो दाहयति  
रत्नाधारानुरोधात्, त्रिपुरविजयिनः पातु वो विश्वनृत्नम् ।”

Thus the apparently bewildering variety of the Hindu pantheon is found to resolve into three fundamental types: Siva, Sakti and Vishnu.<sup>53</sup> But the dynamic of irresistible monism in Hindu spiritual consciousness led to further conceptual evolution and the consequent iconographic concentration. Is the Creator separate from the creative principle? No! Hence Siva fuses with his Sakti giving rise to an unique iconograph—the Ardha-Nariswara (half man half woman) symbolizing the joint partnership of Prakriti and Purusa in creation. But is the creation itself detached from the Creator?—questions the irrepressible Hindu! No; hence we reach the farthest stage of syncretism where Siva fuses with Vishnu in the form of Hari-Hara: a remarkable Khmer representation of which deity can be seen in the vestibule of the Musée Guimet, Paris. Thus in *Siva the Supreme Goodness* was discovered the ultimate principle of Synthesis: *Creative Principle* is good and *Creation* is good; so Good only remains as the *Supreme Reality, Cognition, Passion*—Sat, Chit, Ananda. Thus back again to the old formulation of the Upanishads: “Anandaddhyeva khalvimāṇi bhūtāni jayante, anandena jātāni jeevanti, anandam prayatyabhisamvīsanti.”

Thus in the borderline of *Dream* and *Reality*, in the twilight region of Art and Religion we cry out with our hoary Vedic ancestors: Kasmai devāya havisha vidhema !\*

KALIDAS NAG.

\* A paper read at a conference on Musée Guimet, Paris.

1. Lafcadio Hearn.
2. Vincent Smith's "History of Fine Arts in India and Ceylon," p. 8.
3. Sylvain Levi—"L'Indianisme."
4. Meillet—"Linguistic histoire et general" (1921).
5. O. Schrader—"Aryan Religion."
6. Rig Veda, X. 121.
7. Cf. Sylvain Levi—"La Doctrine du Sacrifice dans les Brahmanas."
8. Herman Jacobi—"Brāhmanism."
9. Cf. Haug: Aitareya Brahmana, p. 73.
10. Kenopanisad, I. 2.
11. Cf. "Iranian God," E. Edwards.
12. Cf. Hasting's "Encyclopædia of Religion and Ethics."
13. Cf. Art: Origins—Yrjo Hiru.
14. Cf. Art: Primitive and Savage—A. C. Haddon.

15. Vide "Sketch of Indian Antiquities," 1914.
16. "Les debuts de l'art Bouddhique"—Journal Asiatique, 1911.
17. Cf. Sten Konow—"Use of images in ancient India", Ind. Antiq. (1909), also Macdonell—Festschrift, E. Windisch (1914).
18. Cf. Whitehead—Village Gods of South India.
19. Cf. Foucher—L'art Greco-Bouddhique du Gandhara. Tome II (1918).
20. J. R. A. S. (1917-18).
21. Artha Sastra, Book V. ii.
22. Cf. Divyavadana, pp. 547-48.
23. Burnouf—Histoire de Bouddhisme, p. 341.
24. Cf. "Hellenism"—Edward Bevens.
25. Cf. "Greek Gods" by Lewis Campbell.
26. Ind. Antiq. 1909.
27. Cf. Reinach—"Histoire de l'Art".
28. Cf. Paul Pelliot. Toung-Houang (portfolio) 1921.
29. Cf. Quelques pages de l' Histoire Religieuse du Japon (1921).
30. Anesaki Buddhist Art, p. 45.
31. Cf. Foucher, The Beginnings of Buddhist Art.
32. Cf. "Buddhist God"—A. S. Geden.
33. Cf. La Vallee Poussin—"Avalokiteswara". Geltey—"Gods of Mahayana Buddhism."
34. Cf. Pleyte—Indonesian Art (1901), plate VIII.
35. Cf. La Vallee Poussin—"Adi-Buddha."
36. Cf. Finot: "Buddhism in Indo-China," 1909, also Barth: "Inscriptions Sanskrites du Cambodge."
37. H. Kern. "Over de vermenging van Siwaïsme en Bouddhisme op Java."
38. Cf. Levi—Les Saintes Ecritures du Bouddhisme (1909)—Levi: "Une langue pre-canonique du Bouddhisme" (1912).
39. Cf. Pelliot: "Lecon L'Ouverture du College de France" (1912).
40. Cf. Suzuki—"Awakening of Faith" of Asvaghosha, p. 47.
41. Cf. Archaeological Survey Report (1914-15). Bhandarkar: Report of the Besnagar Excavation.
42. Cf. Coin Catalogues of Whitehead and Rapson.
43. Smith: History of Fine Arts in India and Ceylon, p. 8.
44. Cf. Senart: "Vajrapani"—Congress of Orientalists.
45. Archaeologisch Onderzoek op Java en Madura, Vol. II, 54.
46. Cf. Foucher—L'art Graeco-Bouddhique du Gandhara II, (1918).
47. Cf. Gopinath Rao—Hindu Iconometry (1920).
48. Cf. Arjuna's Hymn to Durga—Mahabhi.
- IV. 23.
49. Cf. J. Bacot: "L'Art Tibetan" (1911).
50. Cf. Grierson: "Bhakti-Marga".
51. Cf. Dr. Coomaraswamy's "Dance of Siva."
52. Cf. Hillebrandt—Zeitschrift der Deutschen Morgenlandischen Gesellschaft, Z. D. M. G. (1915).
53. Cf. "Hindu God"—A. S. Geden.



## FROM KYOTO TO PEKING

THE two most beautiful cities in the East. Such is the verdict of many who have travelled through both China and Japan. Kyoto, the ancient capital of Nippon, and Peking, the ancient and modern capital of China. But how different these two cities are ! They represent two different nations and display in their outward appearance the inner characteristics of two nationalities.

The Japanese character has in it a strange blend of curiosity, courage, and courtesy, and all these are seen in Kyoto, for here one meets Japanese from all over the country. The innumerable pilgrims who visit Kyoto during the Spring and Summer months, most of them straight from some remote village, walk through the narrow streets with their whole attention concentrated on every new sight, whether it be the electric cars, another beautiful temple, or a tourist from the West. Their courage is not so evident though it is shown in their cheerfulness in suffering, and can be seen when the boys are at play or when the mothers bid farewell to their soldier sons setting out for some distant battlefield. But of all their characteristics that of courtesy is the most evident in the streets of Kyoto. I remember one day travelling in an electric car—it was somewhat crowded but when a poor woman got in with a bundle the conductor, before allowing her to take her seat, dusted it as the cushion was slightly muddy. Then a man got in with a heavy load and at once another man gave up his seat in order that the burdened passenger might be able to rest. Every day during my stay in Kyoto I visited a bamboo merchant who had offered to act as my guide whenever I needed an interpreter. Never have I been received with more courtesy than I was each day by my merchant friend. It was early in the year and he would be sitting over the hibachi warming himself; but at once he would rise and bow, offering me his seat; for his store catered for Europeans to the extent of having chairs. Without any hesitation he would leave his shop in charge of an assistant and come with me to any part of the town. He did this without any hope of reward and with

a readiness which proved that he wished to serve me. Although that is years ago he still remembers me at the New Year, and often does the memory of his consistent courtesy comfort and cheer me.

The Japanese love of beauty is of course seen at every turn. The temples and the gardens, the shops and the theatres are all filled with signs of the national reverence for beauty. It is a form of worship and even the poorest people love the beauty of the flowers and the seasons. An Indian merchant in Yokohama told me how his office boy saved out of his small salary enough each month to purchase a plant with which to decorate his room, and in every quarter of Kyoto, however poor, one is sure to see a hawker of flowers and plants plying his trade with profit. In early Spring the schoolgirls can be seen coming back from school with branches of plum blossom in their hands, and I remember a young student at one of the Kyoto colleges who expressed his sympathy for a branch of wild cherry blossom which was being hawked through the streets, because as he explained, the flowers would miss the companionship of the wood warbler which had perched on the boughs of the cherry tree in the mountains. It is the delicacy of their taste in beauty which surprises the Westerner to whom beauty has often to be startling in its appeal to attract attention. It was I think at Kyoto that the great master of the Tea ceremony, Rikin, was once asked by Hideyoshi to see that all the preparations for the Ceremony were perfect before the arrival of some distinguished guests. Rikin went out into the garden where the visitors were to be received and found every pathway scrupulously swept. He looked round feeling that something had been overlooked. It was early autumn and a maple tree stood near the gateway. He shook a few leaves from this tree on to the stones of the path and then went to announce that the preparations were complete.

One morning I came down early and found the maid-servant of the Japanese hotel where I was staying, kneeling before the



window. The morning sunlight filtered through the casement and she called my attention to the delicate shadow of a clump of young bamboos which threw a shimmering silhouette on the paper screen. The hands of the Japanese are those of artists and any traveller who will study the hands even of the common people as he travels through Japan will be astonished at their sensitive delicacy. The women more especially are the soul of artistic neatness. They touch things with their hands and "order comes out like music."

Kyoto itself owes its beauty partly to its position. It stands with an encircling barrier of wooded hills on one side watching over its ancient temples, while through its midst run the waters of a river noted for qualities which make Kyoto famous for its dyed fabrics. But the temples themselves are the glory of the city and to their thousand shrines come pilgrims from all over Japan. In the Spring time the famous cherry tree in Murayama Park is visited by multitudes of admirers, and round it fires are lighted every night to prevent untimely frosts from injuring the tender buds. It is in Kyoto also that the famous Cherry Dance takes place night after night for a whole week of joyous festivity. But rarely do the Japanese exhibit any sign of intemperance. In visiting their homes one is struck by their frugality and temperance in eating. Indeed I was told by a Japanese friend that in visiting a house for the first time a guest shows the extent of his courtesy by the smallness of his appetite. This should be a consolation to those Westerners who do not appreciate the manner of serving many of the Japanese dishes half raw!

Although Kyoto is a centre of Buddhist worship one discovers in the homes of the people a great tolerance in religious matters. It is not so much indifference as a readiness to accept the verdict of the individual as to the religion best suited to himself. In one home it is common to find a Buddhist, a Christian, and a Shintoist living together quite happily. They believe that

"To reach the mountain's crest are many ways  
But all meet there beneath the moon's bright

rays."

The emphasis on self-culture which is characteristic of Buddhism perhaps explains this attitude, but it may also be explained by the synthetic quality of the Japanese people who in religion, as in every other department of

life, have adopted the policy of weaving every thing that is good in other nations into their own national life. Indeed many thoughtful Japanese regard this as the role which their nation is intended to play in the reconstruction of the world.

On leaving Kyoto I had a long train journey to the port of embarkation for China. I had a bouquet of flowers with me which had been presented to me by my bamboo merchant, and the youth who acted as "Train Boy" insisted on spraying the blossoms with water every two hours of the hot journey. He could not bear to see them fade.

To Tientsin I went by a Japanese steamer and was the only European passenger. Never in all my travels in different parts of the world have I been treated with such perfect courtesy as I was during the few days of that short passage. I could not help contrasting it with the treatment which I have often seen accorded to Indian passengers on a British boat.

The arrival at Peking was like entering a different planet. There was none of the exquisite cleanliness of a Japanese crowd, nor was there the same perfect self-control and politeness. The crowd was noisier than a Japanese one, while at the same time it seemed to show much greater good humour. The men were bigger and their dress was not so neat. But how wonderful was that first drive through the wide thoroughfares of the ancient city. The richness of the architecture, even of the ordinary shop fronts, was striking, and when we passed a temple with the yellow tiles allowed only to buildings erected by the Imperial House, it seemed as if one were in a city of dreams. How exquisite were the mellow golden tints of those beautiful roofs, and how cool the glimpses of the courtyards with the fresh spring trees budding in the glowing sunshine! We passed from the central part of the outer city and came to the Drum Tower which rose above the lower houses with a gesture of menace which spoke of the olden days when the drum sounded its signal from under its curving roof. Still further could be seen the gateways of the outer walls which still surround the city with fortifications of decaying splendour. I walked one afternoon for several miles on the broad road which encircles the city on the top of this wall, and looked down on the children at play far below, and watched the busy crowds going



## FROM KYOTO TO PEKING

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to and fro. Beyond the city were the dusty outskirts and beyond these the Military School with its parade ground, and further still the mouldering gardens and marble buildings of the Yellow Temple. It is wonderful in the evening to see from the city wall the sun setting behind a mist of dust rising from the endless traffic of the camels and the multitudes of people who come and go through the gateways of the ancient city.

But the full glory of Peking is only seen when one has visited, by special permission of some Government department, the garden which is known as the Coal Hill. It stands just outside the forbidden city where the Manchu dynasty dwelt in the calm seclusion of imperial pomp and majesty. From it can be seen the wonder of the golden roofs of the Imperial City which stands foursquare in the centre of the vast metropolis just as it stood when Marco Polo visited it centuries ago. The yellow glazed tiles with which all the Imperial buildings are covered glisten in the sunlight and make the city look like a golden crown shedding its lustre on the grey roofs of the surrounding streets. The Hill itself stands in what was once a garden of the Imperial family. On it there are lovely rest-houses one of which is covered with tiles of rich peacock blue while another has a roof of an exquisite deep sea-green. Here Emperors and Empresses used to sit and drink tea from the royal dragon cups and rest in the heat of the afternoon. In the gardens can be seen marble bridges reminiscent of the past grandeur of the Manchu Court, and overlooking a lake is a palace which had been partially renovated in a somewhat tawdry style for the eldest son of Yuan Shi Kai when he had decided to proclaim himself Emperor of China and his son heir-apparent. Within the palaces of the forbidden city still lives the boy Emperor of the Manchu line with all the pomp of an Imperial Court within a stone's throw of the palace of the President of the Republic. For the young Emperor never abdicated and lives with an allowance of \$4,000,000 a year and a retinue of hundreds of Manchu pensioners.

In Peking I had the pleasure of meeting the late Dr. Morrison, who was at that time still Political Advisor to the Chinese Government. It was delightful to hear the affectionate way in which he spoke of the Chinese. Like an indulgent father he recognised their faults and shortcomings, but these only

seemed to make him love them the more. He told me of how on one occasion he was sent for by an official of the Chinese Foreign Office with an urgent request that he would bring with him a copy of a certain treaty which had been made with a foreign power. The original had been lost and now this particular foreign power had made some request which necessitated the immediate examination of the treaty. The only copy they had was in the Chinese Embassy of an European capital, and the only way the Government could save its face was to obtain access to the copy which Dr. Morrison was known to have in his unique collection of books and documents.

My own experience when leaving Japan was perhaps typical of modern China and its rather unbusinesslike methods. I had been told by the British Consul that it was not necessary to procure a Visa for my passport from the Chinese Consulate in order to go to China as the Chinese authorities were more or less indifferent to such formalities. But I had been too long living amongst a people who value courtesy as the highest virtue because it expresses thoughtfulness towards others to omit this small duty, so I went to the Chinese Consulate. I was shown into a magnificent reception room which looked as if it were seldom used. It had a large carpet of European manufacture on the floor and oriental vases and lacquer work decorated the room. I was the only visitor, and I had to wait some time as the official in charge was not yet up. The room had none of the businesslike efficiency of most Consulates, but when the vice-consul entered he showed a pathetic eagerness to grant me the Visa. He seemed astonished that an Englishman should ask for one and was evidently not accustomed to such consideration for his country.

The crowds in Peking streets were very different from those in Kyoto. They would surround me if I stopped for a moment to bargain with a gutter merchant and would offer me their advice as to the price I ought to pay for any particular article. The price asked by the merchant was always outrageous in opinion of the attendant crowd. But how good-natured and genial they were! Even the most persistent of beggars, or the most insistent of priests at a temple, would laugh at a good joke and would be as satisfied as if you had given them the money for which they had asked. Fortunately I was accom-



panied usually by a lady who spoke Chinese perfectly and she was always able to send them away with a humorous remark. One day in a street famous for its old brass vessels I stopped before an old man who was about to eat his dinner. He was evidently poor, and his meal was meagre; but without a moment's hesitation and with obvious sincerity he offered to share it with me, and was quite disappointed when I refused.

The Chinese seem more matter-of-fact and materialistic than the Japanese, and certainly are less imaginative than the Indians. A Chinese boy at one of the schools told me the stories of Jack the Giant Killer

and Red Riding Hood, and it was intensely interesting to see how he followed the unvarnished narration of one fact by an equally plain statement of the next incident in the story. There was no unnecessary embellishment, and I was told by my friend that this was not due to a lack of knowledge of English, for in Chinese he would have told the stories in exactly the same way.

I left Peking reluctantly and remember its friendly and genially human inhabitants with as much pleasure as the polite and beauty-loving, self-controlled and tolerant people of Kyoto.

W. W. PEARSON.

## ESSENTIAL UNITY OF CIVILISATION

**T**HERE are many words in the English language which are constantly on our lips but we seldom dive deep into their meaning or inquire if they exactly represent the ideas they suggest. Too much familiarity with them makes us forget their real import and contents. Civilisation is such a word. To the man in the street civilisation is identified with external splendour, with the mechanical facilities of life, and with all the instruments of sensual enjoyment and the hedonistic ethics of existence which know no control no bounds, no surfeit. It is identified with majestic buildings, with sumptuous and superb furniture, automobiles and coaches, haussmannised roads, theatres and cinema-palaces, race-courses and dancing halls, gay and gorgeous garments, ornate and resplendent jewellery, with dreadnoughts and airships, with ammunition and explosive factories, with wire-less and wire-worked telegraphs, and with all the other innumerable manifestations of wealth, power, pleasure and glory. It is also identified with the achievements of art, science and literature, with commerce and industry, irrespective of the conditions under which they flourish; for, these may flourish under artificial or antisocial conditions

which are utterly subversive of social justice, or social coherence. We never stop to inquire if scientific achievements or commerce or industry, as such, really convey a correct idea of their true contents. True civilisation, however, does not suggest any of these external things: it is not connected with the shell or body of society but with its soul or inner principle; it is not connected with the social machine but with the social organism; it is not a tendency which has a disruptive influence or universal coherence, but a development which ever converges towards a unity—unity in sentiment, in ideas and ideals: it is a spiritual and supra-national purpose to which individual and associational ends are subordinated; it is the concentrated universal and eternal goodness which widens into an ever smaller expanding sphere of individual and social goodness, and radiates throughout the Great Society, sympathy and love, light and lustre, freedom and justice. The doctrine of the unity of civilisation being once accepted, there will disappear the fundamental irreconcilability between the conditions standing for one civilisation and those standing for another. Thus if the civilisation of the British Commonwealth is one, i. e., if it



ideal is one, the modes of its realisation must be the same: and there cannot exist within the same commonwealth groups with diverging ideals. If there are, the social order should be so regulated and adjusted as to lead to the realisation of the same ideas. It is not an imperial but a spiritual ideal: and the question of the antagonism between nationalism and imperialism does not arise. Civilisation is thus concerned with a purpose and a realisation—and not with material achievements. This high purpose can be fulfilled only in the realisation of the best and highest human power and personality—which consist in a synthesis of the universal ideals of *Justice*, *Freedom* and *Humanitarianism*. This is the essential unity of civilisation without which the coherence of the Great Society cannot be maintained, because these constitute the principle of social equilibrium. Conversely, wherever the principles of social equilibrium are absent, there is lack of unity, there is a negation of civilisation—there is barbarism in the midst of the external manifestations of a false civilisation.

Let me now analyse to what degree justice, freedom and humanitarianism prevail in a state in which the rule is predominantly alien and capitalistic.

*Justice* is an abstract term. An 'abstract' term means a quality or attribute without the thing to which it belongs—the soul without the body, the colour without the rose. "Abstraction" in the words of a great political philosopher, "deliberately selects from the subject-matter of former experiences that which is thought helpful for the new....It is the very artery of intelligence, of the intentional rendering of one experience available for the guidance of another." We can generalise only by abstraction; for by abstraction only, can we be conscious of views and ideas detached from special conditions and experiences, and learn their bearing on, and application to, new conditions and experiences. Whatever requires to be formulated and determined by thought owing to new and unfamiliar circumstances must be carried out by abstraction. Abstraction therefore is a

process of mental selection and application; but in its application it cannot be conceived without a concrete abode. Whether justice is or is not the attribute of a particular nation, race or class, or, is or is not suitable to a particular nation, race or class, can only be discovered by abstraction. Justice ceases to be justice if it is administered in the interests of a race or class, on the assumption that one kind of justice is suitable for one race or class, and another kind of justice suitable for another, just in the same manner as a definite kind of colour would not mean different shades if associated with different objects. Justice defines a principle of human conduct and this principle is universal in this world of states. This principle welds together the warring human elements within a state, and if extended and widened would keep together the whole mankind in the society of states in peace, joy and harmony. Justice is a centripetal force which prevents the coherence of human society from being broken. In proportion as there exist in a society strong elements of discord, such as divergent races, religious cultures and economic interests, the degree of the cohering force must be stronger. The *idea* of justice which did good duty in a homogeneous state has therefore to be modified and re-oriented in a state where they persist in a specially acute and malevolent form. This does not, of course, mean that there should prevail in the latter a different kind of justice from that in the former; but what is meant is that the *idea* of justice has to be modified so that it can be administered without any perception of differences in its application, by emphasising its oneness or by an approach towards a unity.

Is this the way in which justice is applied in India? The conflicting factors which prevent the application of justice are (1) race superiority and (2) economic egoism. It might be argued that in actual application to concrete cases, difficulties might arise which would prevent a deviation from its fundamental quality, and that no amount of human ingenuity or endeavour could prevent this deviation.



Assuming the force of this argument, it is nevertheless possible to approximate to justice, if the ideal of justice is constantly kept in the fore-front, just as it is possible to imitate the colour of the rose by an artificial process. This artificial process, in the application of justice, corresponds to a sense of race equality and equality in the eye of the law, even in the presence of actual inequality. It is, of course, unnatural for one individual of one race to be equal to another individual of another race; but justice, being an abstraction, requires an atmosphere of mental abstraction if it is to be applied equally, and an administrator of justice would prostitute the name of civilisation if he is unable to rise high enough to look upon all seekers of justice as equals.

It must be remembered that it is not in the courts of law alone that men seek justice. Justice is an all-pervading force in society like gravitation, or the light and heat of the sun. It does not radiate from the law courts alone: but it should radiate from every human being, who knows how to take as well as to give the most desirable things in nature. Giving and taking are not isolated acts: they are correlative and together constitute one principle. We cannot appropriate all the good without giving it sometime or other in our life, just as we cannot enjoy perpetual life without once giving it up for ever. Just as attraction and repulsion constitute together the eternal law of the Universe which keeps the different parts in their proper relation to each other, so giving and taking which make up justice constitute the eternal law of keeping human beings in society in their right relations of peace, joy and harmony. Day and night, dry and wet weather, inhaling and exhaling, taking food and giving it out in a different form to replenish the earth, are examples of taking and giving light, water, air and products of the earth respectively, which constitute an eternal principle of nature maintaining her continuity, her rhythm and equilibrium and the even ~~tenor~~ of her course.

According to a penetrating writer Justice serves in the human cosmos the

same purpose as equilibrium or the law of universal gravitation serves in the physical or natural cosmos. Justice should therefore be the universal attribute of human beings if they have to be maintained in their proper relations to one another. Conversely, wherever we happen to observe a breach of these relations we may predicate a breach of the principle of justice. The perturbed and excited condition of India at the present moment justifies the conclusion that Justice has departed from the country. If this is a correct diagnosis of the political situation, where is that boasted civilisation which, through justice, maintains equilibrium in a state? If justice in India is unable to counteract the centrifugal forces which, are making for the grosser and more dangerous forms of conflict, and if the purpose of civilisation is to secure that higher life which is associated with social co-operation and mutual aid, we cannot conscientiously assert that we are living under a civilised Government.

*Freedom* is a means to an end, or, more accurately, a large number of ends pertaining to individuals in society. It is the means of universalising the spiritual qualities, and of moralising or spiritualising the social qualities of human beings. It is, in brief, a means for realising their selves socially and spiritually. Freedom in society is limited by social ends—a man cannot be absolutely free in the society in which he lives: he has to subordinate his personal end to the end of the society, to adapt his good, that is, to the social good, to which his own good contributes its due and fair share. The standard for a man's conduct in society is therefore an idea of social good to which he is bound by the rules of social conduct, and the realisation of a man's social self is the attainment by him through society, of this social good. In the spiritual sphere, on the other hand, man enjoys perfect freedom. As man is both a social and spiritual being, his ends are both social and spiritual, requiring for their fulfilment partial and complete freedom respectively. And if he is regarded as a whole and not



split up and dissected socially and spiritually, it follows that there must be a synthesis of social and spiritual ends. In the social sphere there must be limitations, as stated, by the standard of a common good; in the spiritual sphere there must be no limitations, and the standard is the divine ideal, which, in other words, is the ultimate realisation of man's true self. Remembering these premises, it is not difficult to show that spiritual qualities such as goodness, love, truthfulness, etc., require for their full development complete freedom; whereas the social qualities, e.g., unselfishness, sympathy, benevolence, duty, etc., can be developed by partial freedom. As the greater includes the less and complete freedom includes partial freedom, the process by which the primary or spiritual qualities are developed includes the process by which the social qualities are developed. The development of the primary or spiritual qualities of man will therefore be necessarily followed by the development of social or secondary qualities. Complete freedom is therefore an essential means to the attainment of the primary virtues, and through them, of the secondary or social virtues of human beings. Partial freedom admits of various forms, of which the following are the chief: (1) civil freedom, (2) economic freedom, (3) family freedom, and (4) political freedom.

Let me analyse each of these kinds of freedom and examine if these kinds of freedom enter into the processes of human development in this country.

1. The content of civil freedom is akin to that of justice. It is freedom of a man of being regarded as equal with others in the eye of the law. It has already been shown, while discussing justice, that civil freedom does not exist in India.

2. Economic freedom consists in the freedom of all individuals to partake on equal terms of the production and distribution of wealth, industry and commerce. It is the "free subjugation of the world for human ends", and not the "manipulation of other men for ends that are non-human in so far as they are exclusive." Economic freedom does not aim at fixing "the pursuits

of men by accident or necessity" but leaving them free to give expression to their powers for the supply of the needs and resources of the whole society. This is not the principle on which economic activities are carried on in this country: the methods are exclusive, monopolistic, lawless and predatory, and not cooperative and mutually helpful. One class tries to make money at the expense of the other, the capitalistic Government furnishing naturally the wherewithal for supporting and encouraging the methods of the capitalist class. No methods are deemed too unscrupulous to take advantage of the needs—the vital needs—of the consumers who are mercilessly exploited for the advantage of the producers and distributors. The principle of give-and-take is cast aside; one class takes as much as it can; the other gives according to its utmost capacity, nay more than its capacity bringing itself often to the verge of destitution, poverty, starvation and death. One class has the mastery and the possession; the other serves and supplies. The whole system is one of economic dependence and serfdom and is antagonistic not only to true economic freedom, but strikes at the root of the social and moral order.

(3) Family freedom is now being modified in the civilised world in the direction of securing greater mental, moral and physical welfare of children by a system of public education. It aims at securing freedom from ignorance, disease and vice, which are the root causes of social maladjustment. It may be stated in this connection that education in this country is fulfilling neither a spiritual nor a social end, and children enjoy neither partial nor complete freedom for the attainment of either a social or a spiritual (or cultural) education. There is waste among those who aim at cultural education owing to super-abundance; there is a scarcity of men fit to supply a genuine social need. There is therefore no freedom by means of which we can re-distribute our educational talent according to our social and spiritual needs.

(4) Political freedom implies the responsibility of the executive to the legis-



lature and the responsibility of the latter to the people in turn. It is not my purpose to examine how this responsibility can be discharged in India: but all that can be said is that if we are unfit to exercise the responsibility, which is a moral quality, it is due to a denial of freedom. It may be contended that this is *petitio principii*—‘we do not enjoy political freedom because we have been denied freedom.’ But the pity is that it is true; and we are unfit to exercise freedom, because we have never felt freedom to exercise it. In any case, political freedom is not fully known in this country. The whole argument rests on the difference between *feeling* freedom and *exercising* freedom.

Surveying the whole field of freedom, we arrive at the unpleasant, but irresistible conclusion that freedom we have not in India. Human development or liberation of human capacity can take place only in an atmosphere of freedom—social development in partial, and spiritual development in complete, freedom. Now, the three primary or over-ruling defects of character with which Indians are usually charged are want of courage, truthfulness and intellectual curiosity or creative originality. All these defects can be traced to bondage. Although intellectual curiosity or creative originality is the product of personal or complete freedom, the latter cannot thrive in a setting of thralldom. Spiritual processes are processes of the mind, which cannot function properly if the body in which the mind is encased is not free. So far, therefore, as freedom is concerned we do not feel that we are living under a civilised Government.

*Humanitarianism*, like *Civilisation*, is a word commonly uttered but scarcely comprehended. A standard dictionary of the English language defines humanitarianism as the application of an evolutionary doctrine founded on the kinship of life, which unites the sentiment of different nations in the growing perception of fellowship and brotherhood between all living creatures: and a humanitarian is he who has substituted this wide sympathy for the partial benevolence which is restricted to one

own countrymen or kin. Humanitarianism, another authority says, “by discovering for us a freshness of relations between vast numbers of our fellow creatures opens out new fields of pleasurable friendship which has hitherto been neglected, and points the way to a fuller and better realisation of what is true and beautiful. Its significance in the modern democratic movement is the fostering of kinship and understanding instead of division and distrust.”

Humanitarianism is accordingly a world-wide idea—it is the “supreme dynamic” among humanity. The germ of the conception resides in the family, it broadens in society and spreads ultimately to the whole world radiating its lustre, sweetness and beauty throughout its course. An ideal family teaches us unselfishness, devotion to duty, a harmony of relationship and a unanimity of purpose—which are the very virtues of individuals in their relationships to society. The seed existing in the family germinates, grows and ramifies until the branches spread to society and to humanity. Society, is therefore, family writ large, and humanity is family writ larger. The motives by which we are actuated in family, the virtues which we cultivate and learn there, the end which we pursue in our family relationship, broaden and deepen, are exalted, ennobled and spiritualised in their process of gradual expansion till they encircle and embrace whole humanity in their ambient. The conception of humanitarianism is a pre-eminent religious conception, as it accepts a common fatherhood. It has its source in religion, its growth in the growth of religion, and its decay and death in the decay and death of religion. For the purpose of a unity of sentiment in society and humanity arising out of a divine origin, this religious basis is a necessity. Dr. Ward says that religion is the force of social gravitation that holds the social world in its orbit. Human nature in its unrestrained and unregulated form is not conducive to social unity. Its essential character is egoistic and separatistic. Its activities and propensities therefore



require to be co-ordinated and regulated by some kinds of regulative principles. One of the oldest of such regulative principles was religion : with the growth of individualism religion sank into the background and the other regulative principles, such as law, education and morality, came into fashion. We know by experience how these have failed to regulate and guide the forces in society, and how human beings are pursuing their egoistic, hedonistic ethics in spite of law, education and social morality. The religious bond is therefore a necessity, although reason and science may not recognise it, and have definitely discarded it.

It has been stated that humanitarianism is a universal conception. But it would not be an unpardonable error to apply the conception to society. In this limited sphere humanitarianism includes such social virtues as sympathy, toleration, benevolence, equality and fellowship, without which society loses its primary and essential signification. But look where you will, you will find abundant evidence of opposite things born of race superiority and economic egoism which infect modern society to the core. The race question as affecting the equal distribution of justice has already been dealt with. The next great vice is economic egoism, which seeks to find a separate existence of license and selfishness by breaking its moorings from social unity. It is enriching one class at the expense of another ; and between the capitalist, the worker and the consumer there has grown up that vicious sense of divergence of interests which is detrimental to the growth of a humanitarian sentiment. There is lack of humanitarianism in the whole idea which underlies economic egoism—and the inevitable result is class discord, social disharmony, and incipient war among human beings. Lack of humanitarianism is another name for lack of fellowship and brotherhood, which constitute the standard for regulating human

relations and preserving concord and unity in society first, and among mankind next. All the hatred, the greed and the jealousy which poison the relations of human beings are the offsprings of non-humanitarianism. The whole world, and specially India, is full of such anti-social feelings and potentially hostile purposes which have destroyed its harmony and thwarted the high purpose of universal unity. They have accentuated class interests, embittered the sweetness of social relations, introduced separation where unity is essential, and have scornfully discarded those fine, noble and divine sentiments which are associated with humanitarianism. They have sacrificed social and supra-social values to self-regarding values, and have introduced a complexity, an artificiality, a sensationalism and an egoism in our social relations which are crossed and multisectioned with interests, passions and prejudices.

In the jungle of such social phenomena, we vainly seek justice either from private persons belonging to a privileged class or dominated by interests, or from law courts controlled by an alien government ; we vainly look about for freedom which is the *sine-qua-non* of our moral and spiritual development ; we vainly try to feel the soft and divine touch of a humanitarian feeling which is the *fons et origo* of equality, love, sympathy and fellowship. What then are the contents of the civilisation under which we live ? They are elements precisely the opposite of those which constitute civilisation : a show of justice, a shadow of freedom, and an absence of humanitarianism : they are the parent of jealousy, hatred, greed, suspicion, vindictiveness and aggressiveness, which are lacerating and disintegrating society. It is a civilisation of tears and regrets and not of joy and contentment. It does not suggest a kingdom of heaven, but a kingdom of hell, on earth.

SATISCHANDRA RAY.



## THE COLOUR BAR

BY MAJOR B. D. BASU, I.M.S. (RETIRED), M.D.

THE colour of the skin has caused a great impediment to the uplift of humanity.

Colored peoples are looked down upon as inferior races whom it is considered a good thing to exploit, enslave and exterminate. According to some Oriental scholars, the caste system of the Hindus is based on "color". This is supported by the name of "Varnāśram" given to the caste system by Sanskrit writers. The proud Aryans, who are said to have swept down the plains of India at some period of which there is no authentic record, are said to have treated the dark-skinned aborigines with the greatest contempt possible. They were abused and called by such opprobrious names as "cannibals", "slaves", "thieves and robbers", etc. It was all done with the intention of giving a dog a bad name in order to hang him. At present, however, though caste remains, the basis of *varna* or colour is gone; for dark and fair-complexioned persons are found among all castes and sometimes in the same families.

The author of the *Rāmāyana*, the immortal poet Vālmiki, did not consider the aborigines of Southern India as human beings, but monkeys. It seems that those peoples were probably a negroid race and therefore their physiognomy bore some resemblance to that of the quadrumanus. Hence they were contemptuously called monkeys. Vālmiki anticipated the Christians of the seventeenth, eighteenth and also part of the nineteenth centuries in his labelling the negroid people as monkeys. To justify slavery, Christian divines had to work hard to prove that the Negroes did not belong to the "race Adamique", but were descended from monkeys! For, how else could they be reduced to slavery in spite of the doctrine of the brotherhood of man?

Colored races have been branded as "inferior" ones, regarding whom an advocate of radical methods of colonization says:—

"It is an inexorable law of progress that inferior races are made for the purpose of serving the superior."

and if they refuse to serve, they are fatally condemned to disappear."

It will fill many volumes to describe what "colorless" peoples have done in exterminating colored ones in different countries of the world. In taking up "The White Man's Burden" the colored man is polished off the face of the earth. Mr. Labouchere, in his parody of "The White Man's Burden", named "The Brown Man's Burden", wrote:—

Pile on the brown man's burden,  
To gratify your greed;  
Go, clear away the "Niggers"  
Who progress would impede;  
Be very stern, for, truly,  
'Tis useless to be mild  
With new-caught, sullen peoples  
Half devil and half child.

Pile on the brown man's burden,  
And if ye rouse his hate,  
Meet his old-fashioned reasons  
With Maxims up to date;  
With shell and dum-dum bullets  
A hundred times make plain,  
The brown man's loss must ever  
Imply the white man's gain.

Pile on the brown man's burden,  
Compel him to be free;  
Let all your manifestoes  
Reek with philanthropy.  
And if with heathen folly  
He dares your will dispute,  
Then in the name of freedom  
Don't hesitate to shoot.

Pile on the brown man's burden,  
And through the world proclaim  
That ye are freedom's agents—  
There's no more paying game!  
And should your own past history  
Straight in your teeth be thrown,  
Retort that independence  
Is good for whites alone.

Pile on the brown man's burden,  
With equity have done,  
Weak antiquated scruples  
Their squeamish course have run,  
And though this freedom's banner  
You're waving in the van,  
Reserve for home consumption  
The sacred "rights of man"!

Colored peoples are not allowed to live in some cases even to enter, countries



which have been colonised by colorless peoples. Studied insults are heaped on them. Their lives and properties, if they happen to possess any, are not safe in such lands.

In the United States of America, the most democratic country in the world, with a most highly professing Christian population, there is "lynch law" for negroes. Lynch law means no law, it depends on the sweet will of the unruly and violent mob possessing a "colorless" skin. \*

The question naturally arises, Are coloured peoples really "inferior" to colorless ones?

They are not inferior to the latter in number, for more than half the population of the world are colored.

An American writer, Mr. B. L. Putnam Weale, in his work on *The Conflict of Color*, says :—

"The white world is far weaker than the colored world and far more divided against itself than is the colored world" (P. 101).

On p. 102 of the same work, he has shown the inferiority of the colorless people in numerical strength. There he writes :—

'Asiatics outnumber Europeans by two to one ; and since there is reason to believe that the population of Asia is now growing much more rapidly than the population of Europe, it seems clear that the passage of each decade will emphasise more and more this remarkable discrepancy between the two rivals.'

The whole of the population of Asia is not under the iron heels of any colorless people. The same writer says :—

"Asia is really divided into almost two equal portions—the subjected portion and the non-subjected portion. Of the 947 millions (living in Asia) only some 400 millions actually acknowledge the sway of the white conqueror : the other 547 millions are completely free. And of these 400 millions who live in the subjected portions some 310 millions have England as overlord." (P. 104).

The colored peoples are not inferior to the colorless in physical strength and endurance. This has been proved on many a field of battle. The colored hordes of Asia conquered many a time the colorless nations of Europe. The Huns, the Goths, the Tartars, the Saracens conquered, ruled and civilised Europe. It was the conquest of Constantinople by Asiatic Turks which brought about the Renaissance of learning in Europe. The debt which Europe owes to Asia has never been adequately acknowledged

by the colorless peoples of that continent. Mr. Giddings in his *Principles of Sociology* (pp. 310-313) has adduced evidence to prove that in England and Scotland, a dark-colored immigrant (most probably, conquering) people were once predominant in numbers and power and were subsequently conquered in their turn by other hordes, and that, in consequence, "in modern England, dark, curly hair, and black eyes are to be found in half of the existing population."

Colourless peoples cannot be said to be mentally superior to the coloured races. In order that the assertion of the mental superiority of the colourless races may be sustained, it must be shown, either : (1) that the colourless races have always been progressive ; or (2) that when unprogressive, their position mentally was higher than that in which the mental condition of the coloured races has generally or invariably stood ; or (3) that the coloured races have been uniformly unprogressive, that the depth of their unprogressiveness has been always greater than that which the colourless races have ever reached, and that when brought in contact with a progressive race they had never evinced any capacity to rise from their habitually low plane of existence. None of these propositions has ever been proved or can be proved. On the contrary, Mr. G. Spiller, Honorary Organiser of the first Universal Races Congress held in London, has recorded the following in his paper on "The Problem of Race Equality" :

"We are, then, under the necessity of concluding that an impartial investigator would be inclined to look upon the various important peoples of the world as, to all intents and purposes, essentially equals in intellect, enterprise, morality and physique."

Mr. Spiller's paper is to be found reprinted in *Towards Home Rule*, published by the Modern Review Office, and should be read. The reader should also go through the two papers on "The Alleged Inferiority of the Coloured Races" in the same book, as also the paper on "Race Superiority."

Regarding the alleged mental inferiority of the people of India, Mr. Routledge writes in his "English Rule and Native Opinion in India," p. 277 :—

"The native of India is an essentially capable man and he is often badly used :..... We count them as of inferior race, deny them careers, and then talk of them as incapable of higher life. When the Catholic in England was shut out from public

\* Vide THE MODERN REVIEW, April 1920, pp. 477-478, "Lynching in U. S. A."



life, what did he become? Some sank, for want of society, to a low state; some went abroad, some, like W. Charles Waterton, the naturalist, found a need for all their innate gentlemanliness and loyalty to preserve them from intense hatred to the nation that had proved to them so hard a step-mother. Yet no Roman Catholic ever knew aught so disheartening as the lot of the native of India."

Another Englishman says:—

"The natives of India, of every caste and creed, are men of like powers and passions to ourselves; and in obedience to the universal law—as true in social science as in physiology—the healthy development of their civilization cannot proceed without space and range for the exercise of all their faculties. Too much constraint, too much assistance, however benevolently intended, will but distort the phenomena of progress, disturb its steady course, and drive the stream into dangerous channels."

Major Evans Bells' "Retrospects and Prospects of Indian Policy," Preface, p. vi.

Regarding the Negroes, writes Mr. Henry George:—

"A gentleman who had taught a coloured school once told me that he thought the coloured children, up to the age of 10 or 12, were really brighter, and learned more readily than white children, but after that age they seemed to get dull and careless. He thought this proof of innate race inferiority and so did I at the time. But I afterwards heard a highly intelligent Negro gentleman (Bishop Hillery) incidentally make a remark which to my mind seems a sufficient explanation. He said, our children, when they are young, are fully as bright as white children and learn as readily. But as soon as they get old enough to appreciate their status—to realise that they are looked upon as belonging to an inferior race.....they lose their ambition and cease to keep up." "Progress and Poverty," Book X, Ch. II.

But do colorless peoples excel the colored ones in morals? Is it not a fact that the colorless peoples are more heartless and unhumane than the colored ones? These questions may be better answered in the words of that distinguished anthropologist, Dr. Theodor Waitz,† who writes:—

"It is well not to lose sight of the facts in considering the question, whether the European man possesses, in comparison with other races, the character of humanity in a higher degree.

\* *The Modern Review* for October 1921 quotes the following from the *Living Age* as to "White and Coloured Soldiers' Morals":—

"A careful inquiry has lately been conducted in the occupied districts of the Rhine by a commission appointed by the Swedish Christian Society. It supports in the main the views of those who maintain that the general level of conduct of the coloured troops compares favorably with that of other units."

† Introduction to *Anthropology*. Edited by J. Frederick Collingwood, London. Published for the Anthropological Society, by Longmans, Green, Longman, and Roberts, Paternoster Row.

"It is an historical fact, that the Natches, the Shawanoes, the Delawares, Potowatomies, Seminoles, Kaskaskias, and several other formerly powerful tribes, have, chiefly by the wars with the whites, been either exterminated, or brought so near to extinction, that they no longer exist as nations. Even at this day the Indians in the gold districts of California are hunted like wild beasts; and recently in Mexico, Indians and white Americans have been hired, and were paid for the scalps of the Apaches. Among the so-called heroes of Old Kentucky and Virginia there were man-hunters who, as regards cruelty and barbarity against the aborigines, did not yield to the Dutch Boers on the Cape.....The history of the conquest of Mexico and Peru, the extermination of the peaceable population of the West India islands, the oppression of the Spanish Governors in Yucatan (where the Indians were only employed as beasts of burden), the extermination of the Indians in Popayan Chiquitos by mining labour, have, by the old historians of these countries been preserved by documentary evidence, which fills, unquestionably, one of the darkest pages of human history.

"Whilst the hostile collision of the Indians with the Europeans caused their wholesale destruction, peaceful intercourse with the whites was not less injurious to them. Careless of the future, the aborigines of North America readily disposed of large tracts of land. In most cases they were largely imposed upon, and the consequences were always distressing. To mention only one instance, the Creeks in less than forty years disposed of a territory of about twenty-eight millions of acres; and though other lands were assigned to them, these belonged to the whites as their creditors. The chiefs only, when they assisted in cheating their own tribes, were on such occasions well cared for. The natives were frequently driven from their fertile districts into marshy, unproductive spots. Since 1840 they were all assigned to the region beyond the Mississippi, on the western boundary of the United States. Many of them perished during these transigrations, and in their new settlements they either found other tribes already located, or were confined to narrow districts. Want of space brought them into collision with neighbouring tribes, as people living by the chase require extensive tracts. The whites also introduced the use of brandy, and made them drunkards.....Whenever the Indians received ready money for lands, it was spent in spirituous liquors.....Yet notwithstanding all these facts, the white American is still surprised that the Red-kins do not become civilized, and consoles himself with the thought that Providence has doomed them to destruction." Pp. 150-152.

Regarding the treatment of the aborigines of Australia by the white settlers, Waitz writes:

"How much the natives have suffered from the invasion of Europeans is expressed in the following words of a native:— 'You Whites,' said an Australian, 'ought to give us Blacks, Cows and Sheep, for you have exterminated our opossums and kangaroos; we have nothing to live on, and are hungry.' Though in some parts the natives no longer live by hunting kangaroos, it still is in other parts their principal resource for subsistence. They are in the habit of pulling down the grass for the growth of a fresh crop

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for the pasture of these animals, who are driven off by the cattle of the colonists, and the natives disappear from the spot. At present the aborigines possess no right to the country, or rather they never had any; at any rate England has never acknowledged such a right. The land belongs to the Crown, which practically means that the natives, being English subjects, may be punished for their crimes, whilst the whites are generally acquitted by their countrymen.....

An attempt has been made to justify the great injustice done to the natives owing to their atrocity, which is greatly exaggerated. According to the "Papers on Aborigines of Australian Colonies," printed for the House of Commons, 1844 August, p. 318, there were in the district of Port Phillip, since its first occupation, eight whites killed by the natives and forty-three natives by the whites. If the natives wish to continue their mode of life, they must quit the region, join other tribes, or become beggars and robbers, which indeed they have become.....Most of the settlers found it more suitable to their dignity to exhibit everywhere their superiority, as the whites did in America. The natives were shot down whenever they showed themselves; cruelties were committed on women and children.....The English Government has repeatedly in official documents acknowledged the wrongs done to the natives, and expressed the intention of repairing the injury. If it were true that the colonists have contributed but little to their destruction, and that the main cause, as has been asserted, lies in their own mode of life, then it is inconceivable why they have not long become extinct, since there has not been an essential change in their mode of life. The official protectorate, which, however, seems to have borne but little fruit, was instituted in consequence of the crimes committed against the natives by the whites. In several parts of Australia a larger number of natives are said to have been poisoned when it became known that they would for the future be protected against oppression. In many parts of New South Wales they made no secret of it, as Byrne states from his own experience, but even boasted that the natives have been got rid of by arsenic.' Pp. 165-167.

In other lands, too, the whites behaved no better. Waitz writes:—

"How the Russ-American Company behaved to the Aleutes, and even their own people, may be learned from Langsdorff; the former were treated much worse than slaves. Though sick, they were worked to death; the moribund were put into damp huts, and provided neither with firewood nor proper victuals. The Europeans living in Khartoum, on the Nile, belong to a variety of nations, and are described as civilized, but Russeger, Brehm and all other travellers, unanimously describe them as the most worthless and unscrupulous men in the world, living as slave-dealers, without any law, and given to all possible vices.

".....The frontier peasants at the Cape find nothing morally wrong in the razzias which, without any provocation, they undertake against the Bosjesmans, though they would consider it a heinous sin thus to treat Christians.....The oft-praised pioneers of the West of North America acted in a similar manner towards the Indians, and their moral judgment in this respect was the same as that of the Dutch peasants. The backwoodsmen of Old Kentucky are brought up in the hatred of the natives, and shoot

them down without the least scruple, though they are generally humane towards the White. Pp. 314-315.

Regarding the ideal of humanity of the white man, the author of "The Conflict of Colour" (pp. 100-101) writes:—

To-day the position is entirely illogical from the point of view of Asiatics as well as all other enlightened coloured peoples; for whilst the white man now proclaims the reign of justice and the equality of man, in alien lands he still rigidly adheres, in everything that concerns his own interests, to results achieved under very different laws. And it is important to note that where logic ceases, brute force and passion are apt magically to appear. Inevitably must it follow that the world of non-whites will make the position of the white races beyond their own boundaries more and more precarious.

The cruelty of European races is not a matter of ancient history merely, as the following extract will show:—

"There is too much fear that the English, unless held in check, exhibit a singularly strong disposition towards cruelty, wherever they have a weak enemy to meet.....It is not only in war time that our cruelty comes out; it is often seen in trifles during peace. Even a traveller, indeed, becomes so soon used to see the natives wronged in every way by people of quiet manner and apparent kindness of disposition, that he ceases to record the cases."—Sir Charles Dilke's *Greater Britain*, 5th edition of 1870, p. 445.

We subjoin another extract from a recent work (1916) by L. Curtis. He quotes words written in 1892 by a missionary named John Paton. This gentleman was a really righteous man. He wrote:

"The Sandalwood Traders are as a class the most godless of men, whose cruelty and wickedness make us ashamed to own them as our countrymen. By them the poor, defenceless natives are oppressed and robbed on every hand; and if they offer the slightest resistance, they are ruthlessly silenced by the musket or revolver. Few months here pass without some of them being so shot, and instead of their murderers feeling ashamed, they boast of how they despatch them."

Again:—

"One morning, three or four vessels entered our harbour and cast anchor in Port Resolution. The captains called on me; and one of them, with manifest delight, exclaimed, "We know how to bring down your proud Tannese now! We'll humble them before you!" I answered, "Surely you don't mean to attack and destroy these poor people?"

"He replied, not abashed but rejoicing, "We have sent the measles to humble them! That kills them by the score! Four young men have been landed at different parts, ill with measles, and these will soon thin their ranks."

"Shocked above measure, I protested solemnly and denounced their conduct and spirit; but my remonstrances only called forth the shameless declaration, "Our watch-word is,—Sweep these creatures away and let white men occupy the soil!"

"Their malice was further illustrated thus: they



induced Kapuka, a young chief, to go off to one of their vessels, promising him a present. He was the friend and chief supporter of Mr. Mathieson and of his work. Having got him on board, they confined him in the hold amongst natives lying ill with measles. They gave him no food for about four and twenty hours; and then, without the promised present, they put him ashore far from his own home. Though weak and excited, he scrambled back to his tribe in great exhaustion and terror. He informed the missionary that they had put him down amongst sick people, red and hot with fever, and that he feared their sickness was upon him. I am ashamed to say that these sandalwood and other traders were our own degraded countrymen; and that they deliberately gloried in thus destroying the poor heathen. A more fiendish spirit could scarcely be imagined; and most of them were horrible drunkards, and their traffic of every kind amongst these islands was, generally speaking, steeped in human blood.

'The measles thus introduced became amongst our islanders the most deadly plague. It spread fearfully and was accompanied by sore throat and diarrhoea. In some villages, man, woman, and child were stricken and none could give food or water to the rest. The misery, suffering and terror were unexampled, the living being afraid sometimes even to bury the dead....'

Extracts from the *Life of John Paton* made in L. Curtis's "The Commonwealth of Nations", pp. 224-225.

There can be no question as to the spiritual superiority of the colored peoples, for all the modern religions of the world, including Christianity, have for their founders and preachers men of "color".

The colored races are not inferior to the colourless ones in numerical strength, in physical stamina, in intellectual capacity, or in moral and spiritual qualities. Nay, it is Nature which helps them in their possession of color. This pigmentation of their skin is a protective effort of Nature against the chemical activity of sunlight. The colored man stands a hot climate well, owing to a certain anatomical difference in his skin, which keeps cooler than that of the colorless man, because the sweat glands of the former secrete more evenly and more copiously than those of the latter.

If there be any race superiority, it lies with those races who can adapt themselves to their environments and can adjust themselves to the circumstances of time and place. Judged by this standard, the superiority lies with those races which have survived. The Chinese and the Hindus are such races—both colored peoples. They are, therefore, entitled to be called the chosen peoples.

Albinos are altogether colorless beings. They are born in abundance in all countries

and amongst all races, whether colored or not. But 'niggers' are not produced in any land if both the parents are perfectly "colorless". This fact goes to show that the color of the skin is a positive thing, colorlessness is a negative thing. No one need be proud of a thing which shows negation of something positive. It is owing to this, that colorless peoples cannot live and thrive in certain parts of the world. The author of "The Conflict of Color" (p. 95) speaks of

"A zone about 47 degrees wide, which all the world over is in the nature of forbidden land to the white man. It is an illuminating fact that the limits of this domination of colored blood are set with strange exactitude by the boundaries of the so-called "torrid zone".

But there is no such zone in the world which can be said to be "forbidden land" to any men of color. The same author writes:—

The significant fact needs to be insisted upon that there is a regular, well-determined and most curious colored belt running round the world, which has tended to expand in the immediate past, and which may expand very much farther in the future, when all the colored nations of the world have reached the modern industrial stage, and have adjusted themselves thoroughly to the effect of white contact. This belt, though most dense between those imaginary lines called the Tropics, extends, especially in Asia and Africa, many degrees south and north of it—though it is a fact that it gradually loses its strength where the sun's heat is lessened. In the past four centuries the pressure of the white man has in certain regions caused this belt to contract, by the simple process of extermination. (P. 108).

There seems to be every possibility of the colored peoples marching in the van of civilization in the future. What is the significance of the hue and cry against the Yellow Peril? There must be some substratum of truth in this peril, otherwise it would not have disturbed the even tenor of existence of the Christian nations of Europe and America. They know that in Nature the rule is the survival of the fittest, and not necessarily of the best and the ablest. The "colored" races have survived the most inhuman persecutions of the colourless and are multiplying everywhere—a fact which testifies to their vitality and fitness. It may be that in the fulness of time the colored races may dominate over the colourless. This thought so greatly perturbed the author of *The Conflict of Colour*, that he wrote:—

"Is it conceivable that Europe should ever succumb to a black invasion or that America should ever



## THE COLOUR BAR

55

become a yellow man's country? Only miraculous and unbelievable events could bring about such things." (P. 87.)

It was a disturbing thing for the colourless Christian Marquis of Salisbury that a black man in the person of Mr. Dadabhoy Naoroji should have been returned by a colourless electorate to the Mother of Parliaments. But it was an accomplished fact. Who knows that what has been dreaded by the colourless author quoted above might not also come to pass? In his work on "National Life and Character," Mr. Pearson wrote:—

"At this moment, though the civilised and progressive races have till quite recently been increasing upon the inferior types, and though the lowest forms are being exterminated, there seems, as we have seen, good warrant for assuming that the advantage has already passed to the lower forms of humanity, and indeed it appears to be a well-ascertained law that the races which care little for comfort and decency are bound to tide over bad times better than their superiors, and that the classes which reach the highest standard are proportionally short-lived" (P. 361).

Again, in another place (p. 279) of his work the same author wrote:—

"That several and perhaps even many races are inherently energetic, and though they may be depressed for a time by foreign conquest, or by poverty, or by bad government, as the modern Italians were for centuries, it is never safe to predict that they have lost the power to rise again."

According to the same author,

"The supremacy of the inferior races in the future is likely to be achieved by industrial progress rather than by military conquest" (p. 99).

So in his opinion,

"The races exterminated have not been industrial races. The character of a race determines its vitality more than climate. Chinamen, Hindoos and Negroes cannot be exterminated.....It is self-evident that the Chinese, the Japanese, the Hindoos, and the African Negro, are too numerous and sturdy to be extirpated."

Mr. Pearson is so optimistic about the future of the colored races that he writes:—

"The day will come, and perhaps is not far distant, when the European observer will look round to see the globe girdled with a continuous zone of the black and yellow races, no longer too weak for aggression or under tutelage, but independent, or practically so, in government, monopolising the trades of their own regions, and circumscribing the industry of the European; when Chinamen, and the nations of Hindostan, the states of Central and South America by that time predominantly Indian and, it may be, African nations of the Congo and the Zambesi, under a dominant caste of foreign rulers, are represented by fleets in the European seas, invited to international conferences, and welcomed as allies in the quarrels of

the civilised world. The citizens of these countries will then be taken up into the social relations of the white races, will throng the English turf, or the salons of Paris, and will be admitted to intermarriage .....We shall wake to find ourselves elbowed and hustled, and perhaps even thrust aside by peoples whom we looked down upon as servile, and thought of as bound always to minister to our needs...Yet in some of us the feeling of caste is so strong that we are not sorry to think we shall have passed away before that day arrives."

The conclusion of the late European war has brought the problem of color to the front, as is evident from the publication of several works on the subject. Thus a work entitled "*The Rising Tide of Colour*" by Lothrop Stoddard, published by an American firm in 1920, has discussed the problem in some of its bearings. The author sees "the vision of a pan-Coloured alliance for the universal overthrow of the white hegemony at a single stroke, a nightmare of race-war beside which the late struggle in Europe would seem the veriest child's play."

This work has formed the subject of review in the pages of the *Edinburgh* and the *Quarterly Reviews* for April 1921. Writing in the former review, the Rt. Hon'ble Sir F. D. Lugard says that:—

"The material resources of the white races have been dissipated by the war." "In which it is estimated that some 50,000,000, including a large proportion of the best, have perished..."

According to him:—

"The colored races outnumber the whites by three to one. They are more prolific. Their lands are over-crowded. Their struggle for existence has endowed them with a vitality which enables them to flourish under conditions fatal to the white man."

Regarding the Chinese he says:—

"Though we may not like to admit the fact, it is the efficiency of these races which constitutes the 'Yellow Peril'. Their capacity for patient conscientious toil, their frugality, and their intellectual and manual ability, threaten the white man not merely with supersession in their markets, but with the invasion of his own."

He asks:—

"Does colour-prejudice arise from a natural law hostile to the admixture of opposing types—a law which would obviously find its strongest expression in sexual instinct? Clearly not. The large population of half-castes, the offspring of white fathers and negro mothers, both in the States and at the Cape, disproves it."

"If then it be but an artificial product, what is its origin and what are its characteristics? It is notable that it is much more strongly manifested by the Nordic races of North Europe than among the Mediterranean races. Its absence in France is



frequently commented upon by Mr. Stoddard, and was one of the causes of friction on the return of the negro troops from Europe.

"Another characteristic is that it is much more developed among those who have lived among coloured races than among those who have only come in contact with isolated individuals. The Asiatic or the African who visits England is received with little or no colour prejudice, and not infrequently marries a white woman."

In the *Quarterly Review* for April 1921, Dean Inge writes an article on "*The White Man and His Rivals*", in which he quotes extensively from Mr. Stoddard's work, mentioned above.

Regarding the future of the coloured races, Dean Inge is very optimistic. He says :—

"Under a regime of peace, free trade and unrestricted immigration, the coloured races would outwork, underlive, and eventually exterminate the Whites."

According to him the European, American, and Australian labour movement has produced a type of worker who has 'no survival value'. He must be protected from competition, and this protection rests, in the last resort, on armed force and war.

"The abolition of war and the establishment of a league to secure justice and equality of treatment for all nations would seal the doom of the white labourer."

He predicts that the competition of the Orientals will force upon the Whites a general simplification of life. He writes :—

"By a well-known law of nature, a nation shielded from healthy competition becomes more and more inefficient, and less able to stand against its rivals when the protecting barriers fail.....The peril from the coloured races, which before the war loomed in the distance, is now of immediate urgency. The white peoples, exhausted and crippled by debt, will be less than ever able to compete with Asia."

In conclusion, he says :

"The chief danger to the white man arises from his arrogant contempt for other races; Europeans have recently enjoyed an unfair advantage over their rivals, which they have abused without the slightest regard for justice and fair play. This advantage will not be theirs in the future: they will have to compete on equal terms with nations schooled by adversity and winnowed by the hard struggle for existence. Victory will go to the races which are best equipped for that kind of competition;.....An English poet has given his opinion that fifty years of Europe are better than a cycle of Cathay. But the future may show that the European is a good sprinter and a bad stayer."

But as has been pointed out by the author of "*The Conflicts of Colour*" (p. 187) the

strength of a people resides more in their blind prejudices than in anything else.

"The most important factor of the day in the regions under discussion is the white man's prejudice against new ideas—against the very ideas his presence has served to inculcate as well as his firm determination to hold tightly to what his fathers acquired. It may be sad to confess, and yet it is true, that it is the figure of the ancient Crusader, striking down with his heavy mace, or great two-handed sword, the dark infidel who opposed his righteous progress, which is the proper and only figure to keep always before one, even in this enlightened twentieth century, when considering the conflict of color in the Near East and Middle East."

It is, therefore, that, to quote the same author again,

"There exists a widespread racial antipathy founded on colour—and animal-like instinct, if you will, but an instinct which must remain in existence until the world becomes utopia. It is this instinct which seems to forbid really frank intercourse and equal treatment. How this is to be minimised in each separate region should be one of the first studies of statesmen, for the day is surely come when common-sense demands that the line of least resistance should be sought for and gradually approached." (Pp. 110-111).

What is one of the probable motives of sending out missionaries to Christianise the colored races? According to the above-named author, it is dread of the "heathens". He writes (p. 118):

"That is perhaps why instinctively the great movement towards Christianising the colored world is growing stronger and stronger in Anglo-Saxon countries, as a sort of forlorn hope launched to capture an almost impregnable position". (P. 118).

If love of the "heathen" had been the only motive for Christian missionary enterprise, then European missionaries would have behaved as Moslem propagandists do. But usually they do not. Mr. Toynbee, writing on "Race" in the *Encyclopædia of Religion and Ethics*, says :—

"The Muslim missionary in W. Africa or India makes more converts than the Christian missionary because he really receives his converts into his own group, treats them as social equals and gives them his daughters in marriage, while the European missionary is divided by the colour-bar from Christian natives just as acutely as from pagan and can only organise his converts into a 'native church,' which is still outside the pale of the European community." (Vol. p. 557.)

If the superiority of the modern colourless nations be due to their industries, they can not remain always in that superior position. The superiority of an industrial country is dependent on its possession of coal and iron. The modern civilisation is called "Coal Civilisation", for coal supplies the energy to carry on



all industries. But coal being a material thing, its life is limited to a few centuries more—at least in countries which possess colourless populations. On the exhaustion of the store of coal, other forces of nature such as water power, wind power and, above all, sunlight will be made use of in industries. The superiority of the colourless peoples will be then gone, for they are not superior in the possession of these forces of nature, to the colored ones.

THE FUTURE THEN BELONGS TO THE TROPICS. This will be evident from the following extracts from a very thoughtful article on "*The Future of the Tropics*" by Dr. P. Chalmers Mitchell in the *North American Review* for 1903. He writes :

"All the phenomena of life, and among them the activities of the human race, are transformations of energy. The economical system of the world hinges on the sources of energy. So far as human beings are concerned, the important sources are food and fuel..... There are two ways of meeting necessary expenditure; direct income and drawing on capital. In the case of fuel, the world possesses vast stores of capital, accumulated ages before the arrival of man..... On the other hand, the reserve of food is so small that the world may be said to live almost directly on its income..... Considering food simply as the source of the energy of life, we may neglect water and the mineral salts as accessories, however necessary, and proteid, because that substance, in so far as it is a source of energy, raises no question that is not more simply dealt with in the case of carbohydrates. We are left then with these compounds of carbon, hydrogen and oxygen (i. e. carbohydrates) as the vehicles by which potential energy reaches the living organism..... Carbohydrates do not occur in sea-water or in fresh-water, in rock deposits or in clays and sands; so far as our knowledge of terrestrial things goes, carbohydrate material is always associated with life..... Life in all its wonderful manifestations, in its highest and in its lowest forms, depends directly on green plants..... The explanation of this dependence is simple and universal. Green plants are the means by which there is captured for use the radiant energy dancing across the void from the sun to the earth..... From the point of view of the vital economy of the world, their (green plants') manufacture of carbohydrates is no more than a storing, as potential energy, of the radiant energy of sunlight..... Sunlight, and sunlight alone, is the permanent income of the world, and the human race is living more and more closely up to its income. Precisely as the means for securing this income grow more exact, and as the world grows more directly dependent on them, the parts of the earth where the income is greatest will grow most valuable. Not for gold nor for diamonds, nor for the fat soil of volcanic slopes will be the future battle of the nations; but for that belt of the globe on which most lavishly radiant energy comes to us from the centre of our Cosmic System."

It is from such considerations as mention-

ed above that men like Mr. Benjamin Kidd talk of the "control of the Tropics." Attempts are also being made to remove those pests which are responsible for the unhealthiness of the Tropics so as to make them fit for the habitation of the white man.\* Let us assume that they are successful in their attempt in inhabiting the tropical countries. But do they realise the inevitable consequence of their success? Will not the colorless people in the course of time take up pigmentation and become colored? Will not they then become as much objects of hatred and contempt as are the "colored" people now? Let them ponder over these questions when they brand colored races as inferior ones.

In his paper on "Sanitation at Panama," Dr. Gorgas wrote :—

"We hope that our success at Panama will induce other tropical countries to try the same measures; and that thereby gradually all the tropics will be redeemed and made a suitable habitation for the white man."

The ancient Greeks, who were not Christians, recognised common humanity in colored races, but not so the modern Christian nations of Europe. Mr. A. J. Toynbee, writing on "*Race*" in the 10th Volume of *Encyclopedia of Religion and Ethics*, says :

"To recognize a common Hellenism in the descendants of Theseus and the descendants of Herakles was one thing, but to recognise a common humanity in men with brown skins or men, who never tilled the ground needed a greater intellectual effort. The Greeks, however, accomplished this feat of imagination. The strangeness of the country and climate in Egypt and Skythia struck them as forcibly as the strangeness of the inhabitants; and they concluded that the latter was conditioned by the former, and that Skythians, Egyptians, and Hellenes were the same human metal stamped with a different impress by the diverse environments into which it had been introduced. Thus the experience of alien human types, so far from stimulating race feeling in the Greeks, tended to make those sceptical of race altogether. (P. 555).

But what picture does the same writer draw of the opinion of the modern Christian nations of the West regarding the colored races of the world? He writes :—

"In coming into contact with these populations, Europeans were having the same experience as the Greeks when they came into contact with Egyptians and Skythians, but their reaction to it was not the same. The Greeks, struck by the environmental contrast as much as by the contrast in human type,

\* See Sir Ray Lankaster's "*Science from an Easy Chair*," First Series, p.5, "*Tropics ideal place to live in.*"



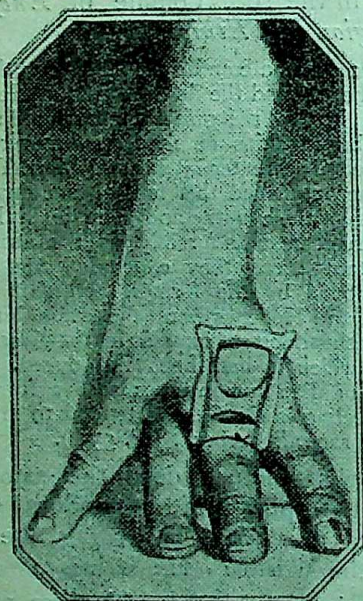
explained the latter by the former, and concluded that all human beings, however acute their superficial differences, were the same in essence, and that every variation of human kind was potentially transmutable into every other. The Europeans were struck so forcibly by the external differences that it never occurred to them to explain their origin by the secondary influence of environment, or to look forward to their elimination by change of environment or progress in culture. The differences hypnotized them as the one overwhelming fact. The black man might become a Christian, he might adopt European clothes or habits of life; but he remained black, and the European white. The colour-barrier presented itself to the European as insurmountable, and it displaced religion for him as the dividing

line between people within the pale of civilization and people without. Instead of classifying mankind as Christians and pagans, transmutable by conversion into one another, he now classified them as 'white men' and 'natives,' the 'white race' and the 'black race', divided from one another by external objective characteristics which no act of will on either side could surmount. And, just as the Greek's hypothesis of adaptation to environment, as an explanation of the Egyptian and the Skyth, reacted on his own feeling of Hellenism, making it more human and un-racial in quality, so the European's hypothesis of a specific difference between Black and White reacted on his own growing nationalism and made it more uncompromisingly racial than it need otherwise have become." (P. 557).

## GLEANINGS

### Finger-Cuffs the Style for Criminals.

The finger-cuff has been invented to take the place of the handcuff. It is the invention of Abraham Cushing, a member of the police department of Concord, New Hampshire.

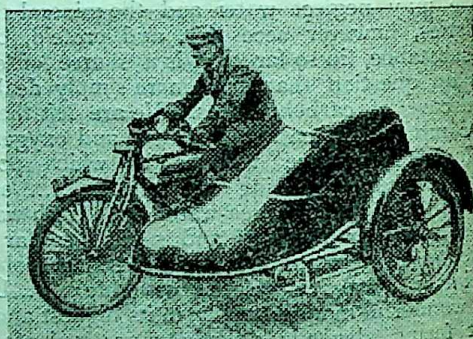


Finger-cuffs for Criminals.

Mr. Cushing believes that the finger-cuff is more effective than the handcuff, and we are inclined to believe him. With one attached, a prisoner could endure very little pulling on one of his fingers, while a handcuffed prisoner can pull with all his strength and not injure his arm to any great extent.

### Side-car Takes on Novel Shape to Advertise Shoe-Store.

A certain shoe-repair store owner in England utilized his side-car for advertising purposes by

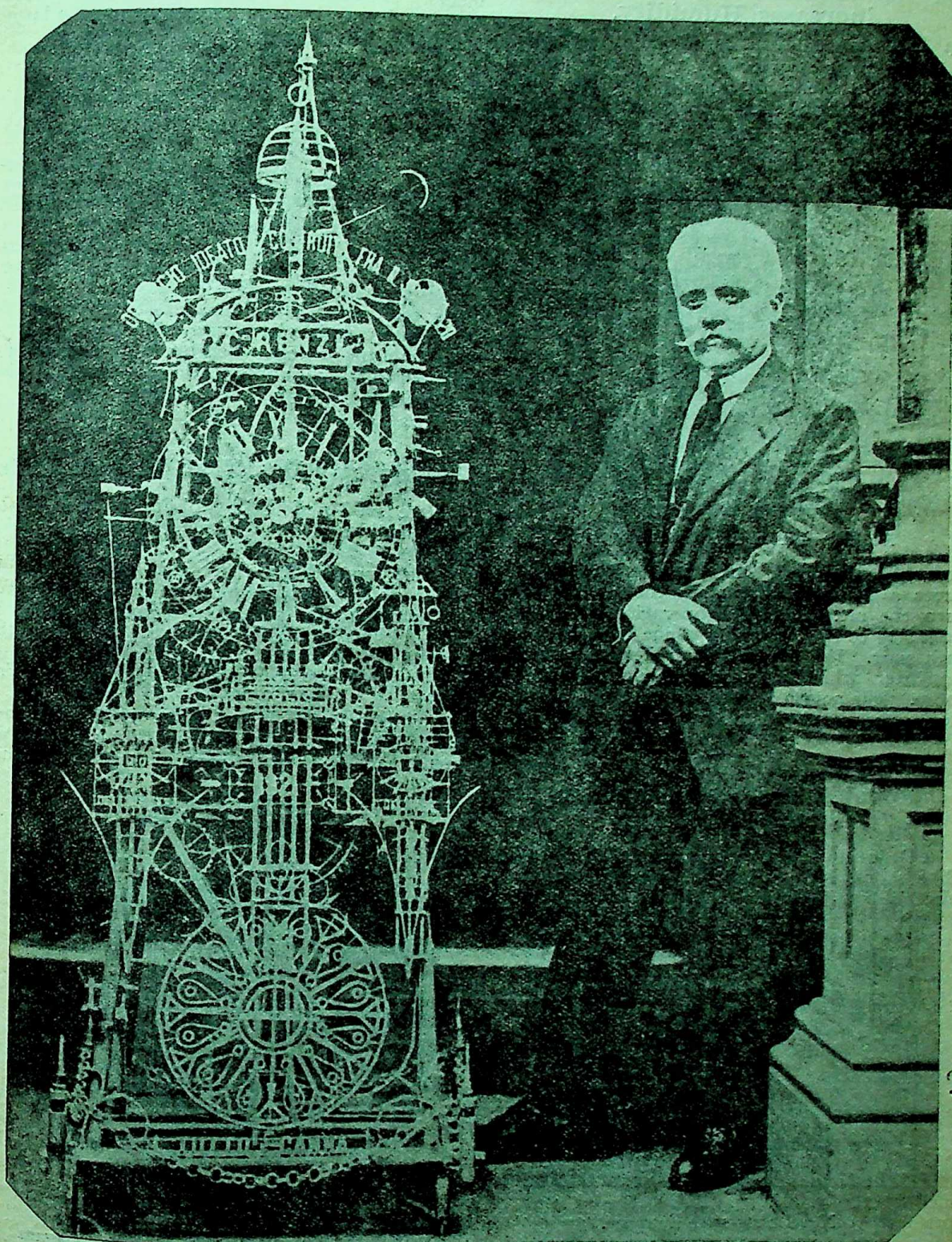


A Sidecar Shaped into Shoe for Advertisement. having it built in the shape of a huge shoe with his name painted on.

### Bamboo Clock.

Consanzo Rienzi of Naples has made a bamboo clock, in three years of patient endeavor. Not a single piece of metal has been used, every bit of it being made of hard bamboo except the bell. It indicates hours, minutes, seconds, and rings every quarter hour, shows days of the week and month, requires regulation only once in four years, does not vary a second in eight days, and each day at noon fires a small cannon, hoists a flag, blows a whistle and rings the bell.



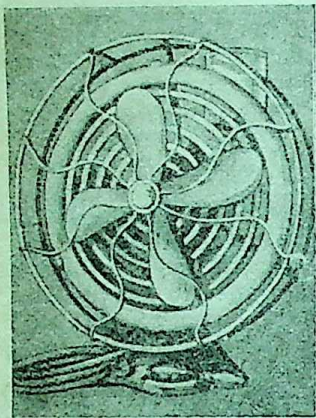


**A Clock of Bamboo.**



## Fan Attachment Cools Air and increases Humidity.

A means of cooling the air and increasing its humidity is provided by a new attachment to be used on electric fans. It consists of a series of perforated aluminum rings placed back of the fan blades. The last ring is concave and perforated only in the center throughout its circumference. Water is piped to the inner ring



An Electric Fan That Cools The Air.

and the centrifugal force produced by the fan forces a fine spray through the perforations onto the next ring. This operation is repeated from ring to ring, forming a fine mist between each pair. The air current takes up particles of water which increase the humidity of the room. The action also results in rapid absorption of heat and consequent cooling of the air.

## Novel Shoe-store Entrance in Shape of Shoe Sole.

A Georgian's idea for attracting trade to his shoe store, is to fit into his regular entrance a piece of sheet metal in which an opening in the



Novel Shoe-store Entrance.

form of a shoe-sole and large enough for a man to pass has been cut. To economize and further emphasize his business, he used the metal cut

out as a sign to advertise his various departments. The immense shoe facsimile gives a very striking impression on first sight, and a large tourist trade is the result.

## Measuring Device said to Reveal Moral Character.

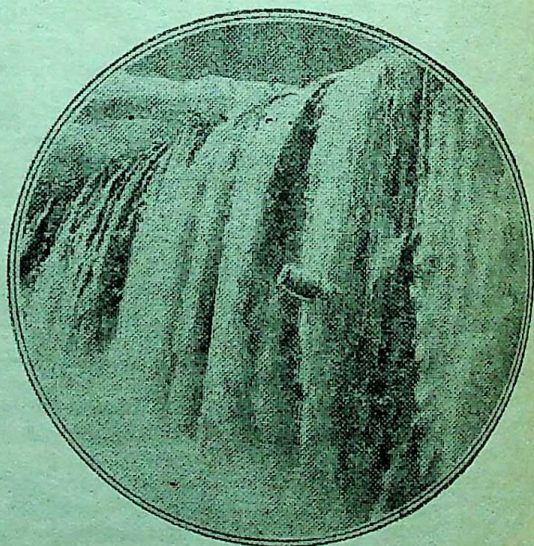
That it is possible to determine moral character by physical measurements, is the claim of Professor Burger, of Berlin. He has designed an instrument for that purpose which he calls a "plastometer." It is a metal device which fits over the head of the subject. The inventor claims that with its assistance he can determine facts relating to the character of any person in one hour, which it would otherwise require many months of close observation to learn. He believes that the apparatus will greatly aid authorities in the study of criminals.

## Playing with Death at Niagara Falls

Here is a few historic exploits of men who have shot the falls and rapids and lived to tell the tale.

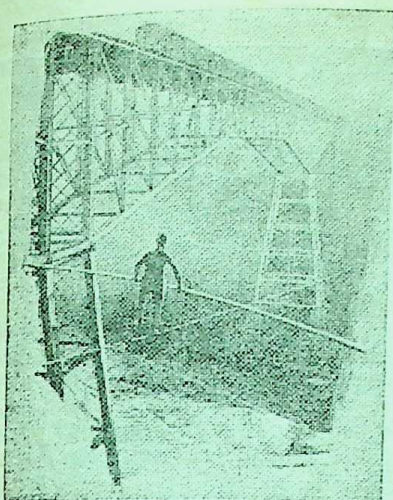
The famous Blondin crossed and recrossed about the falls on a tightrope. He took a stove in a wheelbarrow to the center and cooked and ate his dinner in midair. He even crossed with baskets tied to his feet, and carrying his manager strapped in a harness on his back. This in 1859.

"Whirlpool navigators have gone over the falls in specially strengthened long, narrow barrel, padded on the inside and weighted at the



Whirlpool navigator going over the Niagara falls in a specially strengthened, long, narrow barrel, padded on the inside and weighted at the lower end.





Crossing the Niagara Falls on a tightrope.

lower end. Five people, one a woman, have run the gauntlet of Niagara safely by this means.

Five men, roped together for safety, clambered along the face of the cliffs directly under the American falls and placed the last charge of dynamite to open the power penstock in the center, halfway from the bottom. The speed of the current leaves a small air space between the falling water and the face of the cliff, but the slightest mis-step by any of the party would have meant death for all five.

Captain Larsen shooting the lower rapids in 1913, traveled from the foot of the falls to Lewiston. He made the trip alone. His boat was an ordinary cabin cruiser, made watertight and provided with buoyant compartments for the feat. The smallness of the craft placed it very much at the mercy of the current.

Jack Robinson piloted the steamer, *Maid of the Mist*, from the falls to Lake Ontario, June 6, 1861. The first wave carried away her stack, but, traveling at forty miles an hour, buffeted by cross currents until it was impossible to steer, she passed every rapid and whirlpool in safety. The trip took fifteen minutes.

### Tin Ring on Coconut Palms Foils Rats and Land Crabs.

Around the Hawaiian and other South Sea islands where coconuts are the main article of commerce, the crop must be carefully protected against the inroads of rats and land crabs. These pests climb the trunk and injure the nuts. Most of the trees are now being wrapped with a band of tin on whose smooth surface the marauder obtains no foothold.

### Two-Man Plowing in Persia.

A Persian plow looks like a rake that has teeth projecting from both sides of the backbone. Two men are needed to operate it.



A Two-Man Plough in Persia.

One of them pushes on the wooden handle to which the "plow" is fastened; the other man pulls on a rope attached to the end teeth.

The men work the plow back and forth in the ground until the dirt is thoroughly stirred up.

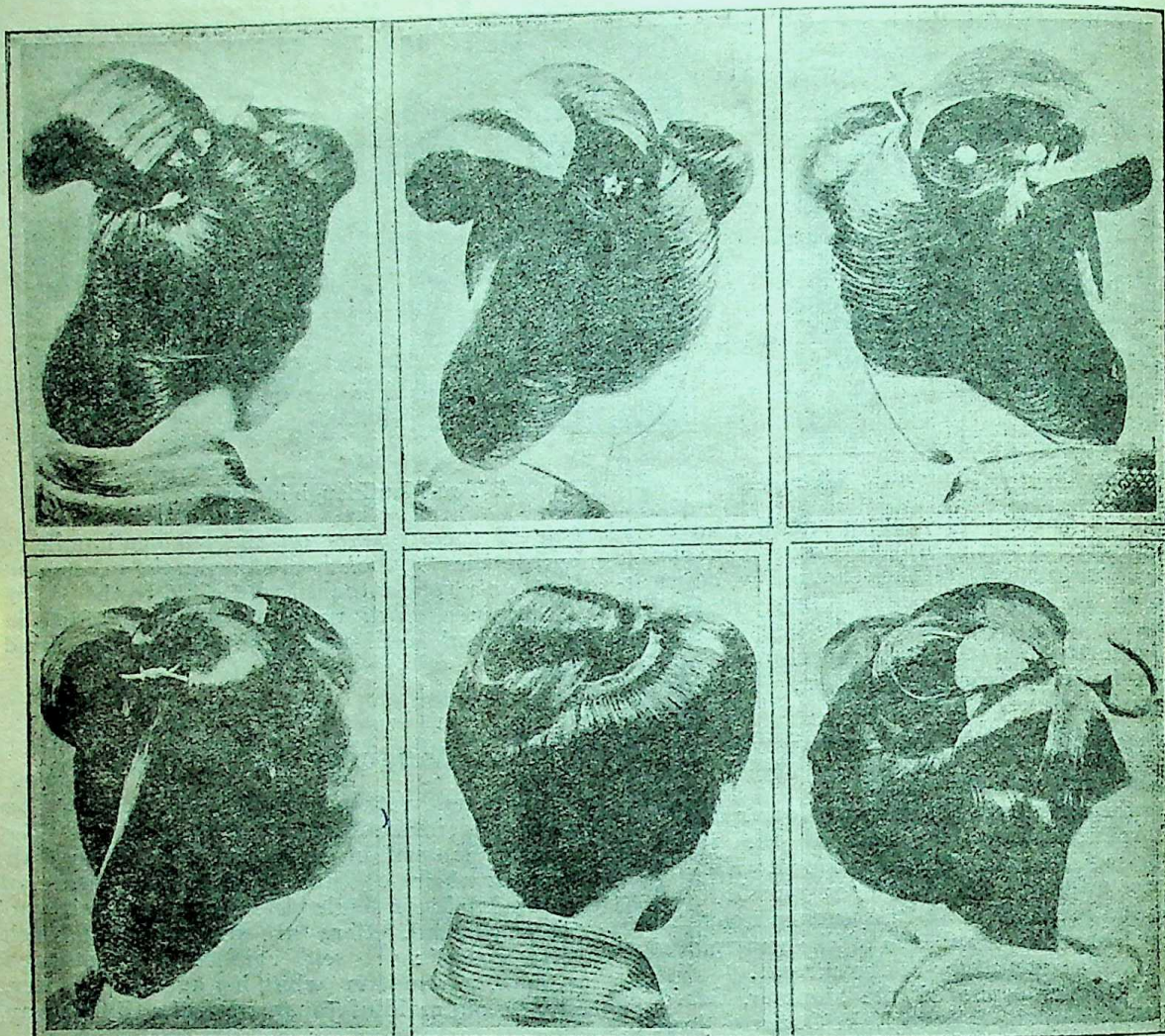
### The Language of the Coiffure.

Japanese women wear their hearts on their hair instead of on their sleeves. The country women in far Japan dress their hair so that their coiffures reveal their state of married bliss or single blessedness—that all who run may read. Here are six samples of such "sign posts": To left, coiffure of the married woman, no matter what her age; top, center, how an old maid of Japan confesses to being an



A Coiffure in a Bas Relief on the Temple at Bhubaneshwar.





Japanese Women wear their hearts on their hair instead of on their sleeves.

old maid; top, right, the flapper style, worn by Japanese girls who are still fancy free. Bottom, left, the spinster style for women who still have hopes for wedded bliss; bottom, center, coiffure worn by Japanese woman who will not tell whether she is married or single; bottom, right, the betrothal coiffure worn by the newly engaged girl.

### An Amazing Blind Girl.

Within the pleasant walls of the Wisconsin School for the Blind, at Janesville, is perhaps the most remarkable young girl of her kind in America. Willetta Huggins is totally deaf and blind, although born with both hearing and sight. Until the dark curtain completely cut off her vision, she was dull, morose and altogether unhappy. This change occurred less than a year ago; to-day she is keen, alert, studious and irrepressibly happy. Her

liberation from the groping, suffering life of childhood came with the total loss of hearing and of sight. Since the elimination of both these senses she has learned more and lived more than in all her life before.

Although as deaf as any living person, she hears—without mechanical or artificial aid—more readily than most persons whose hearing is considered perfect. While her eyes are as sightless as her thumbs, she can identify colors as quickly and as accurately as an artist, can walk through an unfamiliar grove without touching a tree and can identify any person of her acquaintance at a distance of several feet.

One day after introducing some visitors (ladies) to Willetta Huggins her Superintendent, Mr. Hooper, asked:

"Willetta, can you tell us the color of this lady's skirt?"

Instantly the girl dropped to her knees, pressed the garment to her nostrils for a





The blind and deaf girl "hearing" her Superintendent by placing her hand on his head.

moment and then, without the slightest hesitation said: "Blue, black and white."

The skirt was a plaid and all the colors in it had been correctly identified.

Guiding the fingers of his charge to a narrow embroidered leaf Superintendent Hooper again asked: "And what color is this?"

"Oh, that is green," promptly replied Willetta as her nose brushed the fragment of embroidery.

"Are you sure that is the only color?" he inquired.

A slight flush showed in the cheeks of the girl, as if she had been caught in a blunder. This time she held the leaf to her nostrils for several seconds before she answered: "There's a little thread of black about the edge of it."

Her answer was correct; the line of black about the edge was so fine as to escape notice at a casual glance.

"Now," suggested Mr. Hooper to one of the lady visitors, "suppose you talk with her yourself and ask any questions you choose."

"You run out of doors?" asked one of the visitors in astonishment. "Don't you run into the trees? Certain parts of the yard are full of them."

Willetta broke into a hearty laugh at this. It seemed to amuse her immensely. "Why, of course I don't," she exclaimed. "I can smell 'em."

This statement provoked an invitation to go outside and give her callers first-hand proof



The blind and deaf girl "hearing" her Superintendent through her sense of touch.

of its correctness. A lady led her out into the big yard, turned her face directly toward a grove of trees and then asked her to walk straight ahead. This she did without the slightest hesitation. A large tree stood directly in her path, and the visitors held their breath for fear that she would collide with it. But when within about three feet of the elm she turned and circled it and then wound her way deftly between the other trees beyond it. Just as this surprising feat was finished, Superintendent Hooper beckoned to two women who were passing the grove along the drive. As they approached near Willetta she recognised them instantly.

Noticing that a cat was preening itself near the desk, some distance away, the lady placed Willetta's hand on her head and asked: "What's in the room—anything besides—"

"Why, the old cat." This was said in an amused tone, implying that the question was rather absurd.

After conversation had been resumed and continued for several minutes and the presence of the cat forgotten, Willetta suddenly remarked: "The cat has gone out."

Not one of the persons in the room, who were able to see and hear, had noticed the exit of the animal, but its going had been detected by this deaf and blind girl whose delicately sensitive nostrils serve her as eyes.



The same lady picked a white hydrangea bloom. Holding this a few inches from Willetta's nostrils, she asked her to name its colors.

The answer was "White."

"There is scarcely a day now," resumed Superintendent Hooper, "when Willetta does not give us a surprise along the line of the development of her sense of smell in connection with her ability to identify colors."

When she entered the state school, September 8, 1915, she was ten years of age. In spite of all that could be done for her by the best treatment available, her two handicaps made steady and discouraging progress.

Her unhappy mental condition grew worse as her hearing and her sight diminished. About the only thing which she seemed to like to do was to sew; she became fairly proficient in this. Now she wears dresses of her own make.

In October of 1919, she became totally deaf. One year later, her eyes became entirely sightless.

In the summer of 1920 one of the teachers urged her to adopt the Helen Keller method of getting the spoken word by laying her hand on the lips of the speaker.

Her answer to this suggestion was: 'No; I don't like to touch people's lips or noses.'

Then again in the sign language, the teacher told Willetta of the case of a deaf and blind girl who was able to understand what people said by placing her hand firmly on top of the head of the person speaking. The teacher explained to Willetta that speaking caused a vibration of the bones of the one talking and that probably these vibrations would be even more distinctly felt at the throat than at the top of the head.

After taking to this method she could understand almost as distinctly by placing her hand on the top of the speaker's head, on the chest or at the back of the neck as she could by resting her fingers on the vocal cords at the throat. From that instant the girl became a

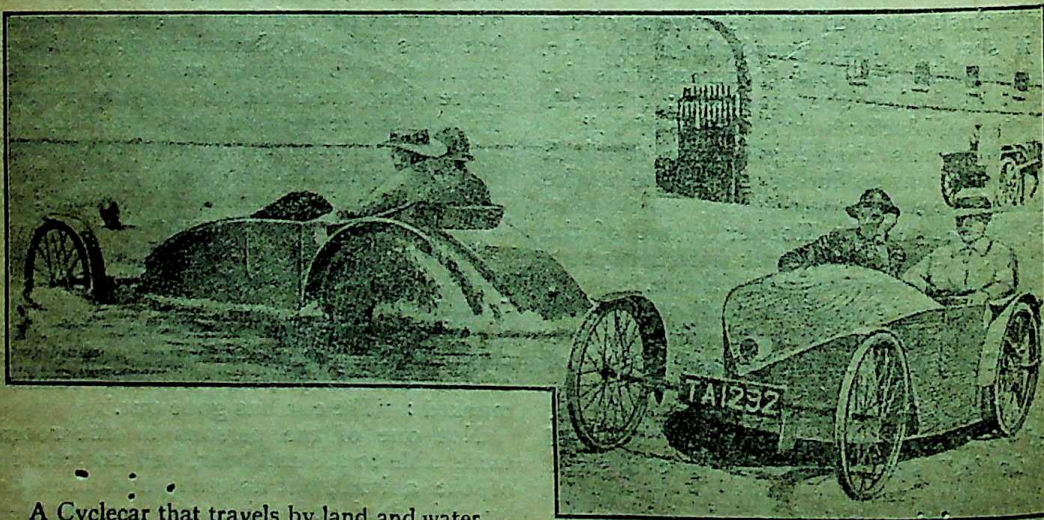
changed being. Her moroseness fell from her; in place of extreme despondency she became possessed of genuine cheerfulness.

What was still more amazing, her mentality appeared to have undergone an equally radical change; instead of being slow, dull and mentally resistant, she was quick, eager and interested in almost everything which was said to her. It would be difficult to exaggerate this mental and dispositional change in Willetta.

The experience with Willetta is bound to be of great scientific and humanitarian benefit to the world. It offers conclusive proof, that many children have been made to suffer most unnecessarily because of the blundering of parents and teachers. In other words, there are many pupils in the public schools of every country who are considered stupid, wilful and bad-tempered simply because their physical condition is not recognized by those who are responsible for their care and development.

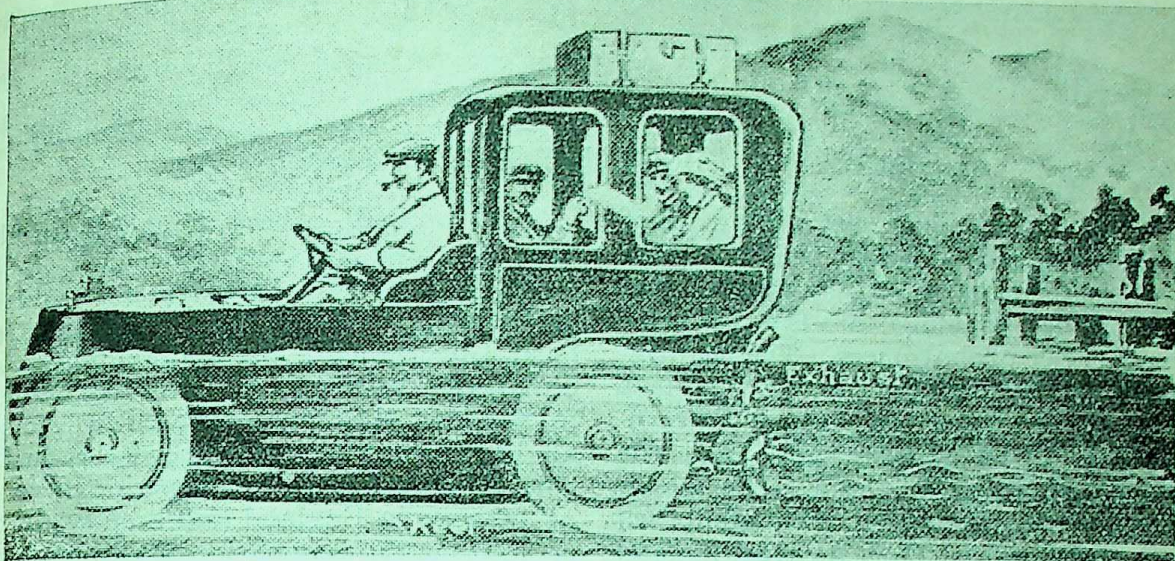
The case of Willetta seems to be a clear demonstration of the fact that the important thing is to see that every child has some clear, open and perfectly functioning line of communication with those about them; that to an unrealized degree the senses of sight, hearing, touch and smell are interchangeable; that the senses of touch and smell are capable of giving a far wider contact and communication with life than we have thus far believed them to be. Put it this way if you like: The essential requisite for the happiness and development of every human being is free, open and unhampered communication with others. Willetta's experience has proved, that when the two lines of communication universally depended upon to furnish that contact are 'down' and 'dead' other lines are still open to them as very serviceable substitutes.

She doesn't exactly hear with her fingers, but that she gets sensations that somehow



A Cyclecar that travels by land and water.





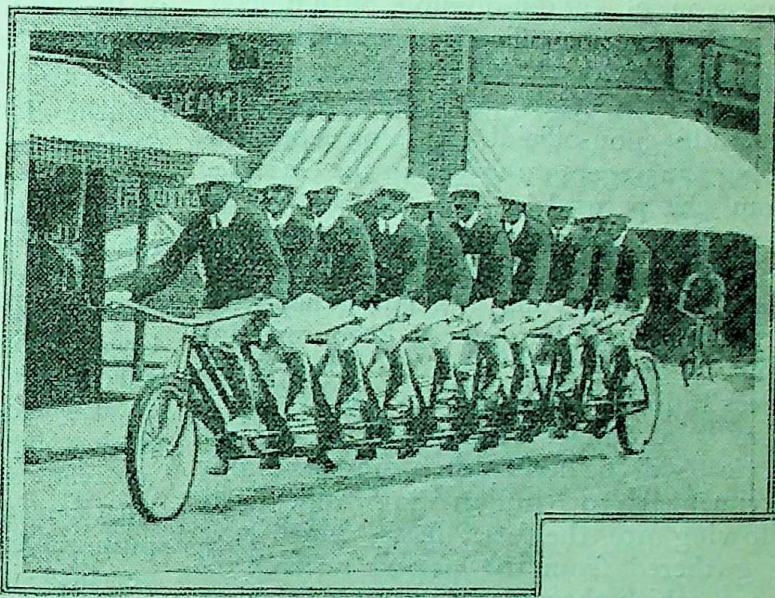
A Cyclecar that travels by land and water.

mean words to her. She is apparently unable to make any explanation of the precise process by which she translates these vibratory sensations into words. Certainly she has had no instruction in that art; it is wholly an intuitive process. This avenue of understanding is, with her, closely parallel to direct hearing; otherwise she would not enjoy music as she does. Apparently she gets a keen pleasure from placing her hand on the piano when it is played.

Because the human mind is happiest when occupied with useful employment, a vocational future is planned for this remarkable girl. At present Willetta finds her chief vocational interest in sewing. Her use of the sewing machine is almost as deft and unhesitating as that of an experienced operator having unimpaired eyesight.

### An Amphibious Automobile.

Diminutive automobiles, known as cyclecars, have always been very popular in England and such a car has now been introduced there that travels by water as well as by land. Its body is in the nature of a water-tight hull which is propelled in the usual manner overland, and has paddle blades on its rear wheels to drive it when it is afloat in the water. It is equipped with a  $2\frac{1}{2}$  h.p. two-cycle engine which will propel it on level land at a speed of 30 miles an hour.



A Ten-Man Tandem Bicycle.

### Cycling Sixty Miles an Hour.

This ten-man tandem bicycle can beat the average touring-car over good roads. With ten husky enthusiasts pushing the pedals the machine can make sixty miles an hour, and unless it is travelling at least fifteen, it is hard for the man in front to keep it upright.

This elongated bicycle is owned by Walter Metz, of Waltham, Massachusetts. It is a little unwieldy on corners, but is speedy enough on the straight way and affords its ten riders an enjoyable afternoon's sport, making motorists take their dust. The machine's wheels are as small as those of a motorcar.



## FORESTRY EDUCATION FOR INDIANS

THE Indian public is hardly aware of the momentous issues that are at present being settled about the future of the training of the Imperial Forest Service probationers. The negotiations have been going on for the last two years between the Indian Government, the Local Governments and the Secretary of State for India. The whole correspondence concerning the affair has been summarised in *The Calcutta Gazette*, dated the 31st August, 1921. The Secretary of State had expressly wished for an expression of Indian opinion, both official as well as non-official, as early as September 1920. I wonder what steps the local Governments have taken to ascertain non-official opinion beyond having the papers published in the *Gazette*. From the perusal of the papers above referred to an impartial observer is driven to the conclusion that in 1919-1920 there was a strong official conspiracy to nullify the Public Service Recommendations regarding the Forest Service, and unless Indian public opinion asserts itself there is a danger that the future of that Service will be decided in a manner highly detrimental to Indian interests. The following are the brief facts, which may be gathered from the papers referred to above, which those desiring fuller information are recommended to read.

The majority recommendations of the Public Service Commission aimed at complete Indianisation of the service in the near future, as is obvious from the following quotations :—

3. Direct recruitments should be made to the Imperial Branch in India.

4. With this object a course of training up to the highest European standard should be instituted at Dehra Dun.

10. Every effort should be made to discover and recruit competent men in India, wherever they may be found, and the whole of the normal requirements of the staff should be met from India within a reasonable amount of time.

And several others equally. In the light of these the Government of India formulated certain proposals for direct recruitment in India and sent them to local Governments for opinion in a letter dated the 19th October, 1918. Needless to say that they were opposed by almost all local Governments on several grounds, chief of them being, (1) superior efficiency of training in England and greater utility of continental forests for education; (2) development of better *esprit de corps* if recruits are trained in England instead of in India, and (3) the expensiveness of the scheme at Dehra Dun.

At this almost unanimous opposition of the local Governments, the Indian Government completely changed their position and made fresh proposals to the Secretary of State embodying the minority report of Sir F. Sly, that the Indians as well as English recruits should be trained at one selected university in Great Britain, preferably Oxford, thus throwing overboard the majority report of the Commission. Mr. Montagu considering both the proposals, the original as well as the new one, definitely decided for the original Government of India plan to train both Indian and English recruits in India at Dehra Dun and informed the Government of India on 12th February, 1920, to make the necessary arrangements to give effect to the decision 'at the earliest possible date.' Then followed, 'a final effort to obtain reconsideration of the orders passed,' by the Government of India and the Inspector General of Forests, for reasons which we can well imagine. Efforts were made that the result be kept pending at least till the Empire Forest Conference was over but to no purpose. In a telegram, dated the 21st July, 1920, Mr. Montagu announced that he adhered to his decision and that he had informed the Indian



delegates to the Imperial Forestry Conference that his decision was final. This decision would have been in the best interests of India, as it would have established forestry education in India on a sound footing, removed the injustice to India in point of recruitment, and considering the great importance of Indian forests both for their revenue as well as their basic importance of supplying raw material to railways and to such industries as paper making, match making, toy making and others which depend on a good supply of timber, no reasonable expenditure on the project would have been grudged by the Indian people. We cannot sufficiently thank Mr. Montagu for deciding on this step in India's interest in the teeth of unanimous opposition from the local Governments as well as the Indian Government. However we do not know by what trick of fate, the Indian delegates to the Imperial Forestry Conference did not receive Mr. Montagu's orders till after the end of the Conference, in which the question of a Forest College for the Empire was considered and a project to start such an institute in the United Kingdom was unanimously passed. In view of this unanimous decision, Mr. Montagu has once more consented to reconsider the whole situation and the question is once more before the local Governments, Indian Government and the public of India.

But for this Empire Conference decision, India would have been training her probationers at Dehra Dun in the near future. Arrangements for increasing the efficiency of the existing arrangements at Dehra Dun would have been made. India would have had an up to date forest institute training up to the highest standard and giving its full time work to Indian interests, carrying on research on the improvement of Indian forestry in addition to the training of the Imperial Service probationers. But now there is a danger of all this being abandoned in favour of the scheme of an Imperial Forest College at Oxford, where it is proposed to train the Indian probationers now. It seems the Oxford scheme is dependent on India

participating in it and financing it, as is obvious from the following:—

"The interest of India is so large and the interest of the United Kingdom and the Colonies individually so small that in our opinion, the scheme cannot be carried out without material assistance from the Indian Government." "The self-governing dominions and provinces and states who generally possess training institutions of their own cannot be expected to contribute to the capital cost though they will no doubt be desirous of paying so much of the annual cost as may be fairly applicable to the full or special courses to which their own students may be sent."

"But we are bound to recognise and impress upon the Conference that, owing to its cost, it can be carried out as we have designed it with the fullest support of India and the Colonies."

It is obvious from this that India is expected to bear a lion's share in the cost of the institution. The functions of the institution would be to cater for the needs of the empire and we can be almost certain that the needs of India will receive scant attention. We are perfectly certain that over and above the training of the imperial recruits, its work will be more to supply the local needs and needs of the continental forests, which will be of little use to Indian forests, which consists of tropical plant species.

Even then we are not at all certain if the scheme at Oxford is going to cost India considerably less than the Dehra Dun scheme in the long run. We do not know by what calculation the rough estimates of £1500 at Oxford and of £2000 at Dehra Dun per candidate trained have been arrived at. One is struck by the economical scale on which the Oxford scheme has been calculated; but we can be pretty certain that the estimates at Dehra Dun must have been made on a lavish scale. But even assuming that those estimates are true, it must not be forgotten that it is vital to India's interest to have a forest institution satisfying India's highest needs sooner or later and this outlay is absolutely needed sometime or other; for we cannot afford to be dependent any longer on the educational facilities of foreign countries as we see the growing difficulties of Indian students in England, where the inequality of treatment is



keenly felt by them. Besides, the large figure for the scheme at Dehra Dun includes the heavy salaries to be paid to the instructors, who shall have to be imported from England initially. But in course of time it will be found possible to replace them ultimately by Indians on lower salaries, and we would have built an educational institution in India less expensive than the one at Oxford eventually. So, we must not be deceived by the larger figure of £2000 per recruit; for this is only the cost at starting, when professors have to be imported from abroad they have to be paid high salaries to attract them; but it will not be so when our own men get trained. Beside, we think that the heavy expenses to be incurred for the institute at Dehra Dun, include a considerable outlay on equipping the school for training the provincial service candidates, which includes, a new site, new buildings, lecture rooms, Hostels, laboratories and so forth and this expense is to be undertaken in any case in the near future. "There will be no great difference in the cost of erecting and maintaining the necessary institution whether it be for provincial service candidates only or imperial service candidates as well." The provincial service and the imperial service candidates could be trained side by side and it may be possible to lessen the expenses for both kinds of training. For our part, we have no misgiving that such training of both services at the same centre will cause much bitterness and harm to both services as the official opinion seems to think. It is only a vague fear of loss of 'prestige' and nothing else. So we are inclined to believe that even initially the scheme at Dehra Dun may be cheaper for India if the cost of the training institution for provincial service candidates is taken into account; but even if it be proved on estimates not to be so, we are perfectly certain that the Dehra Dun scheme will be cheaper in the long run, and its educational advantages to the country will be enormous.

So may we not ask our Government, before they commit themselves to the Oxford scheme, why India should not have a

forest college of its own in India if it is going to pay the lion's share of the cost of one in England giving scant attention to Indian problems. Even if the project in India may cost a little more at the start, it is quite worth while as it will be cheaper in the long run. The problems of Indian forests could be studied on the spot. The problems of India in certain respects are entirely different from the problems of the Continent. We shall have a set of whole time workers giving their time and energy for the improvement of Indian forests. The study of European species with which most of the time would be taken up at Oxford may no doubt illustrate the principles of forestry, but it will require some original work on the spot to be able to apply it to our problems. It will give an impetus to the study of forestry in the Indian universities and considering the importance of the subject for India, the universities may before long institute courses in that subject after a set of instructors well equipped with the knowledge of the subject are ready. India is poor in coal and for its future industries as well as for the domestic consumption we may have to depend on Indian forests mainly. Even now several railways burn wood mostly, and in the absence of coal, it is the Indian forests that shall have to supply the fuel for the machinery for Indian industries at some future date. Perhaps at some future date, Indian forests may be as vital to India as the English coal mines to England. Wood Distillation Industries are also great wealth producers. So it is absolutely necessary to develop indigenous educational institutions in forestry, and the sooner we begin, the better for India and the more efficient they will be as centres of education and equal to those on the Continent. I do not think it is really necessary to labour this point further, viz., that India's interests will be best met by an institute in India where the Indian problems only will be considered and not by India financing a college in some other part of the world where Indian problems will be considered last, being farthest away from the place.



In conclusion, I only hope that Indian public opinion will voice itself through the different Councils and the Assembly backing up Mr. Montagu's original scheme irrespective of any empire scheme considerations, from which India has nothing to gain, but everything to lose. The several people's associations, and other public bodies should discuss the matter and express their opinion strongly against the repetition of a second Cooper's Hill

and perpetuating the injustice done to India when the fatal principle of training officers for India in England was laid down. Forests are a transferred subject and we appeal to all the ministers to see to it that no specious arguments may deceive India into sanctioning a scheme harmful to Indian interests and also perpetuating the racial bar just at the dawn of the "new era".

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## A NOTE ON OPTIONAL COMPULSION

BY S. G. VAZE AND K. G. LIMAYE.

TO the permissive legislation, passed in most of the provinces of India, relative to compulsory primary education, there is no parallel in history. Only in England, it appears to us, was there an attempt made to introduce compulsion by local option. But there the success which attended the measure introducing local option was not owing to its being a measure of local option at all. The option remained in force for far too short a period to constitute a halting stage—much less a necessary halting stage—on the road to universal absolute compulsion; nor was it intended by the framers of the measure to be so. There is only one other country—Ireland—the educational law of which may possibly be cited as proving the utility of local option as a measure paving the way for general compulsion. The fact that some of the provisions of our enabling Acts are borrowed from the Irish law lends some plausibility to this contention. We therefore deal in this note, somewhat fully, with the history of compulsory education in these two countries in order to prove that there is nothing in their laws which justifies the hope that, if the initiative is left to local bodies in India, they will introduce compulsion within a measurable distance of time. We also consider the case of France, in which country optional compulsion was never introduced, but in which, before adopting compulsion, local bodies were obliged to provide schools. We do not know of any other country where the introduction of general compulsion passed through any such transitional stage as the enactment of permissive laws is taken to be in India. Optional compulsion, with no kind of obligation upon local bodies as regards supply of educational facilities, has not yet been tried in any country outside India, and therefore the easy belief that

the experiment upon which we have now entered in this country, of leaving the option of introducing compulsion to local bodies, will turn out well in the end, has no foundation in the history of elementary education of western countries.

## I. ENGLAND.

England was for some time under a system of "optional" and "indirect compulsion" before she adopted an universal system of direct compulsion; and, appealing to England's experience, some might urge that general compulsion, involving as it does a grave interference with the homes of people, cannot be introduced except by these gradual steps. The English Act of 1870, which aimed for the first time at the establishment of a national system of education, was no doubt of a permissive character inasmuch as it conferred on school boards formep under it the power to compel, if they chose to avail themselves of it, the attendance of children of a prescribed age at school. In this sense, the Act was indeed an enabling one like those which have been enacted in most of the provinces in India, but it differs from all these in requiring, unlike the Indian Acts, the educational districts to provide within a certain period, schools sufficient to accommodate all the children of school age residing in them. Mr. Forster, the author of this Act, perceived that two things were needed to introduce universal elementary education: to cover the country with good schools and to get the parents to send their children to those schools. For the time being, he confined his attention to the first object, viz., to complete the educational supply of the country, feeling sure that it would be possible, in two or three years, when a network of schools had spread itself all over the country and all the



gaps in the school supply had been filled up, to enforce the obligation on parents to send their children to school. The statute of 1870 thus contained two leading principles: "legal enactment that there shall be efficient schools, everywhere throughout the kingdom," and "compulsory provision of such schools if and where needed." It may be remarked in passing that in his first outline of the measure which he submitted to the Cabinet on assumption of office as Minister of Education, Mr. Forster had provided for compulsory attendance as well as for compulsory school supply. Discussing schemes of partial indirect compulsion, he had said that such schemes would not be difficult; however, "it would be much easier and more efficient if the law frankly declared it to be the duty of every parent who did not teach his child at home to send him to school, if a good school were within his reach." He had thus proposed in his first memorandum that "compulsion should be applied absolutely," though, owing presumably to the opposition of the Cabinet, he was forced, in the Act as it passed eventually, to leave it to the local authorities in each district to determine whether attendance at school was or was not to be compulsory. Though the compulsion provided in the Act was thus of an optional character, Mr. Forster expected that the provisions compelling the supply of necessary educational facilities would induce most of the local authorities to apply the compulsory powers with which the Act had armed them. For, under the Act, the local authorities were required to provide as many schools as might be needed to give accommodation to all the children of school age in the respective areas; and having made educational provision for all children, the authorities would naturally desire, by using the powers given to them, to force all the children to take advantage of it, if only to avoid the waste which would otherwise be caused. Section 5 of the statute enacted that, "there shall be provided for every school district a sufficient amount of accommodation in public elementary schools available for all the children resident in such district, for whose elementary education efficient and suitable provision is not otherwise made." The Act thus made it clear that "a sufficient amount of accommodation" which it was made obligatory on the local authorities to provide meant "accommodation for all the children resident" in any particular locality. Still the term gave rise to much controversy, and Mr. Fawcett, a strong adherent of immediate direct compulsion, raised the point in Parliament when the Bill was under discussion and had the phrase precisely defined.

Mr. Fawcett: He should be glad to hear from the Vice-President what was to be considered sufficient accommodation. He himself knew of a most efficient voluntary denominational school, which was amply sufficient for the

accommodation of the district in which it was placed and yet it was not more than two-thirds full. The Government Inspector would infallibly report that that school was amply sufficient, efficient, and suitable for the district. But, as the master had said, if compulsory attendance were enforced the numbers attending it would be doubled, and it would become insufficient to meet the wants of the place. Now, in such a case an Inspector could not know beforehand whether the accommodation would or would not be sufficient, because that would depend on whether compulsion was or was not resorted to. He wished to ask the Right Hon'ble Gentleman whether when the Inspector visited the various districts of the country, he would, in calculating what amount of school accommodation was sufficient, base his reckoning on the supposition that all children who were of school age would attend school?

Mr. W. E. Forster: The Inspectors would reckon not only the number of children who did attend school, but all those who might do so; because clause 5 said in reference to schools that they should be "available for all the children resident in each district." One of the chief reasons why he had introduced permissive compulsion into the Bill was to prevent the inhabitants of a district saying that it would be unfair to rate them to supply schools when the children could not be forced to attend them. The clause referring to this point contemplated the enforcing of compulsory attendance, wherever such was considered necessary. (Hansard, vol. CCII. col. 1118, third series.)

On another occasion, *i. e.*, on March 5, 1872, Mr. Forster incidentally put the point beyond dispute and also explained his object in making such a provision. He said, "In passing the Act, I was principally anxious to provide schools not only for the children who did attend, but for all who could attend, because I knew that if the ratepayers were compelled to pay for children who did not attend the schools, they would be in a frame of mind to force them to attend." The deficiency of school accommodation which the local authorities were required to supply was practically ascertained by deducting from the total number of children of school age a certain proportion in respect of children who would be absent from the school from unavoidable causes. Mr. Forster's anticipation came entirely true as to the application of the compulsory powers. As early as March 5, 1872, Mr. Forster could declare in the House of Commons that "in almost every large town bye-laws rendering attendance compulsory have been passed," and on July 17, 1873, he informed the House that the provision of compulsory attendance, "although only permissive, has yet, I am happy to say, been largely made use of, and the bye-laws framed under it are now in force throughout nearly one-half of the country. This permissive legislation seemed



## A NOTE ON OPTIONAL COMPULSION

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to succeed, but its success was due entirely to the provisions compelling the local authorities to provide schools sufficient for all children. Even so, Mr. Forster never thought to postpone the passing of a general law of compulsion beyond three years. Replying to the debate on a resolution asking for the introduction of compulsion, in March, 1872, Mr. Forster, who had expected that in a few months' time all the necessary schools would be built, said, "I think we shall be ready for a general compulsory measure next year."

Next year, however, the Liberal Ministry went out of office, giving place to a Conservative Ministry, and Viscount Sandon succeeded Mr. Forster as Vice-President of the Council on Education. He found in 1876 that the educational destitution had been practically removed. He said, in moving for leave to introduce his Bill: "The education that the country wanted was ready for all the children of the country. We had the teachers, and in almost all the schools the teachers were well able to give instruction. Everything was there except the children to whom we wished to give the benefit of this education." Schools had been provided for 3,150,000 children; yet these schools were attended day by day by only about 1,800,000 children. But still Lord Sandon would not apply the obvious remedy of compulsion. He objected to direct compulsion as involving "domiciliary visitation," which was repugnant to the genius of the English people. The Liberals, who always resist real coercion in any shape or form, invariably favour compulsion in the matter of education, while the Conservatives are always hostile on the ground that it interferes with individual freedom! Lord Sandon enlarged the sphere of indirect compulsion in 1876, making it a statutory offence on the part of any employer to take into his employment (a) any child who is under 10 years of age, and (b) any child over 10 and under 14, who shall not have attained a certain degree of proficiency in reading, writing and arithmetic; but he insisted that the permissive character of the legislation be maintained intact. "Hitherto direct compulsion had not been enforced in any part of the country, except by those who directly represented the ratepayers; that was to say no locality had put itself under the law of direct compulsion unless at the will of the people of that locality." This system was continued under Lord Sandon's Act of 1876. The school attendance committees, which were now constituted in all districts where there were no school boards for the enforcement of the measures of indirect compulsion just described, were required, on the application of the parishes concerned, to make bye-laws compelling attendance within their limits. By the Act of 1870 such power was limited to districts under school boards. The

net result of these two acts, therefore, was that every school district was now given the option of adopting direct compulsion. But it was not an easy matter for a parish to exercise the option by sending in a requisition, "because at least fifty persons had to sign the requisition, and the farmers were not always fully alive to the form of proceeding and were also reluctant to incur any expenditure for carrying out a proposal which might break down. The cost was considerable."\*

An Act was therefore passed in 1880, when Mr. Mundella was Vice-President of the Council on Education, which made it unnecessary to get a requisition signed. The school attendance committee was empowered by it to make bye-laws without a requisition, and the Act required that before the end of that year all the school attendance committees should do so. An universal system of direct compulsion thus came into existence, and the reason for introducing it was just what Mr. Forster had assigned. Mr. Mundella put it thus in the House of Commons: "It seems unjust for those whom we have called upon to provide school accommodation in all the rural parishes to leave the children any longer outside the schools. We have provided school places; but through the non-enactment of bye-laws there are schools, buildings, and teachers, with all the appliances requisite, waiting for the children." (August 2, 1880.) Mr. Mundella's Act of that year "established universal direct compulsion by the school authority in contradistinction to the optional compulsion of Mr. Forster's Act and the indirect compulsion of Lord Sandon's Act. Mr. Forster's Act had made the adoption of bye-laws, regulating the attendance of children at school, optional in school board districts. Lord Sandon's Act had extended this option to all other school districts in England, and had aimed at securing education enabling the school authority to forbid the employment of uninstructed children, and by stringent provisions against wastrel and idle children up to the age of 14. Mr. Mundella, carrying out in the Act of 1880 the intention announced by Lord George Hamilton, his predecessor in office (and Lord Sandon's successor), converted this option into an obligation on the part of every school authority."†

The outstanding facts to be remembered in connexion with the history of elementary education in England are: (1) that Mr. Forster himself favoured the introduction of compulsion, immediately, in one step; (2) that even when he agreed to postpone it, he

\* Earl Spencer, the Lord President, in the House of Lords, July 5, 1880.

† Report of Lord Cross's Educational Commission of 1888.



never intended to postpone it for more than three years; (3) that the extension which took place in education on the passing of the Act was due mainly to the provisions in it compelling the supply of sufficient educational facilities; and (4) that, but for this compulsory provision of schools, which was enforced on the local authorities, no such progress could have been expected.

## II. IRELAND.

Again, it is generally supposed that, in Ireland, permissive legislation similar to what in this country prevailed, and that the Irish Education Act of 1892 furnished a model for our laws. Indeed Mr. Gokhale's Bill, the design of which is closely followed in later enactments, acknowledged its indebtedness to the Irish Act in its statement of objects and reasons; but it will be found on closer examination that the resemblance between the two measures is in regard to the machinery employed to carry out the end in view rather than to the end itself.

The main purpose of the Irish Education Act was not so much to bring into school those children who were never at school before, as to ensure greater regularity in the attendance of those who were already going to school. Nor was there any deficiency in the number of schools to be made up in Ireland, as was the case in England, by provisions making it obligatory upon local bodies to supply the requisite means of instruction. As early as 1870 Lord Powis's Commission of Inquiry had reported that "Ireland had sufficient school accommodation for the wants of the country." The educational supply remained adequate in the following years, and in 1883 Mr. O'Shaughnessy, who moved a resolution on compulsory education in the House of Commons, estimated that "about 1,300,000 children in Ireland were within the range of primary education, to accommodate whom there were 9,100 schools, national and denominational in character. In 1881 there were about 7,615 national schools, and about 1,500 schools unconnected with the State. The national schools at that period had no less than 1,066,000 children on the rolls, and there were at least 100,000 children on the rolls of other schools, making, roughly, a total of 1,150,000. Thus about 90 per cent., of the children who ought to go to school were on the rolls of one school or another." (March 2, 1883.) The provision of school places being quite adequate to the needs, obviously "there was no necessity (as in England) for levying money for building schools, because the schools already existed."\* The evil from which Ireland suffered

was that the school-going population did not put in sufficient number of attendances. The then Chief Secretary for Ireland, Mr. Campbell-Bannerman stated, in moving for leave to introduce his National Education Bill on March 24, 1885, that during the preceding year, "only 19·7 per cent. (of the scholars in primary schools) attended 150 times and over; 24·7 per cent. attended between 100 and 150 times; 24 per cent. between 50 and 100 times; while, under 50 times, there were as many as 31·6 per cent." "This last degree of attendance," he truly remarked, "is really so small as to produce results hardly worth considering." And his object in introducing compulsion—for it was a measure of compulsion which he brought in—was to insure regular and continuous attendance on the part of children.

But it is not quite correct to describe the Irish Education Act as an enabling law. It applied immediately to towns under Corporations and towns under Town Commissioners, requiring the parent of every child between the years of 6 and 14 to cause the child to attend school. In the case of these towns compulsion was absolute: but it was made optional in rural areas because there was machinery there which could be set in motion immediately. For the agency provided in the Act for enforcing compulsory attendance was the School Attendance Committee to be appointed by the Local Authority. Now, in towns, such a Local Authority existed, but not in rural areas, where it had to be created. That very year there was a Bill before Parliament proposing to create County Councils and Baronial Councils in villages, and the Education Act therefore empowered all Local Authorities which might be created in the future to apply the Act to their districts. Thus, the Act had to be of a permissive character in its application to rural areas, because there the means of carrying its provisions into effect were wanting for the time being. But the Government had fully intended to apply the Act to villages as soon as Local Authorities were constituted in those tracts under the Local Government Bill, which was then under consideration. Nor was the Government very keen on retaining the permissive character of the measure and was quite prepared to consider an amendment of it, as will appear from the following reply of Mr. Jackson, Chief Secretary, to a query from Mr. Morley:—

Mr. John Morley: Do we understand that the application of compulsion is to be optional on the part of the County Council when it is created, but not optional on the Town Commissioners?

Mr. Jackson: As the Bill is drawn it stands with the word "may". It is compulsory as regards towns under Town Councils and Town Commissioners, and it stands with the word "may" in the Bill in regard to its application

\* Mr. O'Shaughnessy, House of Commons, March 2, 1883. CC-0. In Public Domain. Digitized by eGangotri



tion to Local Authorities to be constituted hereafter. But I quite appreciate the point of the Right Hon. Gentleman and if I can feel sure that I shall have his assistance in turning that word "may" into "shall," I shall be glad to avail myself of it. (House of Commons, February 22, 1892.)

But the Government was obliged to drop the Local Government (Ireland) Bill and so this question of altering the character of the Bill did not then arise. Local Authorities were not constituted in rural areas in Ireland till 1898, and therefore the Act was not quite applicable at all to the country districts before that time. But compulsion—not optional or indirect, but absolute and direct—did apply to towns immediately the Act came into operation,† and the towns embraced, roughly, one fourth of the population of Ireland.

The conclusion at which we arrived by our study of the Irish Act is that optional compulsion was not prevalent in Ireland at all and therefore could not obviously succeed; that the Act, so far as it was operative, introduced absolute compulsion and is not to be compared to the Indian Acts permitting local bodies to adopt compulsion.

### III.—FRANCE.

The instance of France may also be considered. In this country for half a century previous to the introduction of compulsion, it was made incumbent upon the local authorities to provide schools, and in this respect the history of primary education in France was similar to that in England. The law of 1833, passed by Guizot was minister of Public Instruction, founded in France for the first time a national system of elementary education, as Mr. Forster's Act of 1870 did in England, and it achieved this result by following nearly the same method, i. e., by imposing upon the local authorities the obligation of supplying the means of instruction. By the *Loi Guizot* every

commune was required either by itself or in conjunction with adjacent communes, to maintain at the least one elementary school. This law did not merely declare it to be the duty of every commune to plant schools, but also provided machinery to bring it into operation. Such declaratory laws there were in France before, but that remained a dead letter since their execution was left to the goodwill of the communes. The merit of the law of 1833 consisted in this, that "what was previously, to use a French expression, *facultative* (= optional) to the communes, what the law only recommended to them and they did or did not do as they liked, this measure made obligatory; and it provided means for the fulfilment of this obligation." The means are thus described by Matthew Arnold: "If the commune possesses sufficient resources of its own to maintain its elementary school, well and good. Some had foundations, gifts, and legacies, for the maintenance of schools; some had large communal property. . . . Where the existing resources of the commune were insufficient, it was to tax itself to in amount not exceeding three centimes in addition to its ordinary direct taxation. If this was insufficient, the department was to tax itself, in order to aid this and similiary placed schools, to an amount not exceeding two centimes in addition to its ordinary direct taxation. If this was still insufficient, the Minister of Public Instruction was to supply the deficiency out of funds annually voted by the Chambers for the support of education." Thus by the joint action of the commune, the department and the State was educational supply to be completed. As a result of the operation of this law, education made tremendous progress. At the time it was passed there were 42,092 schools in France, some 8,000 communes being totally without any. In the space of fourteen years 20,396 new schools were built and the number of scholars in attendance increased by 1,594,511 (i. e., from 1,935,624 to 3,530,135).

In France the communes were not given the option to introduce compulsion, as in England; and there is no question here, therefore, of the success or failure of optional compulsion. But such educational expansion as resulted under the influence of Guizot's law is to be attributed solely to the compulsion that was practised on the communes to provide schools—a provision which none of our education laws enacts. But there is no reason to suppose that a law requiring local bodies to supply school accommodation must necessarily constitute a stage in a nation's progress towards compulsion, though in France compulsion arrived some fifty years after such a law.

Mr. Gokhale favoured permissive legislation only because he had no hope, at the time, of Government consenting to introduce compulsion themselves. He made it quite clear when he

† To show how the National Education (Ireland) Act of 1892 discriminated between town and country, we give below Sec. 15 of the Act:—

15 (1) The foregoing provisions of this Act shall apply to every place which either is a municipal borough or is a town or township under commissioners, and the council or commissioners of the place shall be the local authority of the place for the purposes of this Act.

(2) Any county council which may be established under any Act of this or any future sessions of Parliament may, by resolution, and shall on application made by any baronial council so established with reference to their barony or any part thereof, apply the foregoing provisions of this Act to any part of their county, and thereupon those provisions shall so apply, and the county council shall be, for the purposes of this Act, the local authority of this place to which it so applied and may order the expenses under this Act to be levied off that place.



brought in his Bill that he would far rather have Government assume direct responsibility for a compulsory measure than that local bodies be allowed to introduce compulsion at their will. But, apart from financial considerations, Government were afraid to face the unpopularity that would, they imagined, be caused among the ignorant people by their becoming instruments of compulsion. Mr. Gokhale, therefore, suggested as a temporary remedy that local option be applied to compulsion, so that should any

unpopularity be incurred, it would be not by Government, but by local bodies. A beginning would thus be made; the principle of compulsion would be recognized by Government, subsequently effect would be given to it. But local option unless it is accompanied by such compulsory powers as were conferred upon local bodies in England and France, has little practical utility. We have tried to show above that the history of other countries points to this conclusion.

## CORRESPONDENCE

To the Editor, *The Modern Review*, Calcutta.

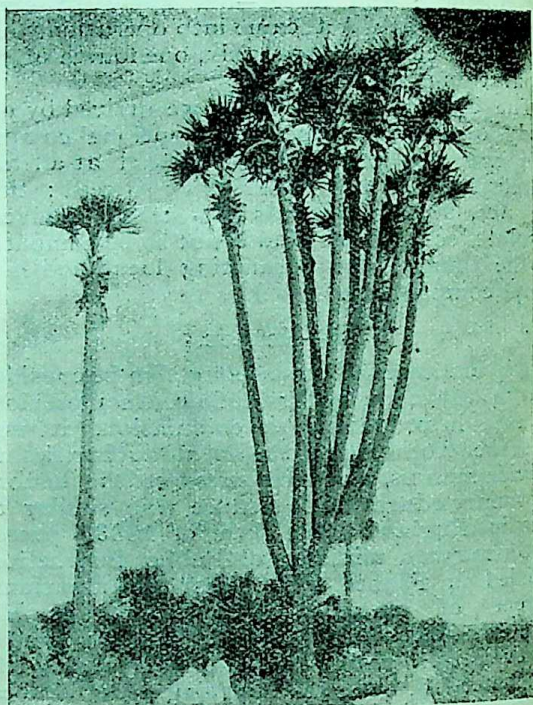
Sir,

I am enclosing herewith for publication in your valuable journal a photograph of an interesting Botanical freak I chanced upon here. It relates to the Talipot palmyra tree—*borassus flabelliformis* Linn palmacea alias *Lontarous domestica*—which is described as, and is ordinarily met with as a *branchless tree*. It is a comparatively familiar tree throughout the Eastern coast lands of India from Lower Bengal to the Cape. It is rare if not absent in Rajaputana, U. P. and Punjab. It is a very useful tree, no portion of its products being wasted. Toddy (country liquor), palmyrah jaggery and fibre articles are its chief products. The leaves form the thatching of houses hereabouts. A great sugar industry is springing up in the south of India from this tree which is abundant in the Districts of Ramnad and Tinnevely.

It will be seen from the photo that it has nine branches and the remains of two others distinctly visible. It is a most unusual form of growth in this variety of tree. It is more than 40 feet in height and is found within three miles from Sivaganga, the headquarters of a famous zemindary.

YOURS TRULY

Sivaganga. } S. NAGASWAMY IYER.  
 14th November, 1921. } Vakil, Sivaganga.



Branching Palm.

## "RAM NAM SAT HAI"

Fever and pain and constant weariness;  
 Constant desiring, and its fruit, fresh pain;  
 Deeds and their fruit, fresh life and new distress;  
 Such is our life long ages through—Ah, vain!

Strewn flowers fading by the river-side,  
 Blue smoke that rises in the waning light,  
 Then ashes mingling with the sacred tide,  
 And then the silence of the starlit night.

Such are our deaths; and Ah! but it were best,  
 To cease the striving and so cease to be.  
 Thou, only thou art real, and we shall rest  
 Then only when we lose ourselves in Thee.

W. W. M.



## REVIEWS AND NOTICES OF BOOKS

### ENGLISH.

Report ( Political and Economic ) of the Committee to Collect Information on Russia. Presented to Parliament by Command of His Majesty, by a Committee composed of The Rt. Hon. the Lord Emmott, G. C. M. G., G. B. E., Sir Ellis Hume Williams, K. B. E., K. C., M. P., Sir William Ryland Dent Atkins, K. C., M. P., Mr. H. E. Garle, Barrister-at-Law, Secretary. London, 1921. 167 pp. Price 2s. net.

Once more the most significant social experiment in the history of man has been studied, dissected and criticized. A Parliamentary Committee of five Englishmen has submitted its report on political and economic conditions in Soviet Russia. The report has been officially published by the British Government and is now available for public circulation.

Two things may be said in favor of the report : the first is, that many real facts about Russia have been conscientiously and scholarly presented, giving the work a far higher intellectual tone than that of a similar investigation made by a Committee of United States Senators last year, at which time one of the Senators did not know the difference between the Volga River and the old Constitutional Russian Duma. The second favorable fact is that, although hostile in intent and adverse in conclusions, the report shows that the British Government is far-sighted enough, diplomatic enough for its own imperialist purposes, to collect some information on the most formidable of its past and future enemies, without affecting hypocritical horror when the very name of Soviet Russia is mentioned, and without repeating the countless but now thoroughly discredited falsehoods spread by ignorant or malicious parties. The report, tendentious and false in many particulars, will yet have a cooling effect upon some of the brainless tools of capitalist states who have considered it their duty to repeat and intensify every thought or statement of their lords and masters.

The terms of reference to the Committee were—  
"To enquire into conditions under which British subjects were recently imprisoned or detained in Russia and generally to obtain information in regard to the economic and political situation in that country."  
A study of the report will show that it has nothing whatever to do with British prisoners, or with pure interest in the political condition of Russia.

The report is issued at a time when the Russian-British Trade Agreement has been signed in return for which all Indian revolutionary propaganda from Russian soil or with the aid of Russian money anywhere, has been completely stopped. A large British Mission is in Moscow flying the British Union Jack, and Englishmen and representatives from other capitalist countries are pouring into Russia in large numbers. The British monopoly of Russian trade, however, has been accomplished under a camouflage of anti-Russian propaganda which has duped almost every country on earth. The world is

just rubbing its eyes as the smoke clears away ; but India does not yet seem to see at all being inexperienced and antagonistic to international affairs.

The report is divided into three sections :

( a ) Political. This includes the pre-revolutionary period ; the Menshevik ( Minority ) revolution of February, 1917, which was superseded by the Bolshevik ( Majority ) revolution of October of the same year. The political section gives a careful survey of the structure of the Soviet, of the Russian Communist ( Bolshevik ) Party ; of Trade Unions, of the condition of the peasants and of the attitude of the Soviet Government towards other countries and towards the international labor movement.

( b ) Economic. This section carefully traces economic conditions in Russia from 1914-1919, giving only the capitalist viewpoint in so doing. It deals with the Soviet nationalization of industry in a critical, adverse manner ; with the food, fuel and clothing administration in an attempt to discredit Soviet administration ; with mortality and other condition of workers, with the harvests, etc., etc.

( c ) The Appendices. These are of importance, being principally documents regarding the tremendous natural resources of Russia ; one important document on the history of the revolutionary movement ; an economic chapter from Trotzky's book on "Terrorism and Communism" ; translations from the Russian press on the Trade Unions, on Food, on the Council of Labor and Defense.

The report begins with a sketch of pre-revolutionary Russia. Although tendentious, it yet contains a number of significant statements, such as the following : "Except for short intervals during which a liberal atmosphere prevailed at the court, the policy of the Russian autocracy was reactionary and obscurantist... A study of industrial conditions in Russia discloses a disregard on the part of employers for the dignity of human life and for the social dangers proceeding from the physical and psychological results of sweated labor often performed amid surroundings of a degrading and dehumanizing character." ( Pp. 6-7 ).

A description is given of the demoralization of the Russian armies and of all Russian industrial and social life leading up to February, 1917, when the Petrograd women started the revolution. "The Revolution was sudden, spontaneous and all-embracing. All classes of the population gave to it their active support or tacitly acquiesced in it... The soldiers of the Petrograd garrison, ignoring or opposing the orders of their officers, flowed out on to the streets of Petrograd and joined the hungry crowds of workmen. The Liberal members of the Duma found themselves taken unawares and were utterly powerless..."

"The Soviet was regarded as the leader of the revolution by the workers and soldiers in Petrograd and by the rank and file of the army and the popular masses throughout that Russia ; second, because it was in the Soviet that the Bolsheviks were represented and



in it that they came to play a more and more influential and ultimately a dominant role. The provisional Committee of the Duma, on the other hand, loomed vaguely in the minds of the masses as a reactionary remnant of the old order which had passed away. The tide of revolutionary events swept over it and it soon became forgotten. The provisional Government, to which it had given birth, inherited the popular suspicion with which it was regarded....Whatever prestige the provisional Government had had among the people melted away after the declaration of Milyukov, as Foreign Minister, supporting the acquisition of the Dardanelles by Russia on the successful conclusion of the war." (Pp. 14-16).

Meanwhile the prestige of the Bolsheviks "among the masses grew uninterruptedly....The Provisional Government became a helpless figurehead.....Alone among this babel of dissident voices the cries of the Bolsheviks 'Down with the War', 'Peace and the Land', and 'The Victory of the Exploited over the Exploiters' sounded a clear and certain note which went straight to the heart of the people...

"In the course of October, the Bolsheviks secured the majority of the Petrograd Soviet.....Finally, however, they occupied the Government buildings one by one without opposition. The Provisional Government simply melted away."

Very careful consideration is given to the structure of the Soviet Government, starting with the smallest unit of government, the Village Soviet, and ending with the All-Russian Congress of Soviets.

The Village Soviet elects one representative for every 100 inhabitants in the village, the total number of representatives to be not less than 3 and not more than 50. An Executive Committee is elected from this body, but most local questions are decided directly by a general assembly of electors, meetings of which must be held not less frequently than twice a week.

The next unit above the village is the "Volost" (corresponding to the *Tahsil* in India) Soviet, "elected by the representatives of the Soviets of all the villages in a particular 'Volost' on a basis of one representative being elected for every ten members of each village Soviet." Village Soviets with less than 10 members send one representative each to the "Volost". The "Volost" Soviet must meet once a month, summoned by the Executive Committee of the "Volost", which committee should not exceed more than 10 members in number.

Next above the "Volosts" is the "Uiezd" (roughly comparable with a *Taluk* in India) Soviet. This Soviet includes not only elected representatives of Village Soviets united to form a "Volost" Soviet, but also "representatives of all towns in the area with populations not exceeding 10,000 each. Each such town is a separate unit corresponding with a 'Volost' or group of villages.... Thus the 'Uiezd' Soviet is composed of representatives of all the 'Volosts' in the area, plus representatives of all the Soviets of towns in the 'Uiezd' not exceeding 10,000 inhabitants each.... The Congress of 'Uiezd' Soviets are composed of representatives of the Village Soviets on a basis of one representative for every 1,000 inhabitants and towns not exceeding 10,000 inhabitants. Not more than 300 representatives can be elected to the Soviets of an 'Uiezd'. The Executive Committee consists of not more than 50 members, which sum-

mons meetings once every three months, "It is said that the Village Soviets of districts numbering less than 1,000 inhabitants unite for the purpose of electing joint representatives to the 'Uiezd' Soviets."

The Province (in India the *Subah*) Soviet is next in order, composed of representatives of each "Uiezd" in the Province, "together with representatives of each town in the Province, one representative being elected to the Provincial Soviet for every 2,000 inhabitants in each town. The Soviets of town under 10,000 inhabitants are therefore doubly represented once as part of the 'Uiezd', and again through the representative which they send direct to the Provincial Soviet.... The total number of representatives of an entire province should not exceed 300." An Executive Committee of not less than 25 persons is elected, and is responsible for summoning meetings of the Soviet once in three months. Congresses of "Volost", "Uiezd" and Provincial Soviets must be summoned by the respective Executive Committees. Other meetings if demanded may be summoned by one-third of the inhabitants of the particular "Volost" "Uiezd" or Provincial Soviet.

Finally, above the Soviets of Provinces is the All-Russian Congress of Soviets, "composed of elected representatives of each Provincial Soviet, and of representatives of each town of 25,000 inhabitants and upwards. A town of 25,000 inhabitants may send one representative to the All-Russian Congress, a town of 50,000 two representatives, etc. A town with a population nearer to 50,000 than to 25,000 may elect two representatives. "One representative is sent to the All-Russian Congress for 125,000 inhabitants of the country districts in each province."

"Here towns of 25,000 inhabitants and upwards have double representation. Their Soviets send delegates to the Government, or Provincial Soviets and also to the All-Russian Congress."

In addition to its members elected to the All-Russian Congress of Soviets, the town has the possibility of having some of its members from the Provincial Soviet elected to the All-Russian Congress. This has often given the towns a representation far greater than they are entitled to, in a country predominantly peasant, and has been responsible for much of the resentment of the peasants against the domination of the towns.

The All-Russian Congress of Soviets, the supreme governing power, has the widest powers, as outlined in the Constitution of Soviet Russia, and briefly summarized in the Report. This Congress meets twice a year. Between sessions its powers are exercised by its elected All-Russian Central Executive Committee, a body composed of 300 members. The Central Executive Committee elects from among its members a presidium composed of about twelve members.

The All-Russian Central Executive Committee appoints a Council of People's Commissaries, somewhat resembling a Cabinet. It publishes decrees, orders instructions, thus centralizing in a most rigid manner the whole system, and thus directing the general administration of the Republic. The Soviet of People's Commissaries is wholly responsible to the All-Russian Congress of Soviets and the All-Russian Central Executive Committee, which body consider, confirm or refuse its measures. But once a week, there is little



no time in which to consider any question carefully, and the result is generally to accept measures put before it.

There are sixteen People's Commissariats, to each of which is attached a Collegium of experts or aids. Each Commissary has an assistant. Lenin is President of the Council of People's Commissaries, Trotzky is the People's Commissary of War, Lunacharsky of Education, Chicherin of Foreign Affairs, Krassin of Foreign Trade, Stalin of Nationalities, etc., etc. Within the Council of People's Commissaries are various special committees for the consideration of such questions as the drafting of legislative proposals, questions of administration, etc. A Council of Labor and Defence, established as a Committee of People's Commissaries during the predatory wars against Russia, has now been "charged with controlling the whole of the economic life of the country and with elaborating and supervising the execution of a unified plan of economic administration."

Thus we see the Soviet as it is constructed, the machinery for the "dictatorship of the proletariat" of which the world has heard so much.

The titled British Committee object to the fact that only producers of socially useful labor, including persons engaged in domestic service, may vote in Russia. Persons using hired labor for the sake of profit; persons living on interest, or property; traders; clericals; members of the former reigning house of Russia; speculators; the insane; and persons convicted of bribery, cannot vote in Soviet Russia.

The report also deals with the Russian Communist Party, the ruling party, only members of which occupy the position of People's Commissaries, and now all but a minority of representatives on all the Soviets. Elections have been revoked by the Communist Party in some places when Communists were not elected; many tricks or threats have been used to prevent the election of any but the Communists. The party has 600,000 members; it is highly centralized; and since its members are elected in the Soviets, its decisions are the decisions of the All-Russian Congress of Soviets. Its members are bound together by strict party discipline; "a determined effort is made to make the party an extremely powerful, mobile and well-disciplined minority, a close Communist caste which aims at leading the masses under an iron dictatorship towards a gradual realization of the Communist ideal... It is this consideration that has led the Bolsheviks to establish in Russia a Government more centralized than the Government of the Tsar, and it is against this centralized and semi-autocratic form of Government that the tide of inevitable reaction is now beginning to set in."

The Soviet form of Government, however, was the first natural creative effort of the peasants and workers of Russia. The control of it by the Communist Party, leading to dictatorship of the Soviets, to the subordination of all labor unions to the Party, has been a later development against which there is a rising tide of resentment. First because most of the Communists are intelligentsia or are from the towns; again, because the majority of the rulers in the Party—and therefore in the Government—are Jews.

With regard to the Trade Unions, the report reviews pre-revolutionary conditions and the political activities of the unions; and, after the revolution, the gradual subordination of the movement to the Communist Party and to the State Administration. Losovsky

head of the All-Russian Trade Unions, is a Communist and represents the official attitude regarding the Trade Unions.

Against the 'nationalization' of the Trade Unions, the report reviews the "Labor Opposition" which has grown up, but against which there is a solid opposition from the Government and from the Governing Party.

The hostility of the peasants to the Government is easily understood but not by the British Committee. The peasants are illiterate; the revolution gave them land and comparative prosperity, and made out of them a petty capitalist class, in contradistinction to the poverty-stricken, the suffering and self-sacrificing proletarian workers of the towns and of the poorer peasants on the land. The peasants support the Government when external opposition threatens, but they oppose the Government in the requisitioning of food, and in most other measures of communistic government. Being capitalistic, they wish the right to dispose of their food as they wish to speculate with it in famine districts or in the half-famished cities.

With regard to most aspects of Russian life, the Committee admits that it has inadequate information. Little is said of the marvellous educational system which is one of the most marvellous and outstanding characteristics of the creative effort of revolutionary Russia. The Committee is forced to admit, however, that "young children are treated with the utmost humanity, and the best provisions possible in existing circumstances is made for their comfort." They reservedly concede the "enthusiasm and sincerity shown by the Soviet Government in the cause of education." In respect to adult education, "great efforts have been made to teach illiterates to read and write, and with some success, especially in the case of soldiers serving the Red Army."

Most reluctantly the Committee stated that "It is maintained by the Bolsheviks that the Soviet Government has existed too short a time for considered judgment to be passed upon its success or failure, and that during the greater part of this period they have been prevented from laying the foundation of economic reconstruction owing to the civil war and the foreign intervention which accompanied it. We are prepared to agree that their time has been short and their opportunities restricted."

The report ended with the primary condition that trade would be resumed with Russia only if Russia stopped its propaganda for the overthrow of the capitalist system and the British Empire. It has few objections to the Soviet system itself, nor can any person of sane judgment. Its objections to the dictatorship of the communist party is ill-timed in view of the dictatorship of the capitalist class in its own country. It can be left to others who are more sincere and disinterested to object to this particular phase of the Russian struggle, while at the same time supporting the Russian revolution and the Soviet system.

But the report served its purpose. *Russia agreed to, and is carrying out her agreement, to cease all propaganda for the overthrow of British rule in India. The Trade Agreement was signed upon that one condition.*

ALICE BIRD.

I. THE HISTORY & CHEMISTRY OF PAPER-MAKING,  
II. THE HISTORY & CHEMISTRY OF MATCHES: By  
Chemical Base, I.S.O. M.B., F.C.S., Rasayanacharya.



*Special Publication No. II. The Indian Association for the Cultivation of Science Printed at the Anglo-Sanskrit Press, 51, Sankaritola, Calcutta. 1921. Price as. 12. Size Double crown octavo.*

**Paper-making:**—Within a space of 44 pages the author has described the chronology, chemistry and manufacture of paper. Among the chemical processes besides Soda process, Sulphite and Sulphate processes are also utilised and are well worth mentioning. When entering into the details of chemical ingredients, short notices on the other necessary chemicals, etc., for paper manufacturing, such as Bisulphite of Lime, Carbonate of Soda, Gelatine, Silicate, China Clay, Alum, Sulphur, etc., would have been useful. When dealing with bamboo and grasses as raw materials for paper pulp, the mention of the following reference books and informations obtained from them would have been very illuminating, as they have direct bearings on the paper manufacturing question in India: Reference Books: (1) Notes on the Utilisation of Bamboo for the Manufacture of Paper-pulp, by R. S. Pearson, (2) Report on the Investigation of Savannah Grasses as Material for Production of Paper-pulp, by W. Raitt, (3) Report on the Investigation of Bamboo as Material for Production of Paper-pulp, by W. Raitt: All are Government of India publications. Mention of reference books on modern paper making would have greatly advanced the cause. In this connection an important fact may be added here: almost the pioneer work of enquiry into the raw materials for paper manufacturing in Bengal was made by Mr. Hemchandra Kar, Bengal, in 1874. (Vide, Indian Fibres Available for the Manufacture of paper.)

**Match-making:**—This subject occupies 16 pages. The main stages of development of the match industry of the world have not been properly delineated. Many other necessary raw materials in the shape of chemicals, etc., have not been dealt with in the chemistry portion. As the manufacture of lucifer matches have been prohibited by law in all the civilised countries of the world since several years, any much detailed description on the subject is superfluous. The present-day strike-anywhere matches as a substitute for lucifer matches should have been mentioned. The systems of match machines and the processes for match manufacturing as mentioned are practically out of date. Vast improvements have been made in the premier match manufacturing countries of the world, such as, Sweden, Germany and Japan. English match factories have now adopted the German and Swedish systems of manufacture and they are different to that described by the author. Mention of some workable formulae of practical value would have been useful.

The bulletin under review will give general informations but not specialised informations, on the subjects, and as such, will provide enough food for the student thinkers for whom they are meant. Such economic series publications are welcome.

A. P. Ghosh.

OXFORD LECTURES ON LITERATURE: *The Clarendon Press, Oxford.*

Students of Literature will welcome this volume of selected lectures delivered at Oxford during the years 1907-1920, under the auspices of various Chairs

and endowments. Sir Herbert Warren, Sir Walter Raleigh, Professor Mackail and Professor Ker are among the writers represented and it is probably enough indication of the great value of the contents of the volume. The lectures themselves have appeared separately in pamphlet form from time to time, in the well-known series through which the Clarendon Press has made the work of Oxford professors available to the world of scholarship, but it is a great convenience to have them in this single volume, kinship of literary interest imparting a spirit of unity to the apparently detached pieces. Sir Herbert Warren's paper on the Centenary Of Tennyson which is assigned the leading place has already been recognised as one of the best studies of Tennyson. The paper on Robert Bridges, England's present Poet-Laureate, by the same author is rather of poor quality as this writer complained elsewhere also on its first appearance in 1908, but Sir Herbert Warren disarms criticism by modestly styling it Readings From His Poems. The Professorship of Poetry at Oxford has been associated with some of the finest work in English Criticism and its results have exceeded all the expectations which the University might have entertained at its foundation in 1708, enabled to do so by the generosity of Henry Birkhead. Prof. Mackail, one of the most distinguished occupants of the Chair—Palgrave, Matthew Arnold, W. J. Courthope, A. C. Bradley have been among the Professors—gives an account of the endowment throwing much light on the origins, though it is a pity he does not attempt at any appraisal of the work of the numerous scholars who have held the position. Sir Walter Raleigh's well-known Leslie Stephen lecture on Dr. Johnson is here too, commenting on the thesis that "Johnson is greater than his works". Prof. Ker's inaugural address on the *Art of Poetry* delivered as Professor of Poetry at the University of Oxford, reviewed in these columns some months back, is another contribution in the series. Albert Clarke on *Prose Rhythm in English*, L. A. Willoughby on *Dante Rossetti and German Literature*, Paul Studer on the *Study of Anglo-Norman* and Edmund Gosse on *Malherbe and the Classical Reaction in the seventeenth century* exhaust the list and they will all be read with interest, though with the exception of Gosse, the writers are not particularly brilliant in presentation and the writer on Rossetti exaggerated very much the German influence on the Anglo-Italian poet. The explanation for the distortion in the last case is probably to be sought for in the fact that the critic was delivering the address as Taylorian Lecturer in German and he was apparently so obsessed with the idea of the greatness and pervasiveness of German that he saw it everywhere. The volume as a whole is however a solid contribution of great value to scholarship and we have no doubt it will find a place in every library of literature. May we however enquire how it happens that a publication issued with the high imprimatur of the Clarendon Press has seen the light of day without *Contents, Preface, Index* or for the matter of that even a *Title-page*, without which conveniences in a book, one is provoked to pardonable impatience? We wish also the editors had explained in a Preface, the principles on which the lectures have been selected, especially as we miss here several addresses on literary subjects of great value which we can recollect among those delivered in recent years at Oxford, and at least three or four



addresses in this volume could have been omitted without any serious loss to its contents.

**HYMNS OF THE TAMIL SAIVITE SAINTS:** By F. Kingsbury, B. A., and G. E. Phillips, B. A. *The Heritage of India Series, Association Press, Calcutta. Re. 1.*

It was in the ancient temple-city of Chitambaram in Southern India that this writer once received a wonderfully vivid impression of the strong hold which the hymns of the Tamil Saivite saints have on the masses of the Southern peninsula. He awoke one morning in the city having arrived there during the night and almost the first thing he witnessed on rising from the bed and looking through the window was a succession of orange-robed Sanyasins passing in procession, singing the Tamil hymns of the Saivite teachers of the middle ages, who popularised their faith in a series of devotional utterances of great spiritual fervour. The sight was one calculated to bring a profound sense of the solemnity of religion, even to those who, in the somewhat irreverent words of Leslie Stephen, "do not take kindly to holy water." Many of those hymns are here and the authors of the original hymns are names to conjure with in any Saivite temple in Tamil India, the names represented being Sambandar, Apparswami, Sundaramurti and Manikka Vasachar. They are to South India what Tulsi Dass is to the North, side by side with the great Vaishnava saints and reformers whose religious zeal is even more protestant and eclectic. There are admirable translations of the hymns quoted, as well as good illustrations and we have no hesitation in saying that the volume is a very useful addition to the *Heritage of India Series*.

**COURAGE IN POLITICS AND OTHER ESSAYS:** By Coventry Patmore. (*The Oxford University Press*).

Some of the sections of Coventry Patmore's *Angel in the House*, as well as a few of his other lyrics will undoubtedly have a permanent place in English Literature, but it is doubtful whether much of a recognition can be obtained for his prose. This volume of essays, however, collected for the first time from the *St. James Gazette* and other literary periodicals to which he contributed them, will serve to bring together his achievements as a prose-writer. The title is somewhat misleading, as the brief paper on *Courage in Politics* has nothing to do with the spirit of the rest of the volume which consists mostly of the appreciation of many contemporary men of letters. Hardy, Bridges, Mrs. Alice Meynell are among the writers whose works are reviewed, though there are also many essays on such subjects as *Japanese Houses* and *Old-Coach Roads*. They are all bright, well-written articles, worthy of any magazine, lucid in exposition and somewhat topical in treatment—that is all, and there is not much more to add by way of praise.

**CONRAD AND LEONARA:** By Profulla Kumar Bosu (*Published by the author, 77 Gurpar Road, Calcutta, 8 as*).

We are afraid that the only way of describing this opera is to mention that it has none of the qualities which one has a right to expect in compositions of the kind. The language is very poor and cannot claim even ordinary poetic merit, not to speak of the flights of harmonies associated with operatic compositions.

the plot is of the most elementary and hackneyed kind; there are only a few melodramatic touches instead of dramatic power and there is neither character nor individuality about the actors in the piece. It was of course also a great mistake to have attempted writing of Conrad and Leonara with a foreign background, instead of choosing Indian characters and an Indian background where one may expect the result to be less disastrous on the part of a writer of this standard of ability. There need be no undue anxiety to publish to the world such verse as:

Thought I that  
I would soon go to the village  
In which Leonara lived, whither  
Sweet sight my eyes regale, her  
Wed and make her mine for ever  
But destiny did otherwise decree and me  
Did bring to this desolate isle!

And this is by no means the worst passage in the 'Opera', as the writer is pleased to call his composition.

**THE SCENT OF THE ALOE:** By Gerve Baronti. (*Selwyn & Blount Ltd., 3 s. 6 d.*)

This is a volume of sweet lyrics somewhat after the manner of Laurence Hope's *Garden of Kama* and *Indian Love*, though less passionate in feeling and also less successful in the versification. The writer has apparently been in Assam and has taken advantage of its wealth of nature as well as the elemental passions of some of its older types of inhabitants to produce verse of some attraction and even of originality. There are fierce tragedies of love, like the *Song of Abdul* where the secret lover braves with patience the wound inflicted on him by the injured husband—all for his love:

The thirsty desert sucks up my blood  
From that wound in my back—but I do not mind,  
For Tara loved me a whole night through:  
Yes, one whole night she was kind—

I can smell her champa-scented hair,  
I can hear her anklets clink,  
I can see her cool brown slender hands  
Held cup-like for me to drink.

And then he came in the early dawn,  
He was not expected till noon.  
I saw the knife, I heard her scream,  
I must have dropped in a swoon.

Let him finish off if he like,  
What matters it to me?  
For Tara loved me a whole night through  
And 'tis worth eternity.

The author can write not only of "shadowy eyes and raven curls pillowed on passionate arms", but also of the beauties of nature, of the swaying bamboos of the twilight whispering their secrets to her and of purple flowers rising to greet the golden circle of the sun. It is not surprising that the writer should occasionally be anxious to escape from the trammels of civilisation with its irksome conventions:

Little brown boy with the bowl of rice  
And the ever-ready smile—  
Take my clothes that you're looking at  
And change with me for a while.



Take all these things that you covet so—  
 God! how they hamper me!  
 Give me your simple string to wear  
 While I feel my limbs move free.  
 Live in my house with nothing to do  
 But loll in silken ease  
 And let me feel the sun on my skin  
 And the kiss on the scented breeze.

We are afraid we cannot write with similar praise of the 'Prose-Poetry' interspersed with these pieces. Neither in point of matter nor in point of manner do they aspire to any merit and they could very well have been omitted without any injury to the contents of the volume. We confess we have not much sympathy with that curious medley known as 'prose-poetry'. As the late Alfred Austin wrote: "Poetry is a representation of life.....First and foremost the representation must be a representation in language, and not only in language but in verse or rhythm.....We frequently hear of prose-poetry. Now at the risk of seeming to differ from more eminent authorities, I must venture to suggest that prose-poetry is in the words of Polonius, 'a vile phrase'."

P. SESHADRI.

**NATIONALISM IN HINDU CULTURE:** By Radha Kumud Mookerji. London, Theosophical Publishing House—1921.

This small handbook, published under the auspices of the Asian Library, contains the author's Mysore University Extension lectures and is largely based upon the author's earlier work, *The Fundamental Unity of India*. In the preliminary lecture Dr. Mookerji observes that "our studies in Hindu literature should now address themselves to its practical aspects rather than to the philosophical," for Hindu culture and civilisation "were capable of producing not merely poets and prophets, saints and seers, monks and mendicants, men of thought and men of letters, but also men of action and men of affairs, politicians and practical administrators, heroes and warriors, kings and emperors, statesmen and diplomats."

The materials upon which these lectures are based are (1) the Prithivi Sukta of the Atharvaveda, which, in the glowing language of the author, are "a string of about sixty three impassioned hymns to the motherland"; (2) the hymns to be found in the various Puranas, couched in almost identical language, describing Bharatavarsha as the sacred land of the Aryans and the *Karmabhumi*; (3) the invocations to the spirits of the principal rivers of India; (4) the sacred places of pilgrimage scattered all over India; (5) the strings of names of cities up and down the peninsula, where the *Sradh* ceremony may be efficaciously performed; (6) the Hindu conception of paramount sovereignty over the whole of India up to the seas; (7) the use of Sanskrit as the medium of communication of the Hindus all over India and the wide range of subjects, including the 64 fine arts, dealt with therein, making the whole of India a single cultural unit. Truly does the author say that the institution of pilgrimage is the characteristic Hindu mode of expression of the universal sentiment of patriotism, that it expands their geographical consciousness, makes wide travelling a national habit, promotes popular movements and active intercourse between different parts of the country, makes for the successful propagation of the Hindu-Aryan system of

civilisation, is one of the most efficient agencies of popular education, and leads to the success of the numerous religious movements which are started from time to time.

In the concluding chapter the author says that India is a cultural rather than a material possession of the Hindu race, and thus it happens that under foreign control, the nation can maintain the freedom of its life and culture by means of that larger and more vital part of the State which is not amenable to foreign control and is, by design, independent of the central authority.

This little volume is an excellent introduction to the study of Indian politics, though to some it will appear that more is read into the sacred texts than was actually meant, and that there is too much of rhetoric, and the language is pitched in too high a key of impassioned eloquence to bear the test of sober criticism. But perhaps this is due to its popular character and to the evident desire of the author to draw the attention of other scholars to this somewhat neglected field of ancient Indian research.

**THE REVOLT OF THE EAST:** By Bernard Houghton. S. Ganesan, Madras. Rs. 1-8-0.

The book begins with a short invocation 'To the Sons of India' which runs in part as follows: "These are times of high adventure. They challenge the manhood in each of you. Gone for ever are the quiet days of peace, a peace in chains. The struggle for freedom surges to and fro; over India hangs the smoke of battle, everywhere we hear the slogan of the attacking hosts. Some of these will suffer in person, or in money or in prospects. But who stands back when India calls? Who fears to fight for India's liberty? . . . They grow stronger day by day in numbers, in confidence, in inspiration. Victory is certain. As surely as the sun will rise tomorrow, the last stronghold of the bureaucracy must ere long strike its flag. It is just a question of time. The more united, the bolder the attack, the swifter comes the day of triumph. Until that day, until India in every way is mistress of her fate, there can be no halt. Hide it, excuse it as they may, all who on any pretext shrink from joining the national cause are cowards. Fair words will not do. Forward lies the goal of freedom; every Indian, who does not with voice or pen or purse help towards that goal, wills his mother's bonds."

Mr. Bernard Houghton is quite sure that the road of Non-cooperation is the right road, though he does not like the name. "Depend upon it, the road that India has taken to self-government, if rugged and hard, will yet in the end prove the right and truest way." "Further, since the mind is not made in watertight compartments, the qualities called forth in the present struggle will not be bounded only by the political aims. They must permeate all fields of thought, revolutionising the outlook of the people. In science, in art, in poetry, in literature, in all the manifold branches of human knowledge, must they make their influence felt. The present movement is the wind heralding the dawn of the great Renaissance when India will astonish the world by the brilliance of her intellect, and perhaps change by her teaching the destiny of mankind. Three hundred millions, educated and free, can do much."

Mr. Gandhi's movement is "the greatest national



movement that the world has ever witnessed." The Mahatma "his long outgrown all petty ends who lives but for others and the greatness of India. That is the secret of his power—his utter unselfishness and his supreme devotion to one great cause. In very despite of the officials who hate him but dare not touch him—just as the Czar's government hated Tolstoy when it yet dared not arrest—he has risen and stretched forth his hand over India, and lo! A NATION." Again, "Ten centuries of training under a bureaucracy could not have given this glowing spirit of freedom, which in less than a year Mahatma Gandhi has breathed into India. Whatever the results of non-co-operation, even if it does not succeed—and there is every prospect that it will succeed—nothing can now undo this rebirth of mind, this resurrection of a nation. No material test can measure out this great event. It transcends blue books and mocks at figures. Intangible, mysterious, it is yet the greatest event in Indian history, perhaps in the history of the world."

Then we have the author's wellknown views on bureaucratic government—views which we know to be only too true. "Has a bureaucracy ever given up power willingly? Have not officials always clutched to the end at the garment of authority, nor yielded it until torn from their grasp? Such a government may utter fair words, it may outwardly sympathise with the popular party, or at least the moderate section of it, but when it comes to the actual handing over of power—ah! then it will find a hundred excuses, a hundred reasons for delay. Never, except under duress, will it give up power,—real power. In brief, it gives when it must; it holds when it can."

Mr. Houghton's views on the Moderates are interesting and instructive. "It is childish to play at make-believe. Moderate methods can win nothing worth having. They may secure some petty reform, some circumscribed concession that gives the form while withholding the substance. But the great measures which win forward to political liberty are beyond, and will always be beyond, their reach. A nation that entrusts its destiny to their hands will find itself with ashes for bread and the chain of servitude yet clanking on its body... In every community there is always much lethargy, much timidity, much inertia. Men love the easy habit of routine; they dread change even change, for the better. If you wish to move them, you must hold out before their eyes an object that is worth winning. Petty reforms fail to interest. You must appeal to their emotions; you must point them to high ideals, ideals that will inspire them to take off easy servitude and to quit themselves like men... And that is where the Moderates fail, and have always failed. On the Moderates as the weaker party the officials will impose their will. For a time, they may enjoy the loaves and fishes of office. For a time, they may loom large in the public eye and pose as patriots. But like flies caught in the spider's web, every move will find them deeper enmeshed in the official net and committed to official views. On the day when Indians come into real power their paces will know them no more."

"In spite of all, Indians have learnt to think and to speak in public affairs with an insight second to no other people, with a breadth of public domain."

heralds great things when the country shall be free. Tried in the fire of persecution, they have shown the stuff that is in them... It requires imagination and vision to shake off the poison of slave morality which the Government has always preached, to think boldly as a free man. But only so can Indians render due service to their country and enter on their birth right as civilised and educated men... There are hard knocks to be got, perhaps little or no material reward. What then? Let them recall the flashing words of Garibaldi when he called for volunteers for the march on Rome: 'For food, you shall have hunger; for lodging, the cold ground; for reward, death.' In that spirit, following the twin stars of freedom and liberty, they will pass on to victory."

The author recommends the following books to those who wish to study forces and ideals in politics: (1) *Outlines of History*, by H. G. Wells; (2) *Prophets, Priests, and Kings*, and *Pillars of Society*, by A. G. Gardiner; (3) *Abraham Lincoln*, complete works (century edition); (4) *What Is and What Might Be*, by G. Holmes; (5) *Social Reconstruction*, by Bertrand Russel; (6) *Principles of Revolution*, and *International Politics*, by Delisle Burns; (7) *The Meaning of Democracy*, by Ivor Brown.

TO THE STUDENTS: By C. F. Andrews. S. Ganesan, Madras. Re. 1.

"More and more, I have grown older in that hardly bought wisdom, which only comes after heart-breaking failure and un-successful attempt, and I have learnt the lesson, that the political motive and the social motive, however generously and patriotically held, when separated from the highest motive of all,—the search for the Infinite Truth,—are vanity and vexation of spirit. They are not sufficient, in themselves, to bring about a real national regeneration." In these words, Mr. Andrews draws our attention pointedly to the one thing essential in life, from which all else that is good and noble and worth having flows.

"After long and earnest meditation and enquiry, the one conclusion which I am able to draw more certainly than any other is this, that in India the religious motive, which lies deepest of all and at the back of all, as the very source and fount of inspiration, has been always vitally active. This has been the salt of purification, which has again and again renewed India and saved Indian civilisation from decay... Their selfish and aggressive instincts, disciplined and restrained by religious duty, have become tamed and subdued to a far greater extent than in the West... The more I have thought over this historical problem of Asia, the cradle of all the earliest civilisations and the birth place of all noble religions, the more convincingly the conclusion has come home to me that it is because her peoples as a whole are fundamentally religious, that they have survived while others have perished... Asia has always had faith in spiritual ideals. She has always placed the true value of life in things divine, not in material possessions. It is because I have found this faith in the higher life so vitally present in her, that India has truly become my second home, dearer to me than Europe, with all her material splendour."

"Egypt has perished. Babylon has perished. But India, which was their contemporary, has not perished. She is still producing men of genius in religion, philosophy, literature, art, and science. This vast antiquity and perpetual



India is a phenomenon almost unique in the mankind..... European civilisation has not yet got through its own youthful centuries of growth, and yet it is already showing signs of decay. But India is still bringing forth fruit in her old age..... What is then the salt, without which Indian civilisation would long ago have lost its savour? I find it in one thing, namely, the deep religious spirit which penetrated from the first the domestic life and made it pure and healthy,—that deep religious spirit, which made countless Indian thinkers and saints ready to sacrifice all that earth holds dear, if only they could attain to the Truth."

Mr. Andrews has felt how deadening the atmosphere of political subjection is to the soul, and is definitely of opinion that Indians cannot remain any longer in the British Empire, as it stands today. He has however a word of warning for those who think of violent methods for attaining the inevitable goal of Swaraj: "India will not be the India of my dearest religious hopes on earth, if in her great struggle for freedom she turns from the path of love to follow paths of bloodshed and violence, the pathway of the sword." The central problem of Swaraj, the first and foremost problem, according to Mr. Andrews (and all other right-thinking men), is that of the Hindu-Moslem unity. Only next to it in importance, in the author's opinion, is the problem of the treatment of the Depressed Classes, the Untouchables. By the oppression of these classes, India has forfeited her freedom, says Mr. Andrews; and so long as they remain in subjection, the author's deep conviction is that India can never win independence, and "if Indians love independence themselves, they ought at once to wish to give independence to the depressed classes. We are afraid that many of those who will highly appreciate Mr. Andrews' admiration for India's deep religious spirit, will not hesitate to stultify it by repudiating his love for the untouchables. This is the tragedy of neo-Hinduism, which is so shortsighted in its patriotism that it hopes to build, in the words of Rabindranath Tagore, the miracle of political freedom on the quicksand of social slavery.

POLITICUS.

RELIGIOUS AND MORAL TEACHINGS OF AL GHAZZALI, *being brief extracts from his IHYA-U-ULUM-ID-DIN. Freely rendered into English by Syed Nawab Ali, M. A., Professor of Persian, The College, Baroda, with an introduction by A. G. Widgery, M. A., Professor of the Comparative Study of Religions, The College, Baroda.*

(The Gaekwad Studies in Religion and Philosophy : X.) Pp. 175.

The book is divided into eight chapters, the subjects dealt with being—(i) The Nature of Man, (ii) Human Freedom and Responsibility, (iii) Pride and Vanity, (iv) Friendship and Sincerity, (v) The Nature of Love, and Man's Highest Happiness, (vi) The Unity of God, (vii) The Love of God and its signs and (viii) Riza, or Joyous Submission to His Will.

The "Introduction" written by Professor Widgery is very valuable. It contains also a list of works by Al Ghazzali who wrote on various subjects, viz.—(a) Canon Law, (b) Jurisprudence, (c) Logic, (d) Philosophy, (e) Ethics, (f) Theology: Exegetical and Dogmatical, (g) Sufism.

We quote the following passages from the Introduction:—

"A western scholar has written of him that he is 'the greatest, certainly the most sympathetic figure in the history of Islam..... the only teacher of the after generations ever put by Muslims on a level with the four great Imams.' And he goes on to remark further: 'In the renaissance of Islam which is now rising to view, his time will come and the new life will proceed from a renewed study of his works.' (D. B. Macdonald: Muslim Theology). The greatest eulogy is perhaps that of Tholuck: 'All that is good, worthy and sublime, which his great soul had compassed, he bestowed upon Muhammadanism and he adorned the doctrines of the Quran with so much piety and learning that in the form given them by him, they seem, in my opinion, worthy of the assent of Christians. Whatsoever was most excellent in the philosophy of Aristotle or in the Sufi mysticism, he discreetly adapted to the Muhammadan theology. From every school he sought the means of shedding light and honour upon religion, while his sincere piety and lofty conscientiousness imparted to all his writings a sacred majesty.' The influence of Ghazzali has been represented by Mr. Macdonald as chiefly that he led men back from scholastic labours upon theological dogmas to living contact with study and exegesis of the Quran and Traditions; gave Sufism an assured position within the church of Islam and brought philosophy and philosophical theology within the range of the ordinary mind."

The book is worth reading.

MAHES CHANDRA GHOSH.

## HINDI.

### GITAMRITA ( गीतामृत ).

It is a criticism and Hindi commentary of Bhagwat-gita. The criticism portion is good. It is written by Bhai Permainand M. A., and published by Raj Pal Arya Pustakalaya, Lahore. It has 144 pages and is priced at Rs. 1/12 and Rs. 2/- (with binding).

### KHEL-KOOD ( खेलकूद ).

It deals with the methods of many kinds of play, especially Indian, in simple Hindi. It is written and published by Prof. Madan Mohan, M. A., and Amar Nath, B. A. It contains 63 pages and its price is Rs. 1/8 only.

### KALA-PANI KI KARABAS KAHANI ( कालापानी की कारावास कहानी ).

It is a book written by Bhai Permainand, M. A. from his personal experience. It deals with and gives a graphic picture of the tyranny and troubles meted out to the prisoners in the Andaman islands. It is published by Arya Pustakalaya and Saraswat Ashram, Lahore. It has 244 pages and its price is Re. 1/8 only.

### AMBARISHA ( अम्बरिश ).

It is a versified Hindi book dilating on many golden maxims with the Puranic illustrations thereof. The language is flowing and elegant. It is written by Ram Narayana Chaturvedi, B. A., and its price is Rs. 1/8 only.



ASIA-NIBASION KE PRATI EUROPEANON KA BARTAV  
(एशिया-निवासियों के प्रति यूरोपियनों का वर्तव)

It is a book written in simple Hindi by Thakur Chhedi Lall, M. A., Bar-at-Law. It gives a description of the treatment of the Europeans towards the Asiatics. It is published by Pratap Pustakalay, Cawnpore. It contains 62 pages and its price is As. 6 only.

DYER SHAHI AOR JALIANABALA BAGH (डायर-शाही और जलियानवालाबाग).

It is a book which deals with 'O'Dwyerism, Dyerism and the Jalianabagh tragic scenes of the Punjab. It is published by "Tilak Granthmala", Muttra. Its price is As. 8 only.

VEDO MEN SHARIRIKA VIGYAN (वेदों में शारीरिक विज्ञान).

It is a short treatise in Hindi dilating on the subject of the treatment of medical science (especially anatomy) to be found in the Vedas. It is the fruit of the industrious research in the Vedas by the author, Atmaram, and is published by Jayadev Brothers, Baroda. It contains 37 pages. Its price is As. 7, postage extra.

SWAMI RAM TIRTHA.

It is a booklet of 43 pages only, dealing briefly with the life and teachings of Swami Ram-Tirtha. It is written in simple Hindi by Pt. Shām Lāl Vaishya and published by Charitmālā Office, Gwalior. Its price is As. 2 only.

G. P. S.

TELUGU.

"INFLUENCE OF ENVIRONMENT OVER BODY AND MIND," written by Mr. V. Sreenivasarao, B. A., B. L. and published by the Educational Publishing Bureau, Rajamundry. Price Re. 1.

It is the first book of its kind in Telugu, if we except a few books on Elementary Science. The author has written on a subject of entrancing human interest so well that we unhesitatingly say that he has like Huxley, Proctor and others in the English language, written in Telugu for the Andhra public a book on Science of great interest and value.

The language and style are admirably suited for the purpose of the work.

K. RANGACHARI.

URDU.

RASAIL IMAD-UL-MULK: A collection of the Essays and Addresses of Nawab Imad-ul-Mulk Syed Hosain Bilgrami, B. A., C. S. I; with a Foreword by Mr. Abdul Majid, B. A., M. R. A. S. Pp. 400. Hyderabad, Deccan. Price Rs. 4.

The name of Nawab Imad-ul-Mulk Syed Hosain Bilgrami is not entirely unknown to the educated Indians, specially the educated Muslims. He is a man of letters, a man of affairs, a veteran educationist, and a well-tried administrator. In his life-period of 80 years he has in turn been a college professor, a newspaper editor, private secretary to that great Indian statesman Sir Salar Jung, Tutor to H. H. the

Nizam of Hyderabad, Educational Director of Hyderabad State, a member of the Viceregal Council, one of the two Indian members of the Raleigh Education Commission, one of the first Indian members of the India Council, and advisor to the premier of Hyderabad State. His mastery of English language has been acknowledged by such organs of the British press as the *Quarterly Review* and the *Times*.

The book under review is a collection of the essays and addresses of this 'Grand Old Man' of Muslim India. They are some twenty in number. Most of these papers are in their original Urdu; some two or three are translations from English; one is in Persian; and one is in Arabic. They extend over a period of 40 years, and cover a variety of topics. The first six deal with old Muslim thinkers like Averroes, Avenzolu and others. The next two are moral discourses. Further on, he gives a popular scientific account of air, water, plant food, etc. The end comes with some educational and political dissertations.

The work, except in a few places here and there, does not give any indication of the reputed learning and erudition of the author. It hardly makes any addition to our knowledge. Yet the book is not without a charm of its own. It abounds in constructive suggestions, in instructive descriptions of material and moral truths, and in revealing glimpses into the strong individuality of the author. Suggestions embodied in the last chapter of the book, entitled 'Technical Terms in the Vernaculars', are particularly illuminating.

The author is a dismal failure as a political prophet. Some of his political observations are amusing; others are provocative; almost all of them are reactionary in the extreme. The style is rather verbose, yet lucid and straight. On the whole, the book would repay perusal, and its study cannot fail to benefit both the student and the casual reader.

QAUZ QUAH: By Mr. Suddarshan. Publisher Mr. Rajpal, Arya Pustakalya, Anarkali, Lahore. Pp. 166. Price 14 annas.

This is a collection of nine short stories by a new Hindu writer of the Punjab, Mr. Suddarshan. The title of the book, literally meaning 'rain-bow' is a fair index of the contents. The remarkable and well-deserved success of "Prem Chand" as a short-story writer has perhaps prompted the author to imitate that great artist, and he has fairly succeeded in the attempt. The plot is a little artificial in several stories, and the language is not always free from defects and blemishes, yet the author seems to be promising and deserves encouragement. A little more exercise of originality and a little less close imitation of 'Prem Chand' would do him good.

A. M.

SINDHI.

DANESBURY HOUSE, Abridged into Sindhi by Mr. Lilaram Vilaitrai of the S. J. Co-operative Society, Hyderabad, Sind.

Nascent literature in these days usually begins with translations and adaptations. It has been so with most of the modern vernacular literatures of India, where thoughts and sentiments created and quickened by Western education working upon an ancient society struggled hard at first to express themselves in the vernaculars as best they could.



Mrs. Henry Wood's *Danesbury House* is a fine effective story illustrating the evils of intemperance. Mr. Lilaram has brought the whole of the three hundred and odd pages of the original within 112 in his native tongue whose characters are much bigger than English characters. The Sindhi book is written in charming style, rich in the characteristic beauties of Sindhi idiom, alliteration and pithy phrases. It betrays none of the crudities of translation into a language that is just developing.

One would like to see, however, original writing of this kind, as clothing unborrowed thoughts on social and other questions is what we need in India today and what is being realized in several Indian languages already.

K. A.

## MARATHI.

**DHANDE-SHIKSHANA OR TECHNICAL EDUCATION :** By Mr. V. B. Potdar. Pages 272. Price Rs. 2-8.

The appearance of this little volume, though somewhat belated, is still welcome inasmuch as it gives a fairly full account of the efforts made, for providing Technical education to the youths, both by people and by governments of such Western countries as England, France, Germany, America, &c., and of India. The comparison is most striking and puts Indian Government to shame for its neglect in respect of this important branch of education. The literary merit of the work is inconsiderable, nor the figures quoted therein quite up to date since they are brought up only to the end of 1914.

**NIBANDHASANGRAHA and VIWIDHA-KAYAMALA** or a collection of essays and poems by various authors. Published by Messrs. Nadkarni & Co., 81 Fanaswadi, Bombay. Pages 358 and 200. Price Rs. 2 and 1 respectively.

These are two out of the three volumes whose publication was announced two years ago in commemoration of the Jubilee of the premier literary Marathi magazine "the *Viwidha-Dnyan-Vistar*". The services rendered by this periodical to the Marathi literature for the past 50 years are quite unique and fully deserve commemoration in this permanent form. The essays and poems, excepting only a few, are worthy of high literary merit and serve to show that Marathi is not behind her sister in Bengal in respect of literary excellence, scholarship or fineness of sentiment.

**KEVALYA-VAIBHAVA** or the *Glory of Salvation*. Publisher: Mr. R. H. Kotnis, Sangli. Pages 170. Price Re. 1-4.

There is no dearth in Marathi of books of the *Bhakti*-school and yet such books have their peculiar value in as much as they are records of spiritual experiences of various persons, showing the extent to which the hearts of these persons are saturated with spiritual thoughts. The book contains both Marathi and Kanarese

**SUKHA-SWAPNA :** By Mr. S. S. Bedekar with Introduction by Prof. V. M. Joshi of the Indian Women's University. Pages 34. Price as. 6.

This little poem cannot and does not claim to belong to a certain school of modern Marathi poets who take peculiar delight in self-glorification at the expense of old Marathi poets and in flouting the world and its affairs with superciliousness. The poet is modest enough to choose a simple homely incident for his subject and depicts it in simple yet charming manner.

**PANHALGADCHA KILLEDAR :** By Mr. C. R. Sahasrabuddhe. Publisher Mr. Y. B. Jathar of Dharwar. Price 6 As.

Mahratta children are said to be imbibing patriotism whilst they are sucking at the breast of their mothers. This is undoubtedly an exaggeration. The thin substratum of truth however lies in the fact that their history is full of incidents capable of inspiring that high and noble sentiment and both prose writers and poets are busy carrying it to the cradles. The little pamphlet before me tells, in the form of swing-songs, an incident in the life of Shiwaje Maharaja, which appeals to the heart in a telling manner.

**DESHI-DUMDUME-SHATAK :** By the same author.

This little poem has several peculiar and interesting features about it. The poem is in Marathi, the metre employed is Kanarese and the short Preface at the beginning is in Hindi. The poet is careful to provide notation for the metre newly introduced by him in Marathi. The poem gives expression to the current thoughts which are dominating the hearts of the Mahratta people at present and call upon them to set before their eyes the glorious example of their illustrious leader, the late Lokamanya Tilak.

V. G. APTE.

## GUJARATI.

**EUROPE AMERICAON PRAVAS, યુરોપ અમેરીકા પ્રવાસ :** By Sakarlal Dahyabhai Vakil, Published by Chunilal H. Jarivala. Printed at the Jai Vijaya Printing Press, Surat. Paper Cover. Pp. 158. Price Re. 0.8.0. (1922.)

The writer has thrice visited Europe and once America. He narrates his experiences and thoughts in an extremely chatty style—just the style call for revision. He is fired by the present patriotic aspirations and claims to be an industrialist, and as such mercilessly exposes the weak spots in our methods of trade and commerce, and incidentally in those of sanitation, public and private hygiene and many other things. He has passed a number



strictures on Indian Mill Agents, Steam-Ship Company Agents, and other magnates which are well deserved. The book faithfully reflects the individuality of the writer, who is fond of tub thumping and as such known to many in Gujarat.

SWAMI VIVEKANAND. *Parts VIII and IX*, by Ratnasingh Dipsingh Parmar and Ramprasad Kashiprasad Desai, respectively. Published by the Society for the Encouragement of Cheap Literature, and printed at the Bhagodaya and Diamond Jubilee Printing Presses, at Ahmedabad.

[ Books in the following languages will be noticed : Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu, and Urdu. Newspapers, periodicals, school and college text books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book reviews and notices will be published. - Editor, M. R. ]

Cloth Cover. Pp. 572 and 64 : 705 : Prices : Rs. 2-0-0 : 2-8-0 : (1921).

These two books close the Swami Vivekanand Series, inaugurated by the above Society. Part VIII contains the Swami's Speeches, and Part IX is his Biography compiled from various sources. It is an up to date work, and is bound to make its influence felt on the Gujarati reading public, as it is well written and sets out all the incidents in the life of this Noble Son of India in their full impressiveness and interest.

K. M. J.

## HINDU ART CENTRE IN LOS ANGELES

BY DRUSIE E. STEELE.

"CHITRA, by the Tagore players", this headline in my morning paper attracted my attention, because I, in common with other westerners, admire the Nobel Prize winner ; also the boldness of the undertaking interested me—the converting of a symbolic poem into a live dramatic production was beyond my imagination. Yet perhaps the "Hindu director and young Hindu actor" could accomplish the impossible. The name of a well known local actress and dancer in the title role and several others well known locally gave additional color to the announcement. The appointed evening found me at the Gamut Club Theatre.

The curtain rose on the forest scene. The richness of an oriental morning shone on every leaf and flower. Darts of sunlight shot into deep recesses converting the shadows into mists. Distant harmonies from harp, violins and flute floated out of the forest like woodland murmurs bearing a love-plaint within its soft whisperings. Hearing without seeing the musicians who were hidden under the

stage, contributed an atmosphere of symbolism. The spell of the mysterious East with its soft graces and poetic fervor descended upon us. Even the prosaic journalist succumbed to it.

Through the illusion caused by the changing light thrown around him, the God of Love appeared to be emerging through deep distances until finally he comes into the action of the play on the immediate stage. The God of Spring is there ; fairies dance out of trees and shrubs showering their smiles and graces.

The part of Chitra was a masterful creation by reason of Miss Bronson's art and endowments. Her own personality was absorbed in the part—the Maid of the Forest was revealed in all the metamorphoses through which Nature impels her and Nature's poet so fearlessly follows.

In Profulla K. Ghosal, a young actor from Calcutta, one saw Arjuna. His playing was a distinctly new interpretation of oriental roles, hitherto played by western actors with western ideals and





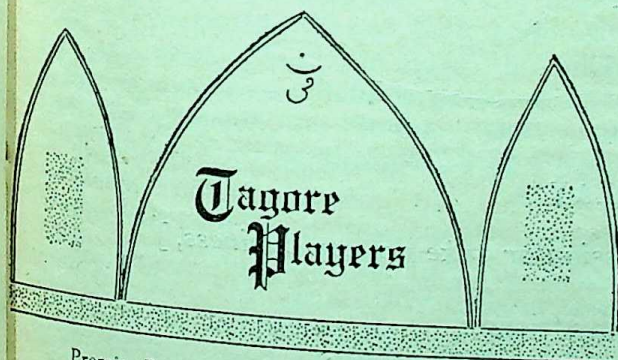




Prafullakumar Ghoshal in the role of Arjuna.



Surendranarayana Guha,  
Organiser of the Chitra Play in America.



Premier Production of Rabindra Nath Tagore's  
Masterpiece

## "Chitra"

Produced by  
SURENDRA NARAYAN GUHA  
with Marion Frances Bronson and  
Profulla Kumar Ghosal

Gamut Club Theatre  
Thursday, September 15  
8:15 P. M.

Programme of the Chitra Play.

technique. His Arjuna was unique and gave us several surprises which have been the subject of so much discussion that we read over again our Chitras to study the heroic, quiet and self-controlled Arjuna which was evidently his ideal.

The lighting effects were unique even for the west. There were no foot-lights. The stage was lighted by spot-lights, one of which gave different colors and changed with every mood of the actors. The costumes were gorgeously oriental.\* Even the programmes bore the stamp of the East—patterned on the lines of a Hindu temple. The sets were specially designed for the play by a noted Russian artist Nicolas Beliaeff. Following the performance the Los Angeles *Evening Express* writes:

\*The costume of Chitra, as represented in the photograph, is not Hindu.—Editor, M. R.



"...the Los Angeles premiere of Chitra at the Gamut Club Theatre last night was interesting because one gained a clearer conception of the brooding mysticism of the ancient East. .... The Tagore Players deserve commendation for their presentation of this Hindu classic. The drama moves at a leisurely tempo and depends for interest on lyrical verbiage rather than on stressful situations.....The simple tale is so moving and there is a glad freshness running through it that evokes the same elation that one gains from the subtle whimsicalities of "A Midsummer Night's Dream" and "As You Like It".....The drama was produced under the direction of Surendra Narayan Guha, and he plans to present his company in a series of oriental interpretations during the coming season."

A journalist does not let go too easily. So, true to habit and training, I succeeded in getting the viewpoint of the young men who are responsible for the play and the organisation of the Tagore players. Said Mr. Surendra Narayan Guha: "We wish to bring the East and West into a closer artistic relation. European and American producers of oriental plays have rarely caught the true spirit of the East, and, to bring the elusive atmosphere of the Far East to the Western hemisphere, Hindu actors, American artists and students have associated themselves with

a view of producing plays of Tagore and others." Continuing Mr. Guha said, Chitra will be followed by a three act play of intense human appeal, adapted from a Hindu drama by D. L. Roy, one of our most famous modern playwrights. We are also rehearsing a three act comedy by G. C. Ghose, the greatest of our modern dramatists, which we will present during the Christmas time."

Mr. Ghosal is also heart and soul in the work.

Mr. Surendra Narayan Guha is quite well known in the motion picture and dramatic circles here. He was the director of Light Of Asia, one of the most beautiful and artistic things ever produced here. He also produced "The Conquest of Kama" at the University of Berkeley and is responsible for several other oriental productions. He was the technical director for the Pilgrimage play, one of the most exclusive and artistic annual affairs here.

Needless to say, these young men have access to the best and most cultured social and artistic life where they have won welcome by their ability, courtesy and straightforwardness of motive.

### LIFE'S PLAY

*[To one who refused to enter a profession or take up any business,]*

They say you are wasting your life in play, my friend,

And that you ought to go and study and work as all do.

But why will they not allow you to live your own life?

The bird sings, the deer runs, why should not you play?

Are men so happy in their work that they want you to join?

Have they found the peace and the joy which is yours in play?

No! they look ever anxious and worried, they know not joy.

Why then should you leave your play if they offer nought better;

They know not why they toil, yet, when you ask: why? they get angry

And say everyone does it and therefore you too should.

But sometimes, my friend, I think you are wiser than they

And that Life is meant to be Play and that God's Play is Life.

J. J. L.



## THE ANDAMANS

**A**MONG the many disclosures made by the Prisons Commission Report none caused more anxiety and concern to those who have taken up the cause of prison reform than the information given as to the grossly immoral conditions of penal life in the Andamans. These had been dimly guessed at in the past. A hint had been given to me personally that Sir Reginald Craddock's private report had taken strong note of these, and I was told on my second return from Fiji that things were even worse in the Andamans, than the immoralities which I had described in my Fiji Report. After this, I wrote again and again asking for information ; but I found it exceedingly difficult to obtain it.

The 'Bengalee' newspaper did a great service to the people of India in 1916 and 1917 by publishing articles on the subject. Other papers followed suit, and this growing publicity was one of the causes why a Commission was at last appointed and sent out. We have now the facts before us, and also a definite promise from the Government of India, that the Andamans are to be abandoned as a penal settlement.

But this promise by itself is not enough. It is still within the memory of many, how, when the immoralities connected with the Fiji indentured system had been fully exposed and the abandonment of that system had been fully promised by the Government of India, the India Office in London made a secret compact behind the backs of the Indian people to keep on the indentured system for five years longer. It would appear that the reason for this compact was the immense profit which could be made out of this indentured labour. In the present instance of the Andamans, that financial reason does not exist. But there are a thousand other reasons for dilatoriness, not the least of

which is the impoverished condition of the Indian treasury itself.

Therefore the Indian public needs to be warned very carefully, in the midst of the present intense political excitement, not to forget these convicts remaining in the Andamans. Just as in the case of Fiji, so in the case of the Andamans, immoralities (which had been previously only suspected) have now been proved up to the hilt. The facts have been accepted as true by the Government of India itself. Now that these evils have been acknowledged, the utmost vigilance is required to watch that the pledge of the Indian Government for the abandonment of the penal settlement in the Andamans is not broken in the same way as the pledge concerning Fiji was broken.

I have been deeply touched by receiving from time to time lately unsigned letters from convicts in the Andamans and also type-written papers, which have been sent for the purpose of explaining to me the exact situation. They also, as might be expected, reveal vividly to me the intense disappointment of those who are likely to be left behind. I have been unable hitherto to give this very important question the attention that it deserves. But on my way to East Africa I determined to take it up immediately on my return. The following Notice of the Chief Commissioner will be the best introduction to the subject at the stage which it has now reached.

*Dated Port Blair, the 15th April, 1921.*

As orders have now come from the Government of India to the effect that the Andamans is to be gradually abandoned as a Penal Settlement, I publish the following remarks for general information.

It is recognised that the final abandonment will not take place for a long time as jail accommodation has to be found or created in the various provinces of India. So far the orders are only tentative pending further inquiries, but it may be assumed that all female convicts,



who are not self-supporters, will be sent back to India shortly and probably the convicts whom we classify as Seditious. No more convicts will be sent here from India and Burma unless the provinces have no room in their jails, so the penal settlement will probably dwindle down through deaths, releases, and such transfers as may be made from time to time. It is unlikely, however, that there will be any general transfer of convicts back to Indian jails for some time owing to the want of accommodation.

H. C. BEADON,

*Chief Commissioner.*

It has been difficult for me, owing to my absence in East Africa, to know what enquiries have already been made in the Imperial Council about this matter. Two obvious questions present themselves :  
(i) Are all the convicts, classified 'Seditious', now sent back to India?  
(ii) Are all women convicts, who are not self-supporters, sent back to India?

Colonel Beadon's announcement will by no means satisfy Indian public opinion. The want of accommodation, which he mentions, must not be allowed to stand in the way of a great wrong being righted. This is a matter for the national conscience of India. Up to the present,—just as on the question of the Opium traffic,—that national conscience has been

far too dull and supine. Yet every day it is becoming more sensitive and alert. I would point out that the sufferings of those who are compelled to remain after the abolition has been decided upon must be greatly increased owing to disappointed hopes. From these letters which have reached me through the post, by devious channels, it is as clear as possible to me how acute that disappointment has already become. Apart from the prevailing immorality, which will not be greatly diminished by the exodus merely of a small proportion of the convicts, there is the further consideration of the unhealthiness of the place. There is also the undisputed possibility of cruelty being exercised without any public notice or control. Again there is the likelihood of all kinds of secret speculation and corruption in the matter of food and other things. These various evils are mentioned again and again in the letters. They speak of the Andamans as 'Hell'—a name which was familiar to me among the Indian indentured labourers to describe the state of things under indenture in Fiji.

C. F. ANDREWS

*Shantiniketan.*

## INDIAN PERIODICALS

### The Indian White-eye.

*The Agricultural Journal of India* (November) writes :—

The White-eye is a small bird, two-thirds only of the size of a common sparrow, in colour greenish-golden yellow, greyish-white below, with a bright yellow chin and throat and a patch of yellow beneath the tail ; around the eye is a ring of white feathers, whence this bird derives its popular English name ; on this account it is also sometimes called the Spectacle Bird. It seems to have no vernacular Indian name. This white eye-ring is distinctive and readily permits the identification of its owner as a member of this group, which was classed in the *Fauna* volume on Birds in a sub-family connecting the Babblers and the Thrushes but which is now placed as a separate family, the *Zosteropidae*.

As it is rather the exception than the rule for the *Journal* to mention the "vernacular Indian name" of the common Indian birds described in its pages, the sentence, "It seems to have no vernacular Indian name," has an indescribable humour of its own.

Agriculturists should note that

The White-eye has also been recorded as damaging ripe mangoes and guavas, and will eat plantain when in captivity. In spite of a decided taste for fruit, however, this bird cannot be called a pest on fruit-trees and probably does a considerable amount of good by picking off small insects throughout the year.

The article ends by informing the reader,

The Indian White-eye is commonly seen in the Calcutta bird market at Tiretta Bazar and is easily



kept in confinement on a diet of bread and milk, soft fruit and small insects, and is well worth keeping.

and that they might also be used for obtaining acetic acid, tar and charcoal by a process of dry distillation.

## Mushroom Cultivation.

In the same journal Prof. S. R. Bose says :—

MUSHROOMS are common in many places of India. They grow abundantly during the rainy season and are eaten by villagers of different parts of India. They are sold during the rainy season in some local markets of Calcutta, Bankura, Deoghar, Punjab, Kashmir, Burma, etc. In Calcutta, during the rainy season, there is an abundant supply of these from suburbs in the New Market, the Bow Bazar and the College Street Markets and "Natun Bazar", and they command a ready sale. They form a favourite dish with certain classes of people here. At present there is no regular cultivation of edible mushrooms in India. They are mere chance products of the rainy season.

I have collected the common edible varieties of Bengal mushrooms.

From the results of chemical analysis made by a competent analyst at the request of the writer it appears that our local edible varieties are rich in nourishing material. Mr. Bose has been successful in the artificial culture of two of the varieties and has been making further experiments.

Mr. A. Hansen says in "The Scientific American," dated 14th April, 1917, p. 370 :—"A broader knowledge and more intimate acquaintance with the mushrooms will do much to solve the high cost of living problem. Many millions of these sources of delicious foods annually go to waste in our woods and fields because of lack of knowledge regarding their utility. The mushrooms are not only nourishing but in addition offer a variety to our daily diet, that is excellent, cheap and satisfying. They could and should be eaten far more generally than they are at present."

In these days of scarcity of food and the enormous rise of prices of fish and of the rarity of vegetables during the rainy season, if the Indian mushrooms can be introduced as a daily article of food, it may do something to solve the high cost of living problem and mushroom-growing might become a special industry in India.

## Utilization of Cotton Stalks.

The same journal has the following paragraph :—

An interesting article in "The Bulletin of the Imperial Institute" (XIX, 1) deals with the problem of the commercial utilization, in cotton-growing countries, of the vast quantities of cotton stalks which are produced each year and have to be removed from the fields after the cotton crop has been gathered. Investigation at the Imperial Institute has shown that the stalks form a promising material for paper-making

## "True' Principles of Economy."

Mr. S. C. Ray, Lecturer, Calcutta University, thus begins his article on "True Principles of Economy" in the December *Calcutta Review* :—

While according to the official reports there is only mild scarcity, unattended by starvation, in Khulna, there is acute and widespread distress with starvation in the Imperial services of the Government of India. But while the Khulna people have, strangely enough, succeeded in enlisting stupendous public sympathy and support by simulating starvation and feigning death and disease, the Imperial services men have, they say, failed to enlist the faintest amount of sympathy, although they are actually passing through a critical phase of their existence not far removed from utter annihilation. The Imperial services men have, therefore, every reason to be jealous of the Khulna people, on whom all kinds of public expressions of sympathy have literally been showered. This is, to say the least, a monstrous instance of injustice and racial inequality which must have their roots in racial hatred, for which the non-co-operation movement is responsible, and which, if not nipped in the bud, may excite disaffection between the different classes of His Majesty's subjects for which drastic and timely executive action may be called for. Another consequence, no less serious, might be that if they failed to receive public help in time they might threaten to leave India to her fate and join their brethren at home where they would be better fed, better clothed, better looked after by the state and could earn more to be able in a few years to save a decent competence on which they could live like princes when they were incapacitated for work.

After five pages of discussion Mr. Ray concludes that "their [*i. e.*, Imperial Service men's] grievances are genuine, real, insistent, and acute : and to redress them the following minimum requirements must be satisfied" :

1. A motor car—with a chauffeur—or a motor launch, if the head-quarters are close to a lake or a river. This is absolutely necessary if tours of inspection are to be made, and efficient supervision over the Indian staff has to be maintained.
2. Electric installation for fans and light, in their offices and private residences to enable them to work under 'home' conditions, and to think calmly for the welfare of Indians.
3. Free furnished quarters, to be occupied without deduction of rent from their salaries. Until such quarters are provided, a suitable house rent and an allowance for furniture and crockery should be granted.
4. The grant of travelling allowance to enable them to resort to theatres, cinema palaces, races and clubs at least twice a week to and from towns where they exist.



N. B.—If the Government considers that it would be more economical to erect such places of recreation and amusement than to pay travelling allowance, the Government is at liberty to do so.

5. Cost of return passage home on full pay for himself, wife, and children, with an ayah for each child, every six months.

6. Instructions to police officers to procure eggs, fish, meat, vegetables, milk, etc., at less than market rates. There is no objection to pay more than market rates for British-made goods as this would benefit their own countrymen.

7. The payment by Government of the excess of the prevailing rates of wages for servants over standard rates based on three years' average preceding 1914.

8. Greater facilities for tours of inspection and more liberal scales of travelling allowance.

### The Plassey Drain.

According to Mr. Jogischandra Sinha, who contributes an article on the Plassey Drain to the December *Calcutta Review*, the amount of the Plassey Drain, *i. e.*, "the total drain to England during the period 1757-1780" "cannot be accurately calculated."

It appears to have been something like thirty-eight million pounds sterling. Even if it was a few million pounds more or less than the above-mentioned sum, it must have meant a very heavy burden on the people of Bengal, because the purchasing power of money was then at least five times as high in Bengal as at present. It is needless to say that this heavy drain greatly impoverished the province of Bengal. As has already been said, the greater part of this drain was in the form of goods. But on account of the oppression on the weavers, the monopolistic power of the Company and the unfair competition of the Company's servants in the inland trade of Bengal, the native merchants and manufacturers were little benefited by the increased export which resulted from this drain. This drain also made possible a revolution in commerce, which was partly responsible for the scarcity of silver currency in Bengal during the greater part of the period 1757-1772.

### Buddha-Gaya.

Not being lawyers, we are unable to say how and why Buddha-Gaya is considered to be in right legal possession of a Hindu monk. It ought to be in the hands of Buddhists. *The Mahabodhi and the United Buddhist World* writes :

No contention that would not insult our reason could be pleaded to justify the handing over of Buddha's Temple to the control of Public Domain. Sec. of

Hindus, hostile to his religion and to his name. Mahmood could say that he wanted the gates of the Temple of Somnauth to adorn and embellish his tomb Omar and Mohammed II could silence argument if they could not silence justice by asserting that they desired the site and the Church as places of worship for themselves and for the followers of 'the last and greatest of the prophets. But whatever reason the Government of Bengal might condescend to give for their decrees or orders the not very laudable arrangement seems to have been made that to keep Buddhist influence out of Gaya the Temple was in some unknown manner handed over, not to either the Anglican or Roman Catholic Bishops of Calcutta, but to a Hindu Monk for whom or for whose religion that Government had probably the same amount of respect that it had for the beliefs of its forefathers who found their religious zeal satisfied and exalted in the worship of those grim old deities the immortal Odin and Thor. Religious fervour or fanaticism has sometimes expelled one God from a Temple to clear the way for the worship of another, but I am ignorant of any other case in which a political motive alone was the one that determined the possession of a world-famous Temple such as that at Bodh-Gaya. It is the glorious boast of Buddhism that in its worship, in its observance, and in its propagation, it has never been stained or soiled by a single drop of blood. Nor has it coveted the Temples and the Churches of others. Nowhere do we find Buddhists in possession of such and certainly not of St. Peter's nor of Westminster Abbey, the site of Solomon's Temple nor the mosque of the Caba at Mecca, much less of the shrines of Hinduism at Benares. And yet in 1921 with a beautiful disregard of all the laws of propriety we find their own famous shrine in the possession of a delightful set of Hindu gentlemen in the persons of those cultured and urban Saivite monks.

### The Essence of Democracy.

The editor of *The Young Men of India* quite rightly observes :—

The essence of democracy is in carrying the people with you along such heights as they can really maintain when you are no longer there. Otherwise it is no democratic leadership but autocratic command, and that is in human psychological conditions no constructive statesmanship. No point comes out more clearly in Lord Charnwood's study of *Abraham Lincoln* than this. Great and heroic idealism as Lincoln was, the severe cross of public opinion which he bore with indomitable courage enabled him to secure for his people an enduring advance in national character, which no cheaper course could possibly have achieved.

### Some of Our Urgent Needs.

Mr. K. L. Rallia Ram, writing in *The Young Men of India*, points out some of our urgent needs. One is—more education. To-day, three villages out of every four are without



out a school-house, and about 30,000,000 children of school-going age are growing up without receiving any instruction. Of the 315 million people living in India, only 18,500,000 persons, 16,900,000 men and 1,600,000 women, were returned as literate in the census of 1911, giving a percentage of 5.8 of the population in point of literacy. The corresponding percentage of literacy in Japan is 95, United Kingdom 94, and United States of America 90. The number of existing schools for primary education in British India amounts to 142,203 and the number of pupils attending them comes to 5,818,730, of whom 5,188,411 are boys and 630,319 girls. If we take all classes of educational institutions together we find that there is only one institution for every 1,717 persons of the population. The school-going population in more advanced countries varies from 15 to 20 per cent.

The provision for technical and commercial education in India is sadly low. It was found in 1917-18 that only 16,594 throughout the whole country were receiving any technical and industrial education.

As a result of this backwardness in education one finds comparatively less enterprise in newspapers and other periodicals published in India, as the following figures would indicate. The number of newspapers and periodicals in 1917-18 was 3,978, which works out at about twelve per million of the population. The corresponding figures for the United States are 225 per million, United Kingdom 190 and Japan 50.

The next is—better agriculture.

The next problem which should engage the attention of the reformers is connected with her agriculture, since nearly three-fourths of her population is solely dependent upon the cultivation of land, which, owing to poverty and lack of proper training and education, is still carried on with crude, antiquated methods and implements.

Another need is—better public health.

It is an acknowledged fact that the sanitation of most of the towns and villages is abominably bad. The average death-rate for all India for the past ten years has been 31.8, while the corresponding recorded death-rate for Japan is 21.9, Canada 15.12, United Kingdom 14.6, United States 14.0 and Australia 10.5. It is interesting to note that the average life of an Indian is supposed to figure at 23 years, as compared with 45 to 55 years in Western countries.

The writer concludes with an appeal on behalf of the "untouchables", which begins thus :—

Last of all, in the words of the poet 'And in the lowest deep, a lower deep,' lives a submerged mass of fifty-three million outcasts, or *untouchables* as they are called, which represents one-sixth of the entire population. These poor ones are not allowed the use of village wells, nor are they given a place inside the village to live. They are segregated outside the village boundary, where they live in small *kucha* huts under most wretched and most depre-

ing conditions. Not only does their touch defile, but they pollute everything they use or touch.

### An Indian "Gypsy" Poetess.

Mrs. Tiru-Navuk-Arasu tells us in *Everymans Review*, December :

Little could one have thought that the wandering nomadic tribe in Southern India called 'Kuravas', corresponding in many respects to what are known in European Countries as gypsies, would have contributed a representative to the brilliant galaxy of the poetesses of the Tamil land. But strange as it may seem, there can be no reasonable doubt whatever that two at least of those whose names and identities have been handed down to us, as Tamil poetesses, belonged to that tribe. Now-a-days, indeed, we see the members of this tribe often suspected of being thieves or robbers, often camping out in the harvested field in the vicinity of villages, often dressed in the simplicity of poverty, with only some trinkets and tinsel super-added, vending paltry things and telling fortunes and often singing and dancing for a few coins. But, it is now well-known that the ancestors of that very tribe must have, at one time, occupied a position of sovereignty in Southern India, as the very name *Kura-Nadu* or its Anglicized from Karnatic clearly indicates.

It is not to be wondered at that a gypsy should be a poet.

I am not surprised by any means at the community of gypsies having produced more than one poet. It strikes me that given the faculty of expression, every one of that tribe should be a poet or an artist.

Whenever I look at them, I think of them as the children of Nature. They are not the spoilt or sophisticated children of civilisation.

The sun-rise and the sun-set, the hills and the valleys, the flowing rivers and the blowing breezes, the singing birds and the blossoming flowers, the moon-lit night and the starry sky are all theirs by birthright.

How many poets who could not sing and how many painters who could not paint, that race has produced, who can tell ?

In the careless movements of their limbs there lurks a hidden grace ; in their dark features one may sometimes discover chiselled beauty : in their eye one frequently notices glimpses of love and passion, and in the pose of their head, may often be noticed a peculiar and characteristic pride.

Who can say that every gypsy is not a born poet rendered mute by lack of that divine gift of expression? After all, is not every poet and every artist and every scholar, a gypsy at heart ?

### Ghalib, the Urdu Poet.

*The Hindustan Review* for December contains an interesting article on Ghalib as poet from the pen of Mr. Abdul Qadir. He tells the reader :—

The second half of the nineteenth century was



remarkably productive of literary talent all over the world. India was no exception. In the domain of Urdu literature some of the greatest masters flourished during this period, thus giving it a unique importance. We have practically to take up the story of Urdu literature from where Maulvi Mohammad Husain, *Asad*, left it, in his well known book, the *Ab-i-Hayat*. He divided the history of Urdu literature into five periods, the last of which dealt with authors like *Zauq*, *Momin* and *Ghalib* of Delhi and *Nasikh* and *Atish* of Lucknow, among the great writers of *Ghazal*. He also dealt briefly with the work of *Anis* and *Dabir*, the two famous writers of *Marsia* (religious elegy). Some of these writers must, however, be included in the list of men whose brilliant work adorned the second half of the nineteenth century, though the greater part of their lives belonged to the first half. These authors are links, as it were, between the past and the present. The name of *Ghalib* stands foremost amongst them, as his work, both as a poet and as a prose writer, may be regarded as epoch-making. It is in his work, more than in that of any other contemporary of his, that we see the dawn of the new era in Urdu Literature. His poetry we find full of deep thought and meaning and his prose a model of simplicity, combined with elegance of style.

Like most Oriental authors it is his *nom de plume* by which *Ghalib* is best known. His name was Mirza Asadullah Khan, and he came of a noble Central Asian family, which could trace its descent from the Saljuq kings. His grandfather was the first member of the family to migrate to India from Samarkand.

### Religious Tolerance in Ancient Java.

In Mr. J. Huidekoper's article in *To-morrow* (December) on Relics of Ancient Hindu Culture in Java, there is a paragraph which shows the friendly relations which existed between different Indian sects in that island in ancient times. It runs as follows:—

It is in connection with these Middle Java temples that we come across a most interesting and somewhat mysterious fact. Shaivite and Buddhist temples are found side by side, and moreover these temples and the few Vaishnavite ones all have sculptured on them emblems and symbols of each other's faith. At present expert opinion does not favour the opinion that Buddhism temporarily superseded Shaivism. Evidence from the temples themselves supports the view that the two religions existed amicably side by side; for Shaivite temples have among their sculptures many Bodhisattvas, and the Buddhist temple friezes contain many distinctly Shaivite symbols. Indeed the fact that comes out most strongly from the remains of this Middle Java civilisation is the religious tolerance of the time. Shaivism (and to some extent Vaishnavism) and Buddhism lent each other their symbols and emblems. A Buddhist stupa at Chupuvatu is in the form of a lingam, and we find a Javanese prince of the thirteenth century bearing the name of 'Shiva Buddha'.

while an old Javanese saying runs "Shiva is the same as Buddha".

### Women as Jurors.

Miss Mithan A. Tata tells us in the same journal why there ought to be women jurors. The reason for writing her article appears from the following paragraph:—

It is asked by some critics why women, knowing that jury service is not pleasant, often very unpleasant, demand that they should be allowed to sit on the jury with men. Would it not be better for them, the critics say, not to be acquainted with such sordid questions, which no decent person likes to think of? Men have done the work well all these years? why not leave it to them?

She gives her reasons.

The first is that, having got the vote, they have no business to shirk its responsibilities.

The second and the most important reason is that women realise that they must help in cleaning up the sorry condition of the world. As long as women are apathetic to social evils, they are sure to continue; not even legislation can do away with them altogether. It is no use blinking at questions, because they are sordid, or ostrich-like burying one's head in the sands of self-complacency, and believing that such evils do not exist. That is never the way of curing anything.

There are, besides, certain cases in which it is necessary that women should have a voice in the verdict passed. There are quite a number of cases of criminal assault on very young girls and women. Often the accused man gets off with very light punishment; the women want to see that this should not be the case. It is also a recognised fact that in such cases, or in others where there is a woman in the case, it is a great comfort to the woman to feel that there are other women in the court who will be able to understand her case. These are cases in which women are vitally concerned, and they have a right to give their opinion.

But it has been found that it is precisely in such cases, by taking advantage of the old right of challenging the jurors, that the defendant's counsel picks out the women of the jury, who are then usually replaced by men. It has been demanded that if a woman is challenged, she should be replaced by another woman; but up to now it is not often that a woman is replaced by a woman. So it happens that in just the cases where women are necessary, they have no voice.

There is also another advantage—it trains one in using a balanced judgment, and in court procedure. Some critics are very solicitous about the moral welfare of the women who sit on juries. Yet it is well known that in many sensational cases, there are many fashionably dressed women in the public galleries listening to the cases; and unless the court is cleared, they listen to all the proceedings. One fails to understand why sitting in the jury box should affect a woman's morals differently from sitting in the public gallery.



Most of the women after all are fairly advanced, level-headed persons, and if it were not for all the fuss in certain types of papers, one would hardly notice them.

## The British connection with India.

Writing on the above topic in *The Indian Review* for November Mr. H. A. Popley discusses the question of India's fitness for self-government. He holds that

We have got to substitute mutual friendship and esteem for the connexion of domination.

This will be quite impossible if we are to have a period of repression before the introduction of full self-government. Repression will gradually estrange even the Moderate elements, however much they may, for the time being, acquiesce in it as necessary.

In conclusion he ventures to urge

That the time has come to seek to translate into fact that change in the connexion between Britain and India which the famous Announcement of August 1917 foreshadowed. I would urge that we should not be the slaves of fears for the future. The great Christian act, whereby Great Britain gave self-government to South Africa so soon after the war, has amply justified itself and rebuked the fears of those who sought to stop it. In the same way we may be sure that a real response, on the part of the present ruling nation, to the natural instinct of the Indian people for self-government will be a Christian act that, like every true Christian act, is not only right but also best in the highest interests of both parties.

## In Praise of Rationalism.

In the November *Bulletin of the Indian Rationalistic Society* Mr. M. Rangachari eulogises rationalism thus :—

The tenets of Rationalism are peaceful. It avoids war so far as it could be helped. It forbids either of the parties taking up the implements of war in hand or utilising them for their own ends. It has no words of encouragement for the mass-conversion of the Panchamas any more than for the traditional superiority of the Brahman, whose holiest scriptures it seeks to criticise with the freedom it enjoys in scanning any of the latest productions of art and science. In its august presence the distinctions and differences, between Hinduism and Mahommedanism, Brahminism and its counterpart, Paganism and Christianity, pale into utter insignificance. While reason is world-wide, world-stirring, world-absorbing, like the Ocean, religion has narrowed itself down to a cult with embankments of dogmas and rituals—verily like a stagnant pond with a local taint. The force of Rationalism's the force of Human civilisation which really rules mankind all the world over and, we, in India, cannot long remain to be without it and prevent that unity of mankind from becoming an accomplished fact. The world civilisation today has broken through the egg-shell of race and cult and is already broad-based upon

the brotherhood of Humanity. From China to Peru the Human-spirit, the World-spirit is moving for unity born of Rationalism and we should rejoice at its advent in our own country, as it is in fulfilment of a truly Rishi-prophecy that the castes will fuse after five thousand years of the Kali-yuga. "Kalau pancha sahasrani jayete Varna-sankarah."

## "The World of Culture".

The following paragraphs are taken from *The Collegian* (November) :

AN INDIAN ART-WRITER IN GERMAN.

Sattar Kheiri (of Delhi), professor of Beiruth College, Syria, is the author of *Indische Miniaturen der Islamischen Zeit* (Indian miniatures of the Moslem period). It is a volume in the series of world-art published by Paul Wertheim (Ernst Wasmuth, Berlin. 1921). The essay is illustrated.

HINDU CHEMISTS BEFORE THE AMERICAN CHEMICAL SOCIETY.

In the second week of September, 1921, the American Chemical Society held its sixty-second meeting at New York City.

At the symposium on vitamines in the division of biological chemistry, Banerwar Dass of Bengal had a contribution on "Food Products rich in vitamines," V. R. Kokatnur of Bombay's paper on "The Theory of Molecular-compound Formation" was used in the section on physical and inorganic chemistry.

AN INDIAN PHYSICIST IN GERMANY.

Meghnad Saha is going back to India after six months of successful work in Germany. On the invitation of Professor Nernst, the greatest man of the world in *Physikalische Chemie*, Saha came to the University of Berlin as a guest of the research department. Saha's investigations lie in the field of astro-physics. In Nernst's laboratory he obtained special facilities for working out several problems bearing on the application of thermodynamics to spectrum analysis. The results of his researches are to be published in the German journal of physics. Nernst is for the current year the *Rektor* or president of the University of Berlin.

SAHA'S LECTURES AT GERMAN UNIVERSITIES.

Saha's work has served to attract the attention of scientific celebrities like Einstein (Berlin) and Sommerfeld (Jena) to the contributions of Young India to exact science. Saha himself is well known in the world of science for his publications (since 1917) on Maxwell's stresses, electron, quantum theory, etc., in the *Philosophical Magazine* of London, and the *Physical Review* and the *Astro-Physical Journal* of the United States. Recently he was invited by the *Physikalische Kolloquium* of the Universities of Munich and Berlin to address the physicists on some of his latest researches. Saha summarized in German a part of his work done last year in the laboratory of the Imperial College of Science, London. The paper has been published in the *Zeitschrift fuer Physik* (Berlin, Band 6 Heft 1, 1921) as "Versuch



einer Theorie der physikalischen Erscheinungen bei hohen Temperaturen mit Anwendungen auf die Astrophysik (Attempt at a theory of physical phenomena at higher temperatures with applications in astro-physics).

#### SAHA'S EDUCATIONAL VISITS

Saha spent some of his time visiting the physical laboratories at Leipzig, Jena, Goettingen, Munich and Berlin. And, although a student of "pure" science, he has interested himself in workshops and factories as well. As member of the German Physical Society he availed himself of the opportunities to visit the Zeiss lens works and Schott glass factory at Jena. With Professor Engelhardt he has inspected the Siemens and Halske Electrical works of Berlin. In Berlin also he came in contact with Haber, the specialist in the fixation of nitrogen from the atmosphere who introduced him to his laboratory at the Kaiser Wilhelm Institute, which was the central organization during the war for carrying on researches in poison gas.

#### INDOLOGY IN GERMAN ORIENTALISME

From Prague (Tcheco-Slovakia) two sanskritists came to Leipzig. Stein's paper dealt with "Megasthenes and Kautilya," and Winternitz discussed the authenticity of Bhasa's dramas. The German Oriental Society's proceedings are published in the *Zeitschrift (Journal) der deutschen (of the German) morgenländischen (Oriental) Gesellschaft (Society)*. The "Z. D. M. G.," as it is usually cited, is printed by Kreyzig at Leipzig. Professor Lueders, the Sanskritist of Berlin, is the present president of the Society.

#### INDIAN SPEAKERS AT THE LEIPZIG ORIENTALISTS' CONFERENCE.

In the presidential address Lueders referred in appreciative terms to the presence of Dutch, Swedish, Austrian, Swiss, Egyptian and Indian guests at the *Deutscher Orientalistentag*. India was represented by seven or eight persons, Unwala of Bombay, Tara Chand Roy, Pyare Mall, Colonel and Mrs. Bhola Nath of the Punjab, Vieren Chatto of Bengal, and others.

In reply to Lueders, India's thanks were offered by Roy in German. Roy said in part: "Germany owes as much to India as India owes to Germany. It is not enough that German Orientalists are interested in India solely as an object of study and as a hunting ground for philological, antiquarian or anthropological finds. Orientalists should have to approach India as a land of men and women possessed of human aspirations and energies". Roy has been in Germany for over ten years and speaks excellent German.

#### Value of Fruit as Food.

*Health and Happiness* for November gives the first place to an article describing the value of fruit as food. Fruit is very important as food.

First, it is itself a food; and, if rightly selected, a complete and full nutriment for every condition

of the body, in every climate, and under every condition of work, and of constitution, and of health, and of digestion—can be obtained from a fruit dietary.

Secondly, fruit is of essential value in assisting other foods to be digested.

Thirdly, fruit is of the utmost value in helping the body to eliminate waste matters which produce debility and old age.

Fourthly, fruit is almost the only food possible in some forms of disease and is largely curative as well as nutritive. In the first place, fruit, rightly selected, forms a complete nourishment of the body in a most assimilable form. The elements necessary for bodily sustenance have been classified by many authorities in various ways, but the one which is most generally accepted divides food into the following classes:—

First. The aqueous matters.

Second. The saccharine matters.

Third. The oleaginous matters.

Fourth. The albuminous matters.

Fifth. The saline matters.

Aqueous substances:—Water is an essential of life, and water should be of the purest character. There is no water more pure than that which has been distilled from dew and trebly distilled from the clouds of heaven and stored within the dainty myriad tanks of an apple or a pear! There is here no fear of hard or chalky water or typhoid germs. Fresh fruit-juice gives water at its best.

2. Saccharine matters;—In fruits the saccharine matter is in the form of grape sugar, or glucose, into which starch is converted by the saliva and pancreatic and intestinal juices.

3. Oleaginous matters;—When I come to oils and fats I believe that I am dealing with one of the greatest of all secrets of health, vitality, and long life. I am satisfied from observation and experiment that fats are the most important of all food elements.

The fruit world is full of fat.

4. Albuminous matters;—Now it is here that so many people imagine the fruits are deficient in food value.

Karl Voit and his school who still uphold the need for a high ratio of proteids, lay down the law that "a diet which contains the smallest amount of proteid that will suffice to keep the body in a state of continuous vigour is the ideal diet". Even if the old high ratio were maintained, there is ample store of proteid in certain forms of fruits.

I know few combinations in the whole range of foods more perfect than almond meal or walnut meal and raisins.

Lastly, the Salines:—I can hardly over-estimate the importance of the salines in the human economy. Nerves could not work, teeth could not grow, blood could not circulate, dialysis in digestion and absorption would be impossible without them; and where do you get the salines from? The world of fruits. Phosphates of lime in the bones, alkaline phosphates in the blood, muscle and milk, constantly being encreted and fresh salines constantly being demanded, the fruits become an essential of the human economy.

#### Liberalism and the Arya Samaj.

Mr. C. E. Andrews, referring to a meeting



held in an Arya Samaj Mandir in East Africa, writes in *The Vedic Magazine* (November) :

The first matter of rejoicing at that meeting, was to find the Hall crowded out by Indians of every religious belief. Hindus and Musalmans, Sikhs, Parsees and Christians, all alike were represented. The Arya Samaj Mandir had welcomed them all and had given them seats of honour, as most welcome guests.

There is a further point, that comes out very clearly among the Arya Samaj members both in East Africa and those other places which I have from time to time visited abroad. It is this. They have lost their narrowness and sectarianism. Their hearts have become large enough to embrace all mankind. Their outlook is universal. No longer do they wish to be controversialists. They are ready to win their way by love and by good works.

This is, to me, again, a sign of a living and progressive religion. It has given me confidence in the future of the Arya Samaj. Therefore, I have often wondered why it should be still considered necessary to publish the second part of the "Satyarth Prakash", which is purely controversial, and already, for the most part, out of date.

### Literary Criticism.

*The Educational Review* of Madras (November) contains an article on the study of world-literature in our universities, translated from the Bengali of Prof. Benoy Kumar Sarkar, in which the writer quotes the following views of George Brandes on literary criticism :—

"Regarded from the merely aesthetic point of view as a work of art, a book is a self-contained, self-existent whole without any connection with the surrounding world. But looked at from the historical point of view, a book, even though it may be a perfect complete work of art, is only a piece cut out from an endlessly continuous web. Aesthetically considered, its idea, the main thought inspiring it, may satisfactorily explain it, without any cognisance taken of its author or its environment as an organism; but historically considered, it implies, as the effect implies the cause, the intellectual idiosyncrasy of its author, which asserts itself in all his productions, which conditions this particular book and some understanding of which is indispensable to its comprehension. The intellectual idiosyncrasy of the author, again, we cannot comprehend without some acquaintance with the intellects which influenced his development, the spiritual atmosphere which he breathed."

The writer observes that "this kind of literary criticism is like a chapter in the history of civilization." Quoting the syllabus of studies in the department of literary criticism in the Harvard University, Mr. Sarkar says :—

From this syllabus of studies, an adequate conception of the method of criticism popularised and

propagated by the Harvard University can be had. The object of literary criticism is, according to this view, to give an idea of the mutual relations and influence of the several literatures of the world. The criticism such as is attempted to be taught in the Harvard University aim to understand the forces of world-thought by studying the relations of European literature with other literatures. Even so, by studying the relations of Indian literature with other literatures, we too in India can study the nature of the forces of world-thought. Or, if the field be still further narrowed, the mutual relations between Bengali literature and the literature and learning of other parts of India may be studied and, as a consequence, the history of India and the history of Bengal in particular will become clearer.

He then proceeds to meet an objection which may be raised by some in this connection.

It may be asked whether we in India who have not read, either in the original or in translations, the works of the writers of Norway, Sweden and Denmark, would be benefited by reading a book of criticism like Poyesen's "Essays on Scandinavian Literature". Similarly it may be said that there is no use or benefit in studying Pollak's "Franz Grillparzer and the Austrian Drama", when many of us do not even know the name of an Austrian writer. But such an opinion is held only by those who consider the literature of criticism to be subsidiary or secondary to, or dependent upon, any other form of literature. The literary criticism of the type described above is, however, independently educative and instructive like original literature, philosophy, history and science. Even as the "History of European Thought in the Nineteenth Century" by Merz is worthy of being studied, even so, we should study the criticism of the literatures of Russia, Sweden, Persia and other lands. Not only would we thereby become acquainted with the learning and thought of different lands but also our knowledge of the scientific method of criticism adopted by these critics would become firmer and sounder. By studying various specimens of criticism, the rules of the science of criticism itself can be easily learnt.

### Training of Indian Workmen.

Mr. E. E. A. Cove's article in the *Journal of Indian Industries and Labour* (November) should be read by all who take a real interest in the industrial education of Indian workmen. He points out that they can, if properly trained, produce much more with the same amount of physical effort. Let us quote a few examples from his article.

A good workman is not necessarily a very strong man; he depends rather upon his brains and his skill. He eliminates unnecessary hand movements from his daily work. He measures correctly and cuts to the mark with precision, thus avoiding having to pare and true up, or, in other words, do the work over again. An Indian joiner never attempts to save time and when he always cuts them



thicker and leaves the shoulders longer than they are marked. Then he has to pare and plane the tenon to the required thickness and chop with a chisel the extra material that he left on the shoulders. He does his work in this way because he is not skilful enough to cut with a saw exactly to the mark. His saws are never in such a state as to make it possible for anybody to cut true to the mark. Needless to say, this paring and chopping lengthens by several hundred per cent. the period in which the work can be done. Any man seen to be doing such a thing in England would be dismissed at once.

Numerous instances can be given of the way in which time and energy are wasted by Indian workmen. The turner's primitive lathe is operated by a man who sits on the floor and pulls a strap which alternately winds and unwinds round the spindle. Instead of a continuous forward motion the spindle revolves forwards and backwards. During the backward revolution no work is done—therefore fifty per cent. of time is wasted; perhaps more than fifty per cent., because the tool cannot be applied on the forward stroke until the spindle has gained a certain momentum, and the tool has to be removed before the forward stroke is finished to allow the spindle to revolve to rewind the strap. This is the country lathe, inexpensive, but a waster of time and energy. On this are turned up the legs of chairs and tables, brass hollow-ware, metal and ivory ornaments. There are thousands, tens of thousands, of these lathes in this land, and each one wastes the time of one, and in most cases of two, men.

The potter's wheel is another waster of time. It is surprising that a man is content with a machine that is always coming to a standstill. It must be very annoying that the wheel slows up just when the vessel is being given the finishing touches. A good proportion of the potter's time is spent in giving momentum to the wheel, which could be done by a child turning a handle if another form of wheel were adopted. By this means the speed could be kept fairly fast and regular and there would be no slow running periods when the momentum is dying out. The result would be a bigger output.

### Hand-loom Weaving.

In the same *Journal* the following conclusions are drawn in Mr. K. Sanjiva Rao's Note on hand-loom weaving in India :

- (a) The total consumption of clothing in India is likely, in the near future, to be 5,000 million yards of coarse cloth per annum, besides the finer qualities which have to be imported to the extent of 2,500 million yards
- (b) Only half of the former quality is now produced in the country, 1,500 million yards by the mills and 1,000 million yards by the cottage weaver.
- (c) Hand-loom weaving is an industry of undoubted importance to India and offers practically boundless scope for improvement. The general belief that hand-woven goods cannot compete with machine-made goods is erroneous.

(d) Active encouragement of the starting of a large number of weaving mills for the production of this anticipated deficit may not be in the interest of India. On the contrary, the number of our spinning mills ought to be doubled as our requirements in yarn will increase in that proportion.

(e) As the hand-weaving industry has not so far received sufficient attention either from the public or the Government, a vigorous policy for the rapid and satisfactory development of hand-weaving should be pursued on the lines recommended by the Indian Industrial Commission.

The writer suggests that technical help be given in the following ways :—

I. *The establishment of a central textile institute for the whole of India for the investigation of general questions affecting the hand-loom weaving industry of the country as a whole and of such subjects as the rearing of silk worms, the reeling and weaving of domesticated and wild silks, wool spinning and weaving and the fibre industries.* Practical experiments under commercial conditions should be conducted in a demonstration factory attached, with a view to the discovery of methods suitable to local conditions.

II. *The establishment of provincial textile institutes to train a class of teachers, demonstrators, managers of hand-loom factories and leaders of the industry.*

III. *The establishment of small demonstration stations for the development of indigenous industries peculiar to the provinces; such as the production of domesticated and wild silks, shawl, carpet or blanket weaving, coir, hemp or mat manufacture, etc., by conducting experiments and by demonstrating the use of appliances employed in these industries.*

IV. *The establishment of weaving schools in large weaving centres to train the sons of artisans who have completed their elementary school education.*

V. *The provision of facilities for manual training in weaving in all elementary schools in localities where the weaving community forms the bulk of the population.*

VI. *The institution of peripatetic weaving parties to demonstrate the working of labour-saving appliances and to train weavers to use them in their own cottages.*

VII. *The establishment of a provincial weavers' stores and textile workshop, with branches in the case of the larger provinces, for the manufacture of weaving appliances under expert supervision and their sale to the weavers in the village, at the initial stage of the working of the department, through demonstration parties.*

As regards trade organization, his suggestions are :—

I. *The formation of village weavers' societies as credit societies to finance the weavers and to enable them to clear their prior debts, etc.*

II. *The formation of weavers' stores for financing trade and conducting business.*



III. The establishment of a provincial *depôt* to help the weavers' stores in the disposal of their products, both in the province and outside, including foreign countries, by opening an industrial museum and by advertising.

### Loss Caused by Rats.

The *Burma Medical Times* (October-November) contains an article on Plague by Mr. T. D. Hari Rao, in which he refers to the loss caused by rats as follows :

- (1) Diseases caused by rats of which plague is by far the most important.
- (2) The material damage caused by rats of which consumption of and damage to grain and crops are the chief items.
- (3) Expenses incurred in rat destruction and anti-plague measures generally, of which evacuation is economically the most important.

In order to fully appreciate the loss of human life caused by rats one has simply to turn the tables of the mortality figures of the different provinces of India since the year 1896 when plague first started in Bombay.

2. As for the material damaged by rats the total loss to the State during the past 29 years calculated on a conservative basis under each of the above headings may be expressed by a sum not less than 1,243 crores or £828,000,000. Of this sum, £428 millions may be debited directly or indirectly to plague, and £400 million to material damaged.

3. As for the expenses caused in rat destruction and anti-plague measures I am unable to give you exact figures but I could give you roughly as £428 millions. The economic loss caused by evacuation and the consequent dislocation of trade is another most important factor which cannot be definitely calculated, in figures.

### Picketting Liquor Shops.

In an article on Local Option by Mr. N. G. Joshi published in the *Social Service Quarterly* (October), the writer supports the picketting of liquor shops.

Public feeling all over the world favours popular control of the liquor traffic and India cannot lag behind simply because the Government feels reluctant to forego the revenue derived from it. The Government, therefore, will be well advised to take people into their confidence by showing their sincerity in adopting some of the methods which, without embarrassing them, will serve to purify public feeling by meeting it half way.

If no definite action is soon taken the people will be justified in resorting to picketting, which is being already carried on vigorously. There can be absolutely no legal objection to the carrying on of picketting as an educative and persuasive propaganda if it is carried on on perfectly peaceful lines. Although the

ultimate solution lies in State action, there can be no gainsaying that picketting is valuable as a educative factor, and it should be given a fair trial along with other methods. That it will cause disturbance of public peace is a cry raised by the interested parties and alarmist officials, who always raise the bogey of class-tyranny, but if picketting is carried on on perfectly peaceful and non-political lines, such excuses will not weigh with reasonable men. If Government hesitate to respond to the public demand, the public have picketting as their only constitutional weapon.

### Journal of the Indian Economic Society.

The September number of the *Journal of the Indian Economic Society* contains articles on the Gold Exchange Standard, Our Fiscal Policy, Industrial Organisation, Medieval India and the Problem of Indian Exchange, and notes on supplementary or additional Grants, Provincial Finance, the Indian Fiscal Commission, the Export Duty on Lac, and School of Economics and Sociology in the University of Bombay.

### Co-operation Between Labour and Capital.

The December *Bulletin of the Indian Rationalistic Society* contains seven articles, of which one is original, namely, "Diary of an Indian Tourist," one is a translation from the *Prasna Upanishad*, and five are reproduced from other journals. In the diary of an Indian tourist there is a brief account of a session of the Labour Co-partnership Congress, from which we make the following extract :

The speakers from the worker's side have demonstrated to me in unmistakable manner the obstacles which they encounter to their advancement. The workers cannot rise beyond a certain limit in the industrial and trading world. The capitalists do not permit them to go up-ward. One and all, the working-men speakers, complained bitterly of the refusal of the capitalists to give them promotions in the concerns. There is a line drawn beyond which even the most capable workers could not proceed. They are not allowed to have any share in the management of the concerns. They have been kept ignorant of the receipts and disbursements, hence there has been created an atmosphere of suspicion in the mind of the workers. The capitalist speakers visibly felt the sting and iron of these remarks and tried to rub them down with soft and sympathetic phrases, and assured them that they would take immediate steps to remedy all these grievances so frankly ventilated by the labour. In the end resolutions were passed to the effect that the Committee of



the Congress would approach the Government as employers of labour, the shipping companies and other traders to assist in the solution of this urgent question. The Congress unanimously decided that there should be introduced in the trades and industries profit-sharing and management by the workers.

Capitalists and workers in India also should begin to move in the same direction immediately.

## Water Power Resources of India.

*Commerce writes :—*

The triennial report of the Hydro-Electric Survey of India will very shortly be published by the Superintendent of Government Printing (India), Calcutta, under the signature of Mr. J. W. Mears, chief engineer. The report gives a very full account of the water power resources of India and Burma. The preliminary forecast shows that some  $5\frac{1}{2}$  million kilowatts or over 7 million horse power can probably be

obtained continuously for 24 hours a day and 365 days in the year on the absolute minimum discharges of the sources of water. Under ordinary circumstances, neglecting abnormal periods, the continuous power is estimated to be some ten millions electrical horse power, while on what is known as "maximum development" the figure rises to 17 millions horse power. The report shows that the chief water power areas are : (1) Nearly the whole of Burma. (2) The whole of Northern India along the Himalayan range, comprising Assam, Northern Bengal, the United Provinces, the Punjab and probably the North-West Frontier. (3) The whole of the Western Ghats in Bombay and down to the south of India. (4) On a smaller scale Madras and the Central Provinces. The report also contains a very full and complete account of the technical and administrative problems connected with water power and a model form of "grant" for development. A valuable comparison between steam power and water power is given in chapter 6 and suggestions are made for dealing with the difficult problems arising from the excess of water in the monsoons and the deficiency over the rest of the year.

## FOREIGN PERIODICALS

### The First Woman of Russia.

Louise Bryant gives in the November *Liberator* a pleasant account of an interview with Krupskaya, Lenin's wife, which she had at Moscow, the only interview Madame Lenin has ever given to a reporter. She writes :—

Commissars' wives, contrary to the popular legend, lead a hard life. There is, for example, Nadejda Constantinova Krupskaya, wife of Lenin. In spite of ill health she remains an active party worker, and has given to the socialist state its remarkable plan for adult education. How well her plan works is shown in some striking statistics given me by Minister of Education Lunacharsky. In Moscow alone 80,000 people have learned to read and write—that is a fair sample. The Red Army remains only 25 per cent illiterate. The Tsar's army was 85 per cent illiterate. Communists fight illiteracy like the plague, and make class consciousness an inseparable part of all education.

I was very glad when Krupskaya invited me to visit her in her apartment. The kind of books people read, the pictures they have on their walls, the colors they like—all these things spell character, and I was curious.

Continuing, the reporter says :—

Before Krupskaya's door I found a guard. He asked me the question I most dreaded

single guard standing with a fixed bayonet. He was a simple peasant with a round, good-natured face. When he read my passes he smiled and said : "The Comrade is waiting." Then he knocked gently and Krupskaya herself came out and took both my hands in warm welcome. As soon as we were in the little hallway she locked the door and put the key on a shelf near by. Then she led me into a very small but very clean bed-room. I looked about and realized that there were but two tiny rooms—this bed-room and another small room which was used for a dining and living room. The Lenins were living up to the strictest regulations for over-crowded Moscow !

The room we were in contained a bed, four or five chairs, a desk, a well-filled book-case and a couch. Every piece of furniture was arranged precisely, there were no papers or clothes scattered about in the usual Russian manner.

They had tea together. "There were no servants. Krupskaya herself made the tea."

It is now a matter of common knowledge, that in spite of the attempt of the Russian Revolutionaries to thoroughly destroy capitalism, there has been a going back to modified capitalism. About this the interviewer writes :—



to ask. I wanted to know if the retreat back to modified capitalism which the new decrees were putting into effect discouraged her. She spoke to me then very much as if I were a child.

"No. I am not discouraged. I have always known the great change will come. In Russia years ago change seemed impossible, just as to you, who are an American and come from the country least touched by war and thoughts of revolution, the idea that America will change appears incredible. But this change we dream of is inevitable. By that I do not imply that it is near. We will save all the fruits of the revolution we can. That is why we meet the situation face to face. The compromise is hard, but it is necessary. But no matter how hard it is, always be sure that we are not discouraged and that our hopes do not die."

## World News About Women.

### A Woman Astronomer.

*Our Home*, December, writes :—

A wonderfully gifted woman astronomer, Miss Annie Cannon, is publishing a great catalogue of the stars. She possesses the extraordinary power of being able to classify the distances of stars in the spectrum, almost at a glance, a calculation which, in the ordinary way, would require elaborate, long, and patient measurement. In the catalogue now being published, she has classified 700,000 stars. It is in work of this kind that women's special gifts of intuition and deduction will prove invaluable, and make the services they can thus render to the various sciences incalculable.

Miss Cannon is an American, having been born in 1863 at Dover, Delaware. She has made astronomy her profession, and has won many brilliant distinctions. She has discovered 160 variable stars, three new stars, and has produced a bibliography of variable stars, comprising 40,000 cards. She is Curator of Astronomical Photographs at Harvard Observatory.

### Women Medical Students.

We read in *Our Home*, December :—

Women medical students have carried off nine of the seventeen prizes awarded at the Charing Cross Hospital Medical School, which is one of the few hospitals where both sexes are placed on exactly the same footing, and where no unfair and artificial handicaps and rewards. Miss Mary Joyee-Ayrton, who is the daughter of a bank manager of Chester carried off nine of the seventeen prizes and two certificates, and Miss Gwendoline Mary Brown was presented with three out of the seventeen prizes, thus leaving the five remaining prizes to be divided among the men. This is indeed

a splendid achievement of the women, as Dr. Fenton the Dean of Charing Cross Hospital pointed out at the presentation of prizes. He called special attention of the audience to the fact that men and women students were on exactly the same footing at that hospital and that "a glance at the prize list should provide food for thought for those who held to the doctrine of male superiority."

### Women Police.

*Our Home* (December) is gratified to see the steady progress made in the appointment of women police.

At a conference representing twenty-two women's societies held at Caxton Hall on June 15th, Viscount Astor said that "women police were no longer an experiment, but a proved success." In England Commandant Allen, of the Women's Auxiliary Service, was the first uniformed policewoman when, in 1914, the late Miss Damer Lawson founded the Women's Police Service, which, up to the present time, has collected nearly £40,000 for the work, and has trained 1,500 women; indeed, the Women's Police Service had 500 fully trained policewomen on its strength at the time that the Metropolitan Police Patrols (Women) were formed. America, happily to the fore in women police, as in most other matters has already such a service, one of the latest appointments being that of Miss Gladys McGowan Ballard to be sergeant of the Lafayette Battalion of the Women Police of New York City. She is a niece of the former American Ambassador to Russia, Mr. David R. Francis.

One of the first cities in America to have police-women was Los Angeles. Since then more than thirty cities have women police, some regular members of the police force, and some paid out of private funds, much like the state of affairs in England at the present time. As a matter of course, as in England, so in America, there was a very great opposition to the idea, in New York and Cincinnati especially, but it was adopted in New York in 1915, and now they have over seventy patrols and police-women, and one police station entirely officered by women. Mina Van Winkle is Chief of the Women Police in Washington, and in 1918 Dr. Anna Shaw was sworn in as member of the Metropolitan Police of that city.

The following items are taken from *The Woman Citizen* :—

### Civil Service Victory.

Women in the English Civil Service have won a real victory—with a reservation. After three years they are to be admitted to the Civil Service within the United Kingdom under the same regulations as men, and will hold posts under the same regulations. The government has, however, absolutely refused to grant equal



pay, but has promised that the remuneration shall be "reviewed within a period of three years." The need for hard work is indicated.

#### Sweden Honors a Woman.

Sweden has elected its first woman member to the First Chamber of the Swedish Parliament. She is Miss Kerstin Hesselgren, born in 1872, who has devoted most of her life to the study of social conditions in her own country and in Germany, England and the United States. She was the first woman in Sweden to be appointed an Inspector of Labor, being for eight years in charge of School Kitchens, and is a member of the Social Commission and of the Woman's Council in Sweden.

#### Another Door Opened.

In Brazil, on motion of Professor Bruno Lobo, a meeting of the Professors of the Polytechnic School of the faculties of Law and Medicine lately voted that all teaching and administrative positions in the University of Rio Janeiro should be thrown open to women. The vote was almost unanimous, there being only two dissentients.

#### For Australian Babies.

The *Legislative Counsellor*, of Washton, notes that New South Wales added a "ministry of motherhood" to its cabinet, with an endowment which will yield \$25,000,000 a year set aside from income taxes.

#### A Flying Captain.

Captain Jane Herveux, the famous French aviator and teacher of flying, has been commissioned captain of the police reserve of New York and assigned to the aviation division.

#### Woman Minister in Turkey.

A woman has been appointed Minister of Education in the Government of Grand National Assembly of Turkey.

#### A Woman President.

The first woman to be elected President of a nation is Lady Surma Mar Simoon and the republic over which she will preside is that of Assyria, comprising a territory of some 80,000 square miles in the Kurdistan Mountains. The new president was ambassador to England from the Assyrian tribes when she was granted the land which forms her republic.

#### In the New South, U. S. A.

In the recent primary in Macon, Georgia, for the first time in the city's history, a woman was chosen for alderman. She is Mrs. Charles C. Harrold, and she ran third in the balloting.

#### Burgomaster or Burgomistress?

Belgium's first woman burgomaster (an office which corresponds to that of mayor in U. S. A.) is Mlle. Keignaerts, and Gheluvelt, which she will administer, is a small village in the vicinity of Ypres. This appointment was confirmed by King Albert.

#### New Jobs.

It is reported that courses in auctioneering and estate management are being given at the University of London, and that women are going ahead in these occupations.

#### Woman's Dress.

We read in *The Woman Citizen* :—

Becoming and tasteful clothes are an asset to the woman in any phase of life—an enhancement of her values, a sort of advance advertisement that there is harmony and poise in her mind. The time has gone by when ugly dress was supposed to prove superior brains, and there is no earthly reason why any woman should apologise about recognizing the value of artistic clothes.

If women are to take on the full duties of citizenship, if they are to take their place in politics and in government, they must learn economy of time—to take advantage of every short cut in housekeeping, to systematize the details of their personal life, including dress. The efficient woman will spend time intensively, say twice a year, in buying or making the next season's clothes—allowing time for planning carefully just what she must have to appear her suitably for various occasions, as well as for the study of becoming fabrics and linens. It takes concentration and intelligence, but it is worth the effort. Having chosen, she should not have to bother much about clothes for more than six months.

#### Better Teaching of History.

The educational authorities of Sweden have quietly set an example which, *Woman Citizen* thinks, deserves to be followed everywhere.

Realizing that the minds of children are largely moulded by what they learn in school, the Swedish Minister of Education has sent the teachers of history a document that is in part :

"The teaching of history must be planned and carried out in such a way as to make the development of peaceful culture through centuries its chief object.....The teacher should take pains not to foster hatred and enmity toward other nations, and should impress on his pupils that peace and a good understanding among all nations is the chief condition which the common progress of humanity depends. Children must be made to feel that heroes in the work of peace exist, and that through their courage and self-sacrifice countries have been well served."



In Sweden, apparently, the history books used in the schools have been too largely devoted to accounts of the various wars in which the country has been engaged, and to a glorification of successful soldiers. In the past this has been the case with the school books of almost all nations.

### Logic Versus Compromise, In Politics.

Hamilton Fyfe observes in *Looking Forward*, October :—

It is still uncertain whether the Irish people will be in possession of the right to be governed as they choose ; but there is good hope of the victory of common sense over the short-sighted folly which denies that anything is of value which does not satisfy the most extreme demands all at once. That any doubt of this victory should exist proves the difficult temper of the Celt in politics. The English have exalted compromise into the highest of political principles : the Scotch have made it a rule to take what they could get by instalments, planning knowing that in time their full desire would be appeased. But the Irish, like the French, who are akin to them in Celtic ancestry, profess scorn for half-measures, push logic to its furthest but find, and frequently provoke people who consider politics as a matter of give-and-take, rather than a matter of hard-and-fast theory, into calling them impractical, obstinate, impossible. It is this Celtic perversity which makes the French say that they must damage and humiliate Germany as much as possible, now they have got the chance. Happily there is strong likelihood that the Irish will not carry intransigence so far as to refuse the terms now offered. If they were to do this, they would have to carry on their fight for freedom without the generous aid that has come to them for so long from America. They would also divide their own forces into two implacably hostile groups.

### British Egoism.

Raymond Recouly writes in *Le Revue de France*, October :—

We often speak of British egoism. During frequent travels in England and prolonged sojourns there, I have had an opportunity to observe this trait : it appears to me to be not deliberative, but instinctive. It springs in the main from *insularity*. For centuries Englishmen have come to believe more and more in their superiority over others, simply because their island country allows them to lead a unique national life. They have no frontiers to defend, and the superiority of their

fleet, which their dependence on foreign markets forces them to keep up in any case, protects them from invasion. They alone among European nations have been able to dispense with a standing army. For two hundred years they have had no internal revolutions, because their aristocracy not only strengthened its ranks by assimilating the best elements in the country, but yielded in due season to the onslaught of reform.

Having thus experienced neither invasion, conscription, nor sudden upheaval, the English have very naturally come to consider themselves as specially selected by Providence to enjoy certain advantages which are denied to the helpless nations of the Continent. Hence their inveterate habit of making themselves at home everywhere, and generally taking the lion's share, be it in public or private dealings. An Englishman does not put himself in the other man's place. He does not go out of his way in dealing with someone who yields easily. If an opponent resists feebly, the Englishman will encroach more and more on him ; he will raise his demands day by day, and finally conclude a bargain that is absurdly one-sided. If, on the other hand, the opponent shows a determination equal to his own, the Englishman will soon give way, as a rule ; but above all things, he will never lose his temper. What does it profit him to lose his temper when his interests are at stake, or when figures are in the balance ?

### Safeguarding British Key Industries.

*The Living Age*, November 5, tells the reader :—

On October 1, the Safeguarding of Industries Act became effective in Great Britain. This statute, which imposes a duty of 33½ per cent *ad valorem* on certain goods imported into the United Kingdom, is divided into two parts. In the first place it contains a list of 'key industries' such as the manufacture of dye-stuffs, optical glass, scientific instruments, and various other products which are regarded as indispensable to the industrial self-sufficiency of Great Britain. All the products scheduled in this portion of the act are protected by a uniform import duty. The second portion of the enactment is designed to prevent the dumping of goods upon the British market by countries which would be enabled to do this by reason of existing exchange situation.

This is Protection, not Free Trade.

### "What is Happening in India."

In *Deutsche Politik*, a German nationalist weekly, G. Buetz tries to tell its readers



"what is happening in India." He is not quite well informed, as when he states, "the revolutionary agitation among these masses is radical to the last degree; its purpose is to expel the British rulers by an armed insurrection." But though it is not in the plan of the Indian extremists to expel the British rulers by armed force, some of the writer's views are interesting and even instructive.

While it is obvious, therefore, that India has amply sufficient cause for trying to expel by force its British masters, it does not necessarily follow that their enterprise has any prospect of success. Let us now take up that question.

This is a question to which a positive answer cannot be given. We can only indicate a number of facts which point in the direction of an answer. First, it is perfectly certain that England will never voluntarily grant India what it demands. That would imply the voluntary evacuation of the country. Since India is the very corner-stone of England's political power and, we may say, her business and commercial supremacy as well, and Britain's very existence is bound up with that of India, it goes without saying that the British government will shrink from nothing to retain control of the country. From this it logically follows that a successful revolution in India will have to be an armed revolution. Such a revolution, if successful, might have either of two results: the complete expulsion of the English; or an open door to free development under English suzerainty.

An armed insurrection cannot succeed unless there is perfect unity of command; and this seems quite impossible at present. India has been divided within itself for ages by differences of religion, language, and political ideals. Several tongues of entirely different derivation are spoken within its boundaries. Since there is no such thing as a real public-school system, English cannot be used as a common tongue, because a vast majority of the natives do not know that language. It will be an extraordinarily difficult task to create a single national consciousness among so many distinct tribes and races. Religion has now ceased to be so much of a dividing line as formerly, but this change is of very recent date. It is too soon to decide whether it is destined to be permanent.

However, we must bear in mind that mighty England here faces a nation which is not united by speech, religion, or common political ideals, a land in the first steps of industrial development, an unarmed people. The censorial press grants Indian sentiment not even a voice. The government has at its call an extensive and excellent secret service. Great Britain's army regulations in India forbid training a

native to serve in the artillery—a measure of prudence taught by the great mutiny of 1857.

Beyond question England's situation in India is not a rosy one. We may expect the ferment which has been in progress there, without interruption since 1911, to find a vent in serious disorders. But there is little hope that the 'India for the Indians' campaign will succeed. The men best equipped to lead such a campaign have profited too much from the present government to kill the cow they milk. It will be a remarkable success for the present movement if the reforms already promised are eventually secured.

The writer's classification of the participants in the Nationalist Indian movement into three groups is correct to a great extent.

First come the rank and file, fighting for purely economic advantages; next come the radical nationalists of the middle class; last of all are recruits from wealthier members of the middle class. Among the latter are rich Indian merchants, prosperous lawyers and physicians, and well-to-do landowners. The members of this group owe their prosperity to the civilization and the security which England has brought their country. They do not wish separation from England, but desire administrative reforms which will give the natives a limited space in the government. These men happen to be the most influential people in the movement. They mainly furnish the funds. Between them and the radicals there is no common ground. There cannot be, because the moderate, well-to-do reformers know that India's political freedom would be bought at the cost of their personal fortunes. They demand broader participation in the government in order to promote the commercial and industrial development of the country. They hope that they can thereby make India stronger economically than Great Britain itself. They do not sympathize with the material aims of the masses. They want low wages and are hostile to organized labor. They are satisfied with the reforms which England introduced in 1919. In a word, they do not lend strength to the present agitation.

Some of the factors which have strengthened the present agitation have been mentioned by him.

Another factor in the situation is that the employment of Indian troops during the World War has greatly lowered the esteem in which the natives formerly held the whites. The color bar between the two races, which England has hitherto maintained, is breaking. Then again the partitioning of Turkey has agitated the people. The radical movements



England itself constantly add fuel to the fire. Many men have been executed or otherwise severely punished for political offences without receiving a fair trial. Naturally, all this has strengthened the present agitation. The reforms which it was intended to introduce in the spring of 1921, could not be put fully into effect for this reason, and probably never will be. Last of all, in the same way that India, at an earlier period, welcomed with enthusiasm the Greek and the Italian wars of liberation, to-day they welcome Bolshevism in the form in which it has been propagated in the Mohammedan countries.

We get a clue to England's weakened authority in India in the fact that it has not dared to resist the non-co-operation movement.

### Record of Indian Political Events.

The September *Political Science Quarterly* has a Supplement, separately printed and bound, containing 109 pages of small type and an Index. It is a useful record of political events in all continents from July 1, 1920, to June 30, 1921. Events in India have been thus summarised :

The agitation of the Indian Nationalists and threats of the Bolsheviks caused Great Britain considerable anxiety over India and her adjoining Asiatic possessions. Inauguration of the new government, in accordance with the Montagu-Chelmsford reports, met with determined opposition from Nationalists under the leadership of M. Gandhi, anti-English agitator and a disciple of Tolstoy. At the Indian National Congress, held September 8, Gandhi's program of passive resistance to the British was framed to include gradual withdrawal of children from schools and colleges owned, aided or controlled by the government ; gradual boycott of British courts by lawyers and litigants and the establishment of private arbitration courts by them for settlement of disputes ; refusal on the part of the military, clerical and laboring classes to offer themselves as recruits for service ; withdrawal of Indians from government service and positions of honor under the government : withdrawal by candidates of their candidature for elections to the Reformed Councils and refusal on the part of the electorate to vote for any candidates ; and boycott of British goods. This plan, although it failed to meet with the success anticipated by its sponsor, intensified anti-British feeling and, aided by famine, high cost of living and continuance of the unpopular Rowlatt regulations (virtually equivalent to maintenance of martial law) has created a spirit of unrest so great as to jeopardize any hope of success by the new government. Distrust of England was further aroused by report of the Escher

Committee, appointed in 1919 to inquire into the administration and organization of the Indian army. This committee's conclusions apart from measures devised to grant liberal and sympathetic treatment to all ranks in the Indian army, to remove existing grievances and create new services, included the important recommendation that the ultimate authority of the Indian army be taken away from the authorities in India and transferred to the British chief of staff. The report was interpreted by the Indians as a scheme whereby the British government may use the Indian army to further its imperialistic adventures in the Near and Middle East. Despite all obstacles the new government was organized, appointment of governors being made in August. Sir William Meyer entered upon his duties as first High Commissioner for India on October 1 ; elections to the legislative councils had been held by January 1 and on February 8 the parliament or Advisory Assembly was opened at Delhi by the Duke of Connaught. Lord Chelmsford as Viceroy was recalled on September 15 and his successor, Lord Reading, former Chief Justice of Great Britain, arrived at Bombay on April 2. In opening his administration the new Viceroy expressed a desire to get close to the heart of India and as a step in this direction held his first conference with Gandhi on May 13.

### Japan and the International Mind.

According to the *Living Age*, November 12,

The Osaka *Mainichi* complains that the Japanese people have not yet developed what is now so commonly known as international-mindedness. Not only American and European statesmen, but the rank and file of the population in Occidental countries have come to realize, it says, the necessity of broadening their outlook beyond the national horizon. The Japanese, on the other hand, are entirely lacking in this quality. 'Japan has developed her own power without the cooperation of other countries. Indeed, she has never had the opportunity of such cooperation.' The Anglo-Japanese Alliance represents an exception to all this, it is true ; but this alliance, in *Mainichi's* opinion, is now a rather frail reed to lean upon. Japan must stand on her own feet, and a realization of this fact has strengthened nationalistic ideals.

It is a question, however, whether Japan can longer continue in this attitude. So far Japan may have needed nationalism in order to build herself up. But to-day, when she stands in the world as one of the great powers, she should not remain altogether under the sway of nationalism alone. If we neglect to inculcate in the minds of the people the need of enthusiasm and refuse to contribute toward



the peace and happiness of mankind, will not Japan become isolated? The Japanese have a patriotism rare in the world. Even if the thoughts of the people are said to have become changed for the worse, this sentiment of patriotism alone stands untarnished. The cause for worry is not there. If the patriotism of the Japanese people can be expanded so as to make the people love mankind, to rouse in them the spirit of devotion to the cause of peace and happiness of the world, that course will certainly raise Japan to a higher level of importance in the world.

India, too, ought to realise that nationalism is not enough.

### Seeing the Earth Move.

S. Leonard Bastin describes in the *Scientific American* how with a bowl of water and some powdered resin one may observe the earth's motion.

"In the first place select a room that is fairly free from vibration. Then obtain a good-sized bowl or tub a foot or more in diameter and rather deep, and nearly fill it with water. Place this on the floor of the room in such a position that it need not be disturbed for some hours. Get some finely powdered resin and sprinkle a coating of this on the surface of the water. Any fine substance that would float and not be dissolved for some hours would do as well. Next secure a little coal dust and sprinkle some on the top of the resin in a straight line from the center to the circumference. Carry this line up over the rim of the bowl, and make it broad enough to be clearly seen—say about an inch in width. The bowl may now be left for several hours, at the end of which time it will be noticed that an interesting thing has happened. It will be seen that the line of the surface of the water has changed its position and that it no longer meets that which runs up over the rim of the bowl. As a matter of fact the black line on the surface of the water has swept around from east to west. What has happened is this: The water in the bowl has stood still throughout the time which it has been left, while the vessel itself has been carried around by the motion of the earth from west to east. Another way of putting it is that the earth has swung around through a considerable arc from west to east, leaving the water quite stationary."

### The Depressed Classes Mission Society of India.

We are pleased to read the following in the London *Inquirer* about the Brahma

missionary Mr. V. R. Shinde's labours for the good of the depressed classes:

This remarkable Mission, founded by the Rev. V. R. Shinde has recently entered on new phases of activity. Begun originally in Bombay, it was extended in 1908 to Poona, where there is a large population of over 150,000. Schools were established for boys and girls; a night school, a hostel, a small table-dispensary, and a Bhajan Samaj soon followed. When the Mission to the Depressed Classes had proved its vitality, His Highness Maharaja Tukajirao Holkar offered the sum of Rs. 20,000 "to revive the sacred memory of his ancestress the Lady Ahalyabai as great in charity as in the Maratha history." This led the Municipality, in 1914, to hand over to the Mission half the seven acres and the old historic school (for the Depressed classes) at a nominal rent for 99 years. The second half has been recently conveyed on the same terms. As soon as the clouds of the Great War cleared away, the Bombay Government in 1918 contributed a donation of Rs. 20,000 as the first instalment of their grant out of the Imperial funds, and this was augmented last March by a further grant of Rs. 65,000.

This aid has made important building operations possible, and has led to further extensions. Sites have been secured at Hubli and Nagpur, the headquarters of the branches of the Karnatak and Central Provinces, and at other district centres others have been offered. In Poona itself the Central School of the Mission is being rebuilt, and the foundation-stone was laid on September 5 by H. H. Holkar. In his speech of thanks to His Highness, Mr. Shinde developed a careful housing plan in connection with the educational work.

Other hopes gather round this work, pitched in a lofty key of human fellowship. The friends of Mr. Shinde will rejoice in the progress of his devoted labours, and all who are interested in the conversion of idolatry and superstition into spiritual religion will pray that they may make still further advance.

### Japan Institute Art Exhibition.

Among modern Japanese artists, among modern Indian artists, some follow the western and some the oriental style of painting. At the eighth annual exhibition of the Japanese Institute, writes the *Japan Magazine*, October,

A striking change was made this year, and this was the complete separation of Western style from Oriental-style pictures. So at first one had a sense of loss, in entering the exhibition rooms, but this was more than compensated



for by the increase in unity and effectiveness. There was not, as heretofore, that slight sense of antagonism between the two exhibits but only a self-respecting calm. The hopeful feature of the change was the genuine stimulus and inspiration western-style painting received from the separation. Although the introduction of novelties has been one of the characteristics of this Institute in past years, this time no exhibit of special insolence was flaunted in the face of beholders. Indeed there seemed rather to be a return to the past in the themes, materials and methods chosen.

### Japanese Gardens.

The October *Japan Magazine* contains an illustrated article on "Japanese Gardens as Portraying National Characteristics" by Dr. Seiroku Honda. A similar article on old Indian gardens would be welcome. Dr. Honda recapitulates what he has to say, thus :—

The Japanese garden is a compound of national characteristics, such as simplicity, immaculate purity, neatness, elegance, refined taste and skill. It is a form of art by which we may exhibit to the world one stage of our aesthetic or religious life, but it was at times reduced to a mere nutshell exhibit, so diminutive did it become.

The modern garden seems to me a retrograde, formal, lifeless imitation of the original. Some are to be admired from the house and some are to be used for strolling about in with guests—and to be swept and clean and in perfect order during the whole of the 24 hours of day and night. Many of them are solitary, gloomy, secluded spots. They do not properly represent the Japanese people at all. Later when Chinese and Buddhist thought permeated our country, the superficial, materialistic, busy natures of the people of olden times were changed into more spiritual, zealous types, such as the disciples of Nichiren for example.

Our people is an aesthetic people and the old gardens reflect their taste, especially such works as In. The present deteriorated, conventional, unsanitary and exclusive gardens were caused by the mistaken closed-door policy, and military administration of the 300 years of the Tokugawa Shogunate rule. They are the natural result of the policy: "Keep the people dependent and in ignorance."

### Lynching in America.

According to *The Asian Review*, September-October-November :—

There were thirty-six lynchings in the United States during the first six months of this year, that is, twenty-four more than during the same period in 1920, according to a report issued by the Department of Records and Research of the Tuskagee Institute. The victims included two white men and thirty-four negroes, two of the latter being women. By States the lynchings were divided: Mississippi, 10; Georgia, 9; Florida and Arkansas, 4 each; Louisiana and N. Carolina, 2 each; and Alabama, Kentucky, Missouri, South Carolina and Tennessee, 1 each.

### Why Dr. Sudhindra Bose was not allowed to come to India.

*The Asian Review* asks :—

Should a man be allowed to see his mother on her death-bed? Should the tears and heart-aches of a broken mother have any claim upon humanity? Is there anything higher and more sacred than imperialism?

By way of answer to these questions, it describes how and why Dr. Sudhindra Bose, who has been in the U. S. A. for about 17 years and is a naturalised American citizen, was not allowed by the British authorities in England to come to India to see his dying mother. We quote below part of the Editorial Note on the subject in the *Asian Review*.

Honourable J. R. Clynes, the former Food Minister of the War Cabinet, asked the Secretary of State for India in Parliament "whether his attention has been drawn to the case of Dr. Sudhindra Bose, M. A., Ph. D., who made application for a passport to proceed to India for the purpose of seeing his mother, who is very ill and not expected to recover, which was refused; whether he is aware that Dr. Sudhindra Bose is not a member of any political organisation and has offered to give an undertaking not to take part in politics; and whether, in view of these facts, he will have inquiries made into the case and grant the necessary facilities to enable Dr. Bose to proceed to India."

"Yes, Sir," was the reply of Mr. Montagu, Secretary of State for India, "I have had thorough enquiry made into this case. This Indian gentleman is now a citizen of the United States, having applied to renounce his British-Indian nationality a few weeks after the outbreak of war.....I am not prepared to facilitate his return to India."

The present writer has had the opportunity to know first-hand of the facts of the case from Dr. Bose himself, when he was in Tokyo a few weeks ago on the way back to his university in America. He said that he did try to get natura-



lised long before the war, but was not admitted to American citizenship till after the outbreak. At any rate, it is quite evident that even Mr. Montagu with all the resources of the secret service men at his command could find nothing to accuse him of any political activity about India. The excuse, therefore, that was trotted out to keep Dr. Bose from seeing his dying mother would seem perfectly in-human.

Are Englishmen, Scotchmen and Irish men, naturalised in America during the war, prevented from visiting England, Scotland and Ireland?

### A Free Mexican Magazine.

Dr. Glenn Frank describes in the December *Century* an interesting educational venture undertaken by the "backward" Mexican Government which the "progressive" British Government in India and Indian Nationalists may take note of.

In the clippings from "The Christian Science Monitor" I find the story of an interesting educational venture undertaken by the Mexican Government. From the column and a quarter devoted to the story I extract the following information.

In conjunction with the National University of Mexico, the Mexican Government has founded a monthly magazine, to be distributed free throughout the country. The magazine is called "El Maestro", which, being interpreted, means the master or the teacher. The magazine is designed to educate the Mexican nation. It is not, however, in any narrow sense dedicated to a Mexican *Kultur*. Its scope is broadly international. Its aims "to educate the common populace of the country out of its secular ignorance and its indifference to what is going on in the rest of the progressive world."

The purpose of its sponsors and editors is to spread useful knowledge among all the people of the republic. Its columns, he asserts, will be open to "all noble and fruitful ideas, and in no case will they be at the service of any party or any group, but at the service of the nation as a whole." "The sole principle that will serve as our guide in the selection of material for our monthly is," he further asserts, "the conviction that culture is worthless, ideas are worthless, art is worthless, unless they are all inspired by the common interest of humanity, seeking to achieve the relative welfare of all human beings, assuring liberty and justice, which are indispensable if all are to develop their potentialities... in the light of the noblest conceptions." He insists that the injustice and anarchy of the past, the human exploitation, the oppression, and the parasitism that have disfigured

Mexican history are the fruits of ignorance. He strikes a blow at the doctrine of many Mexican intellectuals that the world belongs to the clever and the strong, and asserts that the education of the Mexican masses can alone prevent the practical reign of that doctrine. "To educate the mass of the populace is," he contends, "much more important than to create geniuses, since in reality the genius is worth little unless it be through his capacity to regenerate the multitude."

The first issue of the magazine contained a declaration of intellectual independence by Romain Rolland, several informative articles on education, geology, and literature, a department of social suggestion which contains Tolstoy's statement on labor, and an article by Bernard Shaw on "The Russian Horror." It contains departments devoted to literature and art, practical knowledge (*i.e.*, domestic organization, life in the open, etc.) and a children's section.

The magazine carries on the inside and outside of its back cover statements of its aims and the methods by which its influence is to be spread. One of these statements, quoted in the newspaper story, is as follows:

"The vast majority of our fellow men can neither read nor write, and the fault is ours who can do both. As soon as you receive this review, which the government presents to you for your personal instruction, you ought to offer to your fellow men the learning they desire. Hasten to solicit from the National University your appointment as honorary instructor, and with it, or without, begin to teach all who need your teaching how to read. ... This review is published for the majority, but it has interest for all, and should interest all. Therefore the cultured spirits should read it, in the light of their refinement, with spiritual generosity, understanding that a nation and a culture cannot be improvised, and that they, more than any others, are obliged to contribute with their greater penetration to popular education."

Here is certainly an interesting experiment that will be more than worth the watching. This effort to preach *noblesse oblige* to the educated is refreshing.

### Soaring Men.

It is difficult to defeat human ingenuity as the following extract from the *Scientific American* (December) will show:—

The Germans, forbidden by treaty to build power-driven airplanes, have turned to the development of soaring machines; and to judge from the results achieved in the Soaring and Gliding Competition recently held in the Rhine



District, they have made a surprising and very creditable advance.

It seems that no less than 45 machines were entered in the competition. None of these carried any engine or means of mechanical propulsion and all were constructed of extreme lightness, and along lines which the builders considered to be best suited for soaring. The achievements, both in the competition and in subsequent flights, were truly astonishing. One man was in the air 15 minutes and 40 seconds, during which time he covered a total distance of over four miles. Not the least remarkable feature of this flight was that his gliding ratio was 1 in 32—that is to say, for every foot of vertical descent in still air, he advanced at least 32 feet. Even more remarkable for duration was the flight of another glider who was in the air for 22 minutes before he lost control and crashed. The finest achievement, however, was that of a Klemperer-Aachen glider, a monoplane which remained in the air for 13 minutes and covered a distance of over six miles.

### Postgraduate Geography.

*The Youth's Companion* states,

In his inaugural address Dr. Atwood announced the plan of establishing at Clark a school of geography "unique in America and preeminent in this special field": a school that shall give a training in the knowledge of physical, commercial and ethnological geography comparable to the training that several American universities now give in advanced business methods. The pupils will be young men who have already had a college education or its equivalent and who wish to fit themselves for the great executive positions in international commerce or for posts in the diplomatic service.

Dr. Atwood is the new President of Clark University, U. S. A. Universities in India should do what Clark is going to do.

### Decreasing Illiteracy in U. S. A.

We gather from *The Youth's Companion* that in U. S. A.,

Ten years ago seventy-seven of every one thousand persons in the country who were at least ten years old were illiterate; that is, unable to read and write. In 1921 the number had dropped to sixty, a reduction of almost one fourth. At the present time, therefore, there are only six persons more than ten years old in every hundred, including both native and foreign born, white and black, who cannot read and write.

But the situation is really much better than that, for of the native-born whites only two persons in a hundred are still illiterate. The high number of six in a hundred of the population as a whole is owing to the high rate of illiteracy among the foreign born and the negroes. For the foreign born we are of course not responsible. They come to us unlearned and usually too old to go to school. But for the colored people we are responsible. Thirteen in every hundred of the foreigners and twenty-three in a hundred of the negroes are classified as ignorant of the printed and written word. In one state thirty-eight negroes in every hundred are illiterate.

Among the native whites of the northern states illiteracy has almost entirely disappeared. There are no less than twenty-five states in which less than one in a hundred of the native whites are classed as illiterate. In those states the average number of totally unlearned native whites is only a trifle more than five to a thousand. The average for the whole north is less than eight to the thousand.

These figures show that in America the Negroes are far more literate than the people of India.

The educational department of the State of New York says to the census office, "Please send us the name of every illiterate in New York State." The office supplies the names, and then the State of New York gets after every one of the illiterates with its school-books. That's the way to stamp out illiteracy.

Yes; but can we imagine any such thing being done anywhere in India?

### The Best Guarantee of Peace.

According to *The Youth's Companion*,

The best guaranty of peace is the general willingness to abide by the results of peaceful persuasion, bargaining and diplomacy, and to accept failure in those peaceful contests rather than to resort to force. Athletes who are "good sports" have learned to accept defeat without turning to a lower and more brutal method of overcoming their opponents. The spirit of good sportsmanship in other rivalries will lead to the same results and will make for peace among classes as well as among nations. Peace, even in international affairs, will never be secure until the spirit of war is replaced by the spirit of peace.

### The Virtues of Play.

As there is a craving for excitement and exhilaration among many which



leads them to indulge in drink and other intoxicants, it is pertinent to enquire whether there are not wholesome equivalents of intoxication. *The Playground*, October, holds :

There are moral equivalents of intoxication, forms of excitement which do not come from toxic effects nor result in poisoning. The most obvious of these, it seems to us, is athletics. There is a stimulation of the faculties which comes from exercises ranging from the mild glow of a brisk walk—sovereign cure of the “blues”—to the exhilaration of any competitive sport.

Dr. Charles W. Eliot recently prepared for the United States Chamber of Commerce a statement of what he regards as the most urgent needs of American education. It is significant that to his mind a better program of physical training is the matter of first importance. A part of his statement as published in the February issue of the *Nation's Business* is as follows.

The first step in the improvement of the American schools is the introduction of universal physical training for both boys and girls from six to eighteen years of age. The program should be comprehensive and flexible, so that the needs of different types of children and different individual pupils can be met. It should include the means of remedying defects and malformations as well as of developing normal bodies. It should include exercises which might be fairly called drills, but many more which would properly be called games or sports. Except in extreme weather most of the exercises should be conducted in the open air. Carriage, posture, gait, rhythmical movements, and team-play should be covered. With the introduction of universal physical training should go the universal employment of physicians and nurses for incessant diagnostic and preventive work in schools of every description.

### What is Americanism ?

K. L. Butterfield asks in *Child-Welfare Magazine*, October, “what is Americanism ?” and asserts that “the great thing in Americanism is the leadership of ideals .....no nation can lose its ideals and live.” “But what are some of these ideals ?”

First of all, there is the recognition of the dignity of each man—not man in the abstract, but of each man as a man. It is the recognition of the sacredness of personality. It is the idea of real equality, that every man shall have a chance to become all he is capable of becoming and all the rights and privileges that are any man's due.

Another ideal is that of cooperation. Our very government is a federation of sovereign

states. There have been misunderstandings, even at times divisions, but generally speaking, our government is a government of cooperation. This idea of cooperation is working itself into many activities and is being more and more recognized as real Americanism.

And then there is the ideal of service, that men must be of use to one another, that a fair exchange is not only no robbery but it is positive helpfulness to both parties, that we cannot prosper if we constantly try to “do” the other fellow—we must do for him.

These various elements all merge into one big ideal—that of a real democracy and always more of it.

“But what should we do to Americanize Americans ?”

We must, of course, try to agree on these great ideals and then apply them. How shall we apply them ? We must keep human welfare as more sacred than human wealth. This is not to deny the right to property nor the rights of property ; but let us beware lest we fail to consider folks more than fortunes. We have great ideals in America but nevertheless materialism is a great menace to true Americanism.

We must apply the democratic idea in industry. It is a difficult thing to do perhaps, but we must find a way by which the wage worker has a larger share of real management in industry. On the other hand, he must recognize the limitations to his rights and power, the rights of the public, the rights of the consumer as well as the rights of the capitalist and the employer.

We must apply democracy more fully to the relations between races. We have our problems here in this field—the problem of non-English-speaking immigrants, of the negroes, of the Japanese, of the Jews. We must be fair, we must be friendly.

We must apply democracy in relations between nations. I cannot imagine America permanently holding aloof from the rest of the world and refusing to do its full part in straightening out the world's tangles.

I believe, too, that a part of Americanism is to make religion vital.

### The Plaything of Kings.

We quote below one of Dr. Frank Crane's editorials in the November *Current Opinion*, entitled “The Plaything of Kings.”

There are all sorts of playthings men and women have had made for their diversion, but the most amazing, colossal, shattering plaything ever I saw, one that has left me dumb with wonder, and one that swept my soul with a storm of chaotic ideas and



well-nigh upset my preconceptions of history, of economics, of mankind, of religion, of the past and of the future, is the Chateau of Chambord, which I saw last summer.

It is out a little way from Orleans in France.

Imagine a structure like the State House at Albany or the National Capitol at Washington, set in the middle of a park as big as the ground covered by the City of Paris, filled with forest and meadows, inhabited only by game and gamekeepers.

A house with over 400 rooms, all empty, vast halls, all swept and silent, and 66 stairways, up and down which go only ghostly memories!

Other houses were put up for some business; Saint Peter's is used for religion, the Woolworth Building for offices and the Pyramids for tombs; but the Chateau of Chambord was erected as the king's plaything. From the time of Francis the First down to the last Bourbon pretender, it has been a picture of royalty.

For royalty is the pathetic effort of humanity to express that grandeur and largeness of life of which it feels itself to be capable.

For kings and aristocracies are not imposed upon the people; they are supported by the people, they are an outgrowth of the people's belief that a human being ought to be a glorious thing, just as a cathedral is an expression of the inextinguishable belief that a human being ought to be a divine and eternal thing.

The kings and the saints we actually produce are poor specimens, but the conviction that bred them is rich and noble.

Here is this Chateau and its vast park, utterly useless, desolated, save for its paid keepers.

Here is the end of poor humanity's experiment in glory by way of monarchies.

I wonder what sort of glorious handi-work democracy will produce. Will it be only huge Ford Motor Works and Equitable Insurance Buildings?

Can a Useful Thing be made as beautiful as a plaything?

### "Radiant Motherhood."

In a book named "Radiant Motherhood," written by Dr. Marie Stopes, says *The Woman Citizen*,

She offers as substitute for the somewhat dreary and foreboding books which brides buy, a candid, healthy-minded, even joyous discussion of the value of conscious motherhood, the trials of pregnancy and its joys, the possibilities of pre-natal influence, the conditions which surround normal birth, and the rights of children to be well born and well trained.

There is much discussion today concerning the proper age for marriage and many people see a menace, and many others a millennium in the figures which show that there is a growing tendency to postpone it. Dr. Stopes, with her cool, biologist's commendation. Instead of "Woman" who marries (or who does not) she sees various types of women who differ as to age of maturity, possibility of development, and desirable age of marriage. She believes



Dr. Marie Stopes.

that the world today is producing a very highly evolved type of woman with tremendous latent capabilities who does not mature fully until she is about thirty. For such a one, marriage at eighteen or twenty or twenty-three would mean either too sudden development or undue suppression, and the race would lose by either course. Women of this highly evolved type are likely to bear their most brilliant and racially valuable children between the ages of thirty-five and forty.

### What Should Children Memorize?

The question, "how, when and what should children memorize of the literature they read?" is answered in *Child-Welfare Magazine* (September) thus:—

In the early training of the child we must ever keep in mind that it is the things that we memorize in youth that we remember longest and memorize with the greatest ease.

Mothers should begin to teach their children to memorize before they can read little jingles and rhymes. By the time they are ten years old they should be memorizing quotations from masterpieces of literature.

Help them acquire the habit of memorizing one or more quotations from every good thing they read. At first it will be necessary for mothers to help select the parts to be learned, but very soon they will be able to choose for themselves.

Is it safe to depend upon the child's school work to cultivate a taste for good literature?

It is not. This a great mistake that many parents make. One eminent educator says:



"The study of literature in school is not enough. For one author or recitation studied in school a score—yes, a hundred should be read at home, during winter evenings, on holidays and Sundays and in the long summer vacations."

The importance of cultivating a taste for good reading cannot be overestimated. Sir John

Henschel say: "If I were to pray for a taste that would stand me in stead in ever variety of circumstances, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, however things might go amiss, and the world frown upon me, it would be a taste for reading."

## NOTES

### Salutation to the Sufferers.

We respectfully salute all sufferers in the cause of freedom, honour and manhood.

### Wherein Lies the Difference ?

Some of us are apt to think that we are outside jails because we are wiser than those who are in prison or because our principles are different. Whether that is so or not, there should be an honest searching of hearts among us all. Fortunate and worthy of all respect are those who felt that they could not remain outside jails without injury to their manhood and honour and who, therefore, for the sake of liberty, had to do and say that, without hatred and violence, which led them to prison. Worthy of respect are also those who are outside jails, not because of their cowardice, selfishness, prudence, and lack of patriotism, but because of their different principles or because their work in life is unconnected with politics. But pitiable must all those of us be who are determined at any cost to avoid going to jail.

Let us all humbly search our hearts. Let none of us be proud of our wisdom or different principles, or make an exhibition of them. This wisdom may, after all, be in some cases a woeful lack of an all-devouring passion for freedom.

### A Government Leaflet.

On the 17th December last we received from the Commerce Department, as Editor of Prabāsi, "copies of certain leaflets

which have recently been issued by Government", "for favour of publication". As Prabāsi had been published already, we could not notice or publish any of these leaflets. They all contain some statements which are open to correction, and some of them may even be flatly contradicted. But we have no space to examine all of them. They are four in number. Two are each in Bengali, Hindi, Oriya and Urdu, and two are only in Bengali. Three are signed by "H. L. Stephenson, Chief Secretary, Government of Bengal," and are printed at "B. S. Press." The remaining one is unsigned and bears no printer's imprint. We reproduce it below, with a rough translation.

### হরতালে কি ক্ষতি হয় ?

হরতালে কি হয়?—তোমাকে তোমার কাজ করিতে দেয় না তোমার এক দিনের রাজস্ব নষ্ট হয়; আর বিশেষ করিয়া, ২৪শে ডিসেম্বর তারিখে, দোকানদারেরা সমস্ত বৎসরের মধ্যে সমস্ত লাভের কাজ অর্থাৎ বড়দিনের বেচা-কেনা, করিতে পারিবে না।

হরতাল কে চায়?—কেবল গুণ্ডারা; কারণ তাহা হইলে তাঁরা সাধু ও রাজভক্ত লোকদের ক্ষতি করিবার ও টাকা-কড়ি লুট করিবার সুবিধা পায়।

হরতালের হুকুম কেন লোকে মানে?—কারণ বাহারা গুণ্ডারা হুকুম না মানে, গুণ্ডারা তাহাদিগকে ভয় দেখায়, গীড়ন করে ও তাহাদের

২৪শে ডিসেম্বর তারিখে কেন এ হুকুম মানা উচিত নয়?—কারণ যে সমস্ত সাধু ও গরীব লোক হরতাল চায় না, অথচ গুণ্ডাদের ইচ্ছা করে, তাহাদিগকে রক্ষা করিবার জন্য বিস্তর সাধু ও রাজভক্ত ইহা ও ভারতীয় সহরবাসী একজোট হইতেছেন।

অতএব গুণ্ডাদের ভয় করিবার দরকার নাই, তাহারা রক্ষা পক্ষ। গরীবদের রক্ষা করা হইবে, কাহাকেও তাহাদের ক্ষতি করিবে ওয়া হইবে না।



তোমাদের ভাবী রাজ্যের আগমনের সময় তাহাকে সমাদর দেখাইবার  
জন্ত আসিতে ভয় পাইও না। তোমাদিগকে কেহ পীড়ন করিতে  
পারিবে না।

ঈশ্বর যুবরাজকে নিরাপদে রাখুন।  
ঈশ্বর রাজাকে নিরাপদে রাখুন।

### Translation.

#### WHAT HARM RESULTS FROM HARTAL ?

What is the result of hartal? You are not allowed to do your work; your one day's earnings are lost; and particularly, on the 24th December, the shopkeepers will not be able to do the most profitable work in the year, viz., their Christmas buying and selling.

Who want hartal? Only *goondas* (hooligans), because they then get the opportunity to do injury to honest and loyal persons and loot wealth.

Why do people obey the order to observe hartal? Because the *goondas* intimidate, persecute and beat those who do not obey the order of the *goondas*.

Why should not this order be obeyed on the 24th of December? Because a large number of honest and loyal English and Indian citizens are combining to protect those honest and poor people who do not want hartal, yet fear the *goondas*.

Therefore there is no need to fear the *goondas*, they are the enemies of the King. Poor people will be protected, no one will be allowed to do harm to them.

Do not be afraid to come to welcome your future King at the time of his coming. No one will be able to oppress you.

God keep the heir-apparent safe.

God keep the king safe.

But in spite of such leaflets, there was a hartal in Calcutta and other places in Bengal on the 24th of December. From which it may be inferred that the hartal was due either to (1) the fact that intimidation by "*goondas*" was not its main underlying cause and that it was principally voluntary, or to (2) the fact that the "*goondas*" are so much more powerful than Government that the assurance of Government protection could not dispel from the mind of the public the fear of "*goondas*".

Does Government really believe that the hartals are the work solely or mainly of *goondas*? If it does, what a tragic and yet funny delusion it is. If it does not, why circulate such ridiculous leaflets? They do not heighten people's respect for official wisdom and power.

In answer to the question, "Who want hartal?," the leaflet says, "*Only goondas*". Mahatma Gandhi must then be the chief of *goondas*!

Thanks to Government, let real *goondas* rejoice; for they are in the best possible company.

#### "My Dear C. R. Das" and "Dear Mr. Gourlay".

It has been observed in private conversation that, in the correspondence between Mr. C. R. Das and Mr. Gourlay published in the papers, an attempt was perceptible to make it appear that Mr. Das was a suppliant for an interview with Lord Ronaldshay. But after Mr. Gandhi's application to Lord Reading for an interview, Mr. C. R. Das was not going to repeat the mistake. So he was not caught in the trap.

However, that is not the point of this note.

In the correspondence published, Mr. Das is addressed as "My Dear Mr. C. R. Das" and Mr. Gourlay as "Dear Mr. Gourlay". This would seem to show that Mr. Gourlay was more intimate with Mr. Das than Mr. Das with Mr. Gourlay. Or, it may mean that Mr. Gourlay, owing to his official position and to the fact of his being an Englishman, wanted to treat Mr. Das with condescending familiarity, and Mr. Das, not being really intimate with Mr. Gourlay, wanted to address him only with becoming civility. There may be some other explanation, but as we are Indian, not English, we do not possess sufficient knowledge of English etiquette and the English language to be able to guess what it is.

If Thomas Smith and Harinath Bose really be intimate friends, then Smith may address Bose as "My Dear Hari" and Bose should in return address Smith as "My Dear Tom". But it is sometimes found that whereas Smith calls Bose "Hari", Bose addresses Smith as "Mr. Smith." Toleration of this sort of want of reciprocity betokens want of self-respect on the part of Bose, and condescending patronage on the part of Smith, instead of real friendship as between equals.



The following letter is reproduced from the East African *Leader* :—

Sir, When I read in the columns of the newspapers of this Colony accounts of the movements and sayings of the Rev. Mr. Andrews, I am struck at the wonderful self-restraint and tolerance of the British Europeans of the Colony. This is the second visit we have had from the Rev. Mr. Andrews, and there is no question about it that on each occasion he has done incalculable harm. His visits appear to have the object of weakening the predominance of the white man and his religion. Does the Rev. Mr. Andrews realise what the missionaries of Uganda underwent half a century ago in order to teach the gospel of Christ in this part of Africa? If not, I would refer him to the writings of Bishop Tucker Mackay of Uganda, L. P. Ashe, Lloyd and several others. They strove to teach forbearance and the uplifting of the natives under difficulties which would make many quail and succeeded to a remarkable extent in converting thousands to a belief and trust in our Lord and Saviour.

Now comes along a teacher of the Christian religion, garlanded, banquetted and preceded by crowds of Indians bearing the banners of Islam and Hinduism, whose object is professedly to weaken the cause of his fellow-countrymen and strengthen that of a race alien in colour and religion. The Rev. Mr. Andrews is doing incalculable mischief and to a great extent undoing the good accomplished in the past by missionaries and others who have sacrificed so much to uplift the natives of this part of Africa.

When I think of the consequences of the efforts of this person, and his propaganda, I can only exclaim with St. John, the Evangelist— "Jesus wept."

Obogonah Farm,  
Oct. 23, 1921.

Yours, &c.,  
FRANK WATKINS, SEN.

The other side of the shield is revealed in part by the following address presented to Mr. Andrews by persons many of whom appear, from their names, to be Africans converted to Christianity.

To  
The Revd. Prof. C. F. Andrews, NAIROBI.

Sir,  
We thank you for your accepting our humble invitation.

We welcome you as a great humanitarian, fully believing that you will strengthen us by giving milk of sympathy.

We have no educational facilities, either literary or technical.

Missionaries and Indians are our best friends. We would request you to ask settlers not to use *kiboko*.

We should be allowed to purchase land in the country wherever we like. What a pity in our own country restrictions to be imposed on us.

We beg to remain,  
Sir,

Yochi no Mori no Ukiyodori and Gurekusu Karori Collection should be

Harry Thuku, Chairman; Daniel Kamau, Vice-Chairman; Paulo Njuguna, Hon. Secretary; I. M. Ishmael, Hon. Treasurer; Dauglass Mwangi, Hon. Auditor; Abdalla bin Assuman, Kibwana bin Kombi, James Peter, Haron Mutondo, Norman Mboya, Moses Mucai, Kinyanjui wa Wathigo, Job Christen James Njoroge, and Kunya wa Nyamu, members.

JEEWANJEE GARDEN,  
Nairobi,  
23rd October, 1921.

The presentation of an address to Mr. Andrews by such persons does not show that "Jesus wept" at his visit.

The reader may be curious to know why there is a request in the address to Mr. Andrews "to ask settlers not to use *Kiboko*. The *Kiboko* is a whip made of rhinoceros hide. That it is frequently used will be evident from some extracts made below from the leading article, on "Native Labour", in the *Mombasa Times* of November 12, 1921.

"Native labour in Kenya is inexpressibly bad all times, and under official tuition does not tend to improve."

"In many small households in East Africa are employed as many servants as are in large hotels in Natal, the only difference being that there it costs less and is done efficiently. There is common sense and reason in every thing, and it would be a very unreasonable man who would expect his personal boy to do the garden, although there is nothing derogatory even in that. We have had natives who served us for years South and did the cooking, house work, garden work and messages without a grumble. But "other times other manners," nevertheless the house boy who refuses to sweep up the outside of the door or yard, the cook who refuses to wash the dishes when required, would benefit considerably by the application of a few dozen strokes of the kiboko to his lazy hide. The most remarkable thing however is that this lazy insolent attitude is apparently approved by the authorities, seeing that as a rule native servants brought before the respective judicial authorities for refusing duty, other than that specifically, by custom appertaining, to a particular service, are not penalised for their conduct. All disobedience, except it be in the case an absurd, unreasonable order, should be severely punished, although punishments for even serious offences are absurdly light in East Africa that they simply offer a premium on crime. It is time a new code of labour rules was adopted, and refusals to do legitimate work or around a household severely punished. As it is now the native servants, except in few districts, get a laugh of their employers every time, procedure that will eventuate in disaster in the near future.

So, for alleged laziness or alleged refusal to wash dishes, the remedy openly recommended is "the application of a few drops of strokes of the Kiboko"! That is how the settlers are taught to sacrifice "so much" to uplift the natives of this part of Africa. It is contended that the aforesaid laziness and refusal should be considered a crime.



the complaint is made that the natives are so leniently treated by the judicial authorities that they "get the laugh of their employers every time." How this "laugh" is sometimes purchased at the cost of life will appear from the report of a case printed in the *East Africa Standard* of October 8, 1921. In this case a European named R. R. Forrester was tried before the Supreme Court (judge and jury were Europeans) for culpable homicide. The man who died was Mtito, a native servant of the accused. A witness for the prosecution said in part :—

Witness was not present when deceased was kicked, but he saw the marks on the body, as a result of a kick from a cow. That was just after milking time.

The day after deceased was kicked by the cow, he did not come to work. Accused asked another native, on the third day, where deceased was, and was informed that he was sick. Accused went to the house and ordered Mtito (deceased) to come out. The latter came out and was ordered to pick up a pail and go and milk the cows. He tried to go, but said that he was not able to do so.

Accused then threatened to beat the deceased. The latter again tried to walk, but as he did not walk quickly, accused followed him and struck him on the side of the neck with his fist, and kicked him in the kidneys. Deceased then fell down. The kick was given with the toe of accused's boot.

Deceased got up, but was again kicked in the stomach. It was a toe kick. Witness was close to the scene, and the accused appeared to be angry at the time.

After the assault, accused walked away, and deceased crawled to outside his hut, which was near by, and sat down. Later in the day, deceased was found to be very bad, and witness suggested that the accused should be informed. Deceased was not talking sensibly, and in the morning said he was going to die. Next day he died.

The following is part of the evidence of the accused :

On the day in question, accused called deceased out of his house. The latter was limping. Accused asked him what was the matter with him and deceased refused to answer.

Accused slapped him with the flat of his hand and told him to go and do his work. Deceased went but was sulky, and accused kicked him on the buttocks. Deceased went on and carried out his work.

The trial concluded thus :

His Honour briefly summed up and without leaving the Court the jury returned a verdict of "guilty" and considered that accused should not have struck the boy without first having investigated the cause of the deceased's lameness.

His Honour passed sentence of a fine of Fls. 100.

In Indian money the fine is equivalent to Rs. 150.

## Do the Filipinos Want Independence ?

About 22 years ago the Americans obtained possession of the Philippines. Since then they have gradually granted the islands an increasing measure of self-government, until at present the Filipinos enjoy complete Home Rule. The Americans promised to grant them independence when they were fit for it. There has been a desire for independence openly expressed by the Filipinos; they demand it. Of course, among the Americans there is a party opposed to making the islands independent. The organs of this party say either that the Filipinos are not fit for independence and would not be able to maintain it, if given, against Japanese aggression, or that they do not want to be independent. A Calcutta Anglo-Indian paper has reproduced articles from one of these American papers to convince us Indians that the Filipinos do not want independence. Intelligent Indians need not be told what value should be attached to such articles ;—in our own country there are still a few papers which may, if asked by officials as to whether India wants swaraj or not, answer that India does not. As for Anglo-Indian papers and British papers like the *Morning Post*, they are bound to say that India is unfit for self-government and that representative and influential Indians with a stake in the country and the masses do not wish to have swaraj. The American papers which are opposed to Filipino independence, from which the Calcutta Anglo-Indian paper reprinted the aforesaid articles, are similar to the Anglo-Indian papers and the London *Morning Post*.

The Japanese have said again and again that they do not covet the Philippines. Even if they did, the League of Nations may be made to neutralise the Philippines.

As for America, a press bulletin published by the Philippine Commission of Independence from Washington, states :

The holding of the Philippine Islands by the United States in the face of the definite promise in the Jones law not to do so, is a constant menace to the peace of the United States, and a source of weakness in time of war if not actually provocative of war.

The United States may kill several birds with one stone by granting to the people of the Philippine Islands the independence "which they so honorably covet."



Interested American business men and others had given publicity to the "fact", which was a fiction, that "investment in the Philippines is inadvisable until the political status of the Islands is fixed as a territory of the United States." But Governor General Wood, the American man on the spot, knows conditions in the Islands better. He declared that "American investments in the Islands are secure and will be protected, that conditions of public order are excellent throughout the Archipelago and that there is a keen desire for investment of foreign capital."

The editor of the Press Bulletin of the Philippine Commission of Independence asserts:—

On the question of independence the two political parties in the Philippines—the Nationalists and the Democrats—are in substantial accord. Both claim that the Islands are now ready for freedom, and they ask that the promise of the United States be redeemed without unnecessary delay. Witness the following petitions drafted by a central committee from each party and presented to the Wood-Forbes Mission. These petitions should do away with the shop-worn canard that the Filipinos really don't want independence.

The manifesto of the Nacionalista party runs as follows:—

The Nacionalista party desires to submit respectfully to the special mission, the fact that a new opportunity has come so that the government in Washington may solve once and for all the petition which has been repeatedly formulated many a time, that the Philippines be granted her immediate independence.

We believe that after its trip, the mission will have been convinced that the feelings of the Filipino people are united now as in the days of the revolution, for the emancipation of the country.

It is needless to reproduce here the grounds which the Nacionalista party has to insist on this petition. These grounds are clearly specified in its original platform and in the decisions of its general conventions.

We have affirmed and do affirm the capacity of the people for an independent life, not only in interior or domestic order but also in the international. We have affirmed and do affirm that since the glorious days of the revolution and during the long process of the test to which the people were and are subjected now, they have shown with deeds that they know how to make good use of the degree of freedom granted them, even in the most trying periods of their life. In this last test to which they are now subjected since the approval of the Jones law, with the responsibilities placed practically in Filipino hands, we affirm that the entire people have shown that they possess that degree of self-control, abnegation and mature judgment and that knowledge in the exercise of their private and collective duties, which are more than sufficient for the orderly practice in life and democracy in free nation.

Finally, we affirm that the present conditions in

the country conclusively show that the conditions imposed by the Jones law as a prerequisite to independence, have been more than fulfilled and we submit, therefore, with as much respect as confidence, that the time has come for America to redeem her pledge so solemnly given.

The manifesto of the Democratic party is quoted below.

Whereas, since the call made by the President of the United States to the big powers of the world for an international conference to discuss the armament question, it is logical to expect that the rule of right and justice in the world will not be based solely on might and on the right of arms but also on the good will and cooperation of all powerful and weak nations, so that the principle that "all government should be derived from the consent of the governed" might not be dependent solely upon the greater or lesser potentiality of a people to raise formidable armies and navies;

Whereas, the Filipino people, in aspiring for a free and independent life, do not do so out of any feeling of animadversion to the North American people and government, but are animated instead by the same ideal and the same purposes which actuated the founders of the Great Republic of the world in severing relations with Great Britain, having shed blood and given up lives to see the Philippines free and independent;

Therefore the central committee of the Democratic party, interpreting the general feeling of all the Democrats scattered throughout the Philippines, resolves:

1. To ask, as is hereby asked, the Honorable Wood and Forbes that in their report to the President and Congress of the United States, they state emphatically that it is the desire and the aspiration of the Filipino people to live freely and independently; and to recommend to the President and Congress of the United States the immediate recognition of the political independence of the people of the Philippine Islands under such conditions as the representative of the constituent Philippine Assembly which may be called for that purpose, and the representative of the American people may agree upon and stipulate in the interest and mutual benefit of the Philippines and the United States.

2. To ask, as is hereby asked, the Honorable Wood and Forbes to transmit to the President and Congress of the United States the feelings of gratitude of the Filipino people toward the people of the United States for their work in the Philippines, which the Democratic party of the Philippines hopes will be without failure to the re-establishment of the Philippine Republic.

These facts ought to be convincing.

### "The Case of Principal Maitra."

Newspaper readers are aware how Principal Herambachandra Maitra was treated by soldiers and their officer stationed at Harris Road and College Square crossing. This was one of the matters referred to in the Bengali Council by Sir Henry Wheeler, from



report of whose speech in *The Statesman*, December 20, we make the following extract :—

Referring to the case of Principal Maitra, Sir Henry said it was only fair to this gentleman to say that so far as he (the speaker) was aware he had not lent his influence to the use of the story as a means of exciting prejudice. They regretted that the venerable gentleman should have become entangled and, without wishing to detract from that expression of regret, he would point out to the Council that what he did with the best of motives would have been interpreted in London as obstructing the military in the discharge of their duties.

Those who have read Sir Henry Wheeler's defence and whitewashing of the Gurkha outrage on the famished coolies at Chandpur station yard, will understand that any expression of moral indignation at Sir Henry's more recent performance would be a waste of that valuable material. Nevertheless, one feels tempted to observe that the suggestion that Mr. Maitra would have been treated worse in London than here is really delicious. It may be that Indians enjoy greater liberty—or shall we say "license"—in India than Englishmen in England. But those who believe England is a free country may well rub their eyes on reading Sir Henry's observations and exclaim, "Stands England where it did !"

It was reported in the papers that on hearing of what two Anglo-Indian papers have with humane humour described as Mr. Maitra's "adventure", Lord Ronaldshay expressed regret. Perhaps Sir Henry understood His Excellency to mean that His Excellency regretted that Calcutta was not London and that, therefore, Principal Maitra was not arrested.

But it may after all be true that one should treat anything falling from the lips of so august and puissant a personage as Sir Henry Wheeler with an extra amount of seriousness. And, therefore, one ought to ask what were the "duties" of the military in the discharge of which Mr. Maitra obstructed them, in Sir Henry's opinion. Was the chasing, weapon in hand, of peaceful and inoffensive pedestrians one of these "duties" ?

### Object of the Visit of the Prince of Wales.

Very large numbers of the Indian people believe that the Prince of Wales has been brought out to serve a political purpose of the bureaucracy. This has been denied by the bureaucracy, from the Viceroy downwards—

without producing any change of conviction in the minds of sceptical people.

But though the Viceroy and others have asserted that there is no political motive underlying the Prince's visit, they have not told us explicitly and in detail what the object really is.

The Prince himself, however, has said why he has come out to India. The first speech which he made in Bombay, which was his first in India, contains the following passage :

"I need not tell you that I have been looking forward to my visit and have been eagerly awaiting the opportunity of seeing India and making friends there. I want to appreciate at first hand all that India is and has done and can do. I want to grasp your difficulties and to understand your aspirations. I want you to know me and I want to know you."

The Prince's desire is laudable ; but His Royal Highness's tour programme has been so arranged that there is little likelihood of its being fulfilled. India is divided into two main parts, British India and Indian India. British India forms the greater part. But he is not to spend as much of his time in British India as its larger size and greater population demand. The Indian states are absorbing more of his time than their size and population would require. Relatively, of course. For even a single state would require much more time to know it than the entire period of the Prince's tour.

In the next place, how can one know India and the difficulties and aspirations of Indians by being constantly surrounded by British and Indian officials and servants, by seeing Rajas and Nawabs for a few minutes, by receiving emasculated addresses of welcome, by seeing holiday crowds, and by hunting wild animals ? If those who are responsible for drawing up the Prince's tour programme wished to act according to his desire to know India and to understand Indian's difficulties and aspirations, they should at least have brought about an interview between His Royal Highness and Mahatma Gandhi, as the leader of the largest section of the Indian people, and another interview between the Prince and a few of the most prominent Moderate leaders, without any press or other reporters being present. As matters have been arranged, the Prince has been seeing and will see a varnished India, and will know more of the ruling Rajas and wild animals of India than of the people of India.

This is not a peculiarity of the present



royal tour. When Edward VII visited India in 1875 as Prince of Wales, the *Hindu Patriot* of the 27th December, 1875, printed the "Open Address of Kristodas Pal to His Royal Highness." It was only to be expected that so loyal a man as Kristodas Pal should say in it :

On behalf of the people of Bengal we respectfully and cordially welcome Your Royal Highness to these shores.

The loyal demonstrations made by our countrymen, wherever Your Royal Highness has trodden the soil, will doubtless have convinced Your Royal Highness how truly loyal are they, how sincerely attached to the Queen's rule and person, and how profoundly grateful to the British Government for the manifold blessings, which it has conferred upon them.

As to the motives of that visit, the writer said :—

"Different minds give different interpretations to the motives of Your Royal Highness' visit, but whatever your Royal Highness' object, whether it be an enlightened curiosity, a love of manly and rational pleasure, or a noble resolve to study the history, traditions, and real condition of the many millions of this country, whom you may one day be called upon to rule", &c.

But Kristodas Pal gave the then Prince of Wales plainly to understand that he would not be able to study and know India and her problems and aspirations. This is how the leading "Moderate" of those days addressed the Prince of Wales of those days :—

Four months' stay cannot surely enable Your Royal Highness to study India to any purpose, or gain a full insight into the complicated problems of its administration, nor are the circumstances under which Your Royal Highness, as becoming your high rank, is making Your Royal Progress, calculated to qualify Your Royal Highness to know the real truth about the country. Wherever you go a varnish is put on, nothing is presented to Your Royal Highness in naked reality. The whole Empire has undergone a new whitewash in order to please the Royal eyes,—the view presented to Your Royal Highness is a huge fiction. Possibly from the glorious sights, which Your Royal Highness has seen, Your Royal Highness may conclude that this is a land flowing with plenty and prosperity, but in reality the country is very poor, the majority of the people can hardly live from hand to mouth. Possibly the universal rejoicings with which Your Royal Highness has been welcomed may impress your mind with the belief that the people are quite content, but nothing could be a graver mistake than that.

The people are content with the Queen's Rule as an abstract fact or a political condition; they do not wish for any change of rule or dynasty; nonetheless they feel deeply the insolence of office, the invidious distinction of race made not so much in personal intercourse by the heads of Government as by the representatives of the Government.

districts in the practical administration of the country supported no doubt by their official superiors from motives of policy; the absence of any sympathy except in rare cases between the rulers and the ruled; the high hand with which the administration is not unfrequently carried on regardless of the feelings, sentiments, and wishes of the governed; and above all, the open inconsistency of the practices of the actual rulers of the country with the noble professions and behests of the Queen's Government.

We deeply regret that although Your Royal Highness has come to see the people of India, a wide gulf has been placed between Your Royal Highness and the people at large—an wider gulf than ordinarily exists between Englishmen and Indians. Your Royal Highness has only seen cities under colours, white-wash, and glowing lights—they are no index to the real condition of the cities themselves, or of the distant and rustic villages. We beseech Your Royal Highness to remember this fact, this moral truth, when you will render an account of your visit to your Queen Mother. Your Mother is our Mother, and Your Royal Highness will doubtless tell her that all that you have seen so glittering is not gold.

We do not say all this by way of disparagement of any particular ruler or district officer. It is the system and policy, for which no one is individually or solely responsible, which has produced the resultant forces, that repress the national aspirations and fill the national heart with distress. It is not our purpose to enquire whose fault it is, it is our object to state the plain truth.

Has any living Moderate addressed words like the above to the Prince of Wales? Or the Moderates have become more Moderate and the Radicals more Radical since Kristodas Pal's days?

### Calcutta Corporation Address To the Prince.

The Calcutta Corporation's address to the Prince did not make the remotest allusion to this city as a centre of literary, scientific, artistic, educational, social, philanthropic, or intellectual and cultural activity of any sort, although the gunny bags were there to be sure—to which "we do not mean any disrespect. Perhaps the corporators were right. Having done little for the non-material life of the city, they were quite consistent in consciously or unconsciously omitting any reference to it in their address. The Prince, however, showed that his youthful instinct was better than the combined experience and "wisdom" of the "City Fathers". For though he, too, could not do full justice to Calcutta, yet he referred to it "in the more restricted but important aspect of a great student



## The 'Pioneer' and Kenya.

The Kenya correspondent of the *Pioneer* makes the following statement :—

The movement for "equal rights" started during the war when practically the whole European population was on active service, and was supported by local Indian agitators, with the result that the subject in all its bearings was considered by Lord Milner, late Colonial Secretary, who in August, 1920, published a despatch, enunciating a policy, which, though they were by no means satisfied, the Europeans nevertheless tacitly accepted as a temporary compromise in order to avoid discord at a critical time.

This way of putting things is an extraordinary perversion of the truth. As a matter of fact, during the War, Indians were altogether under suspicion and a terrible repression went on; no Indian was safe, and it is greatly feared that some Indians (who were altogether innocent) were executed under Military Law for 'treachery'. Indians gratefully remember the righteousness of Colonel Notley, the present Colonial Secretary, who saved many of their lives. There was no possibility at such a time of organising Indian opinion. I should add that, as far as my own information goes, the Arya Samaj members came most of all under this military terrorisation. It was, to them, a time of very awful suffering, and they endured it with great bravery and endurance. No! The truth is just the reverse of what the '*Pioneer*' correspondent from Kenya has stated. For it was during this very war time, that the European community endeavoured by every means in their power to take away existing rights from the Indian community. They succeeded, in 1915, when the war conditions in East Africa were most critical, in getting an ordinance passed, making obligatory the Governor's veto against Indian purchase of land in the Highlands.

They also prepared the way for Anti-Indian racial legislation, under which Europeans should be given the franchise and Indians should be altogether disfranchised. This legislation did not come into operation till just after the war, but I have been credibly informed that the

European agitation and preparation for this momentous step were carried on during the war itself.

No! Instead of Indians agitating and making preparations during the War, they were taken entirely by surprise. When I landed, in November 1919, at Mombasa, I found the Indian community still under the shock of the findings of the notorious Economic Commission Report which had been sitting during the war time and concocting its scandalous proposals for the final exclusion of Indians altogether from Africa, directly charging them with immorality. This Report was subsequently publicly disowned by the Colonial Office in the British Parliament itself. The Indian community had partly rallied, but the struggle was going hard against them. The European propaganda had gone so far that Lord Milner was himself won over. His 'Pronouncement' of August, 1920, denotes the ultimate limit of that propaganda. Since then, the tide has turned slightly against the Europeans, and for that reason the European settlers have threatened armed resistance in August and September, 1921. They have not finally and officially withdrawn that threat.

C. F. ANDREWS.

[From the above note it is clear that the European settlers do not propose to confine themselves to non-violent methods. Have they been declared an unlawful assembly?—Ed., M. R.]

## The Successors of Aurangzib.

William Irvine, the discoverer and editor of Manucci's travels, devoted the evening of his life, after retirement from the civil service of the United Provinces, to the composition of a monumental history of the successors of Aurangzib, on the basis of the original sources, mostly Persian MSS. and official letters. It was intended to cover the 18th century, from the death of Aurangzib (1707) to the entry of the English into Delhi under Lord Lake (1803), and his work, if completed, would have deserved the title of *The Decline and Fall of the Mughal Empire*.



But he lived to write the history of thirty-one years only and his life's work was cut short by illness and death when he had reached the year 1738, on the eve of Nadir Shah's invasion.

Some chapters of the book under the title of *The Later Mughals* were printed in the Journal of the Asiatic Society of Bengal, but most of it remained in MS. at his death. His papers were entrusted by his heir to Prof. Jadunath Sarkar, who has edited them, filling up gaps, verifying references, correcting errors, adding notes and inserting fresh information unknown to Irvine (especially from Marathi sources). The first volume,\* a thick royal octavo book of over 450 pages, is now before us, and the second is expected to be out next month.

This first volume is enriched with a fine portrait of the author, and a life-sketch of Irvine and a criticism of his work (which have been expanded from an article contributed by Prof. Sarkar to our *Review* in 1913), together with a bibliography of his published writings. The narrative covers the years 1707-1719 and stops with the accession of Muhammad Shah and the zenith of the ascendancy of the Indian king-makers, the two Sayyid Brothers Husain Ali and Abdullah.

Irvine's unrivalled mastery of the sources, his practised style and minute and graphic details extracted from contemporary diaries, letters and poems, make his book read like a romance. The great Marathi historian G. S. Sardesai has declared it to be fascinating like the *Arabian Nights*. Indeed, as the story of the decline of the great empire of Akbar and Aurangzib is unfolded before our eyes in all its details in the pages of Irvine, we seem to be contemporaries looking on the tragic drama, unable to interfere, helpless in arresting the course of events. Each of the actors in this drama comes vividly before us, as Irvine gives minute sketches of their history, pedigree and personal appearance, enlivened with characteristic

anecdotes. The march of events is free, smooth and natural in his lucid prose.

He deals not only with the Court of Delhi, but also with important peoples and sects. His love of thoroughness makes him begin his prose epic "from the egg". Thus we have in his pages full accounts of the origin of the Sikhs, Marathas, Bundelas, Jats, Rohilas from their first mention in history, through their early growth and expansion to their actual condition in 1738. The numerous footnotes with exact references are a mine of accurate information to future students of these subjects in greater detail than is possible in Irvine's history; they must have cost author and editor an immense amount of hard but unobtrusive labour.

The second volume supplies copious details, hitherto unknown, of the Mahratta activities in Gujarat, Malwa and Bundelkhand, from the Persian diaries of those who took part in these affairs. Only brief summaries of these, based on scanty Maratha chronicles and the meagre Persian narrative of the *Siyar-ul-mutakharin* had previously been available to us, in the pages of Grant Duff.

We understand that the editor (Prof. Sarkar) is now engaged on Nadir Shah's invasion, so that on the forthcoming completion of his own *History of Aurangzib* (of which 4 volumes are now out), we shall have an unbroken record, from original sources and in full detail, of the history of the Mughal Empire from 1657 to 1739, i.e., from the time when it reached its climax to the day when the alien invader's lance shattered it to pieces and left its name a by-word and a mockery.

### The Wheeled Black Hole.

When Macaulay, describing the real or supposed Black Hole incident, wrote that "Nothing in history or fiction, not even the story which Ugolino told in the sea of everlasting ice, after he had wiped his bloody lips on the scalp of his murderer, approaches the horrors which were recounted by the few survivors of that night", he did not dream that a similar ghastly tragedy would happen under the administration of his countrymen.

\* THE LATER MUGHALS, Vol. I. Rs. 8. Vol. II. Rs. 6. (M. C. Sarkar & Sons, 50 Harrison Road, Calcutta.)



in India. According to him, the European prisoners, 146 in number, were kept in the prison of the Fort William Garrison, of which "the space was only twenty feet square". According to M. Raymond, translator of the "*Siyar Mutagharin*", the number of prisoners was 131, and according to the *Encyclopædia Britannica* the Black Hole measured 18 feet by 14 feet and 10 inches. According to the evidence of Mr. A. H. Reeve, Traffic Inspector, S. I. Railway, the closed goods waggon in which the Moplah prisoners were carried measured 18 feet by 9 feet. Their number has been variously stated as being 123, 106 or 100. Whichever sets of figures we consider, it will be seen that the European prisoners of Siraj-ud-Dowla had more space per head than the Moplah prisoners of the British Government. The Black Hole had two small windows. The goods waggon, even if the wire gauze (choked by paint and dust) were removed, was unfit to carry human beings, in the opinion of Captain P. M. Mathai, I. M. S., Major General G. G. Gifford, Surgeon General with the Government of Madras. Macaulay writes that the European prisoners "fought for the pittance of water with which the cruel mercy of the murderers mocked their agonies". Whether the gaolers really wanted to mock their agonies or merely gave them an insufficient quantity of water, cannot be ascertained at this distance of time; but in the case of the Moplahs it is in evidence that they cried for water but were not given a drop, and that some of them wrang out their clothes wet with perspiration and drank it. The other horrible details of this ghastly tragedy we will not repeat. The Black Hole was a British prison of whose dimensions Siraj-ud-Dowla knew nothing, nor did he know that the European prisoners were confined there. The Wheeled Black Hole in which the Moplahs were conveyed was also a British van in which the servant of a British Government had locked them up. Lord Willingdon or his European subordinate Mr. Knapp in charge of Malabar ought to have known that human beings were being carried in *closed* goods waggons. For, the ghastly tragedy happened on the 20th November; but long before that date complaints of the use of *closed* waggons for the conveyance of the Moplah captives had appeared in the *Hindu* of Madras and Mr. N. Lakshmanan wrote in the *Indian Social Reformer* of the 25th September:

"A certain considerable number of so-called Martial Law prisoners are brought down to Coimbatore Jail, for hours together the young and old are huddled together in closed, practically air-tight trucks or goods waggons like cattle or sheep or even worse. This is brutality pure and simple."

*New India*, which is edited by Mrs. Annie Besant, complained that though when pilgrims were carried in waggons the critics of Government did not complain, they were now trying to take advantage of the Moplah tragedy to excite disaffection against Government. It is not, however, a fact that the conveyance of pilgrims in goods waggons has never been objected to. Besides, it must be remembered that pilgrims are so carried only in exceptional times when there is a great rush, and that they are never conveyed in *closed and air tight* waggons.

Macaulay writes :—

"But these things which, after the lapse of more than eighty years, cannot be told or read without horror, awakened neither remorse nor pity in the bosom of the savage Nabob. He inflicted no punishment on the murderers. He showed no tenderness to the survivors."

The disembodied spirit of Macaulay should be anxious that with reference to recent items similar to those of his indictment of "the savage Nabob" the enlightened British Nabob of the present day concerned might take steps—they have not yet been taken—which would bear favorable comparison with what the eighteenth century "savage" ruler of Bengal omitted to do.

Macaulay could find "nothing in history or fiction" approaching the Black Hole tragedy in horror. But long before his days, his compatriots in Bengal are reported to have achieved something similar. M. Raymond, whose translation of *Siyar Mutagharin* appeared in 1789, wrote in a foot-note, referring to the Black Hole :—

"Were we therefore to accuse the Indians of cruelty, for such a thoughtless action, we would of course accuse the English, who, intending to embark four hundred Gentoo [*i. e.*, Hindu] Sipahis, destined for Madras, put them in boats without one single necessary, and at last left them to be overset by the boat, where they all perished, after a three days' fast."

### The Indian Social Conference.

Ahmedabad, Dec. 26.

Mr. K. Natarajan, Editor "*Indian Social Reformer*", presiding over the Social Conference declared no "Swaraj" would be worth having unless the nation believed heart and soul that every citizen was entitled to equal rights. To condemn any class of people as untouchable was to declare themselves unfit to exercise any power of government. "*Associated Press*,"



Mr. Natarajan is quite right. That one has still to repeat truisms like what he uttered is a measure of India's shame and degradation, of which vast numbers of Indians appear to be unaware.

### All-India Khilafat Conference.

Ahmedabad, Dec. 26.

Presiding at the All-India Khilafat Conference this morning Hakim Ajmal Khan reviewed the situation in the Moslem world and India. He said Asia Minor on one side and India on the other were but two extreme links in the chain of future Islamic federation. The Moslem kingdoms in the Middle East and above all the regeneration of Turkey gave promise of a great future for Islam. He congratulated Afghanistan for securing complete independence as a result of the Anglo-Afghan treaty. He complimented the Turks on their victory over the Greeks, thus completely smashing the British diplomacy. He contended that Britain alone was standing in the way of the real solution of the near eastern question and hoped that soon Italy would follow the example of France and conclude a separate treaty with Angora. Referring to the situation in India, Hakimji said, while the threats of the Viceroy and others could not shake them in their determination, they wanted peace, but only by safeguarding the rights of citizenship and national honour. The President pleaded for toleration for the moderates and all those who differed from them. He sympathised with the sufferers in the Malabar disturbance and declared that Government committed inhuman atrocities under martial law, including the train tragedy. Concluding, the Hakim appealed to his co-religionists to continue the struggle with fortitude and energy, always taking their stand on the bedrock of non-violence and truth.—"Associated Press."

### An Alleged Secret Treaty between England and Turkey.

Following the conclusion of a treaty between France and the Angora Turkish Government on October 20, 1921, declaring the state of war between France and Turkey to be at an end—a direct blow to England's Turkish and French politics, the British Government and the British press have poured forth columns and pages of invectives against the "treachery" of France. In reply to this, the Paris "Matin" calmly published the text of an alleged secret treaty, concluded between the Constantinople Turkish Government and England; the treaty is dated September 2, 1919; it is drawn up in French and Turkish, and is said to have been prepared by the Grand Vizier, Damad Ferid Pasha, on behalf of Turkey, and by three British officials, Messrs. Winston Churchill, Fraser and Nollam. The secret

Constantinople-English treaty is said to be a deliberate attempt by England to further subject the Khilafat to England and to make it a tool of British imperial ambitions.

Despite the denials of the British Government, which much resemble the denials of secret treaties during the war by which the world was divided among the Allies, the French press continues to stand its ground. M. Baladier, a French deputy, is responsible for the publication of the alleged secret treaty, which reads :

Constantinople, September 2, 1919.

The following articles have been agreed upon between Messrs. Fraser, Nollam, and Churchill, who are authorised to sign in the names of the British Government, and the Grand Vizier on behalf of the Imperial Ottoman Government :

Article 1.—The British Government undertakes to assure the independence and integrity of Turkey under its mandate.

Article 2.—Constantinople will be the seat of the Khalifate and of the Empire. The Dardanelles will be placed under the control of Great Britain.

Article 3.—Turkey will not oppose the establishment of an independent Turkestan.

Article 4.—Turkey guarantees its material aid to assure the domination of Great Britain in Mesopotamia and in Syria, and it undertakes to place at Britain's disposal the moral authority and power of the Khalifate in these two countries as in other countries inhabited by Mussulmans.

Article 5.—Great Britain will organize an armed force to destroy all national currents which might oppose the semi-constitutional Government which will be created in Turkey.

Article 6.—Turkey renounces all its rights to Egypt and Cyprus.

Article 7.—This agreement having a semi-official and completely confidential character, the British Government will support the wishes of the Turkish delegates at the Peace Conference on these points, and undertakes to get them accepted.

Article 8.—After the conditions of peace have been fixed, His Majesty the Sultan, in order to give more weight to the stipulations of article 4, will conclude a treaty with the British Government. This treaty will be absolutely confidential and secret.

N. B.—The present agreement is drawn up in Constantinople in two copies, which have been accepted and exchanged by the two signatory parties.

In the meantime, the Trozzi Mission from the Italian Government arrived in Angora where it has been warmly received by the Turkish National Assembly. This sent another shock through England, who saw one after another of her allies, slip from her clutches and ally themselves with what many Englishmen consider the sworn enemy of England, the Turkish National Government at Angora.



## Anatole France.

M. Anatole France, who has been awarded the Nobel Prize for literature for the year 1921, was born in Paris in April 1844. He is thus past seventy and approaching eighty. Aspirants for the Nobel prize may, therefore, take heart seeing that M. France has won it so late in life. We read in the *Encyclopaedia Britannica* that "his father was a bookseller, one of the last of the booksellers into whose establishment men came, not merely to order and buy, but to dip and turn over pages and discuss. As a child he used to listen to the nightly talks on literary subjects which took place in his father's shop. Nurtured in an atmosphere so essentially bookish, he turned naturally to literature." He at first wrote poetry, but later found his richest vein in prose.

Anatole France is an assumed name. His real name is Jacques Anatole Thibault.

He is a very learned man, though he bears his learning lightly. That it is very real and extensive is shown in his utilization of modern archaeological and historical research in his fiction.

In the *New York Times Book Review*, Mr. Herbert S. Gorman gives the following summary of France and his books :—

"His irony, his humor, his insight are of that peculiarly individual order that permits no competition. The aura that surrounds his work belongs to him alone, and with the passing of Anatole France will go a personality possible only in France, and yet not to be repeated even in that country.

"The charm of his books lies principally in the conversation. Through the wise, witty, sardonic and tender conversation of his figures he outlines both plot and character. When a personage in one of his books, such as the dog, *Riquet*, in tongue, *Monsieur Bergeret in Paris*, possesses no creature's thoughts.

"It is always a dangerous thing to recommend a selected list of a man's books, but there show indubitably why he is today the honored recipient of the Nobel Prize. They are books that should be read by all lovers of good literature, and while the few listed here are purely personal choices, so high has the average of the writer been that the list cannot escape the virtue of including some of the wisest and wittiest books written in modern times."



ANATOLE FRANCE,  
The Nobel Prize Laureate in Literature for the  
year 1921.

these books may be secured in the excellent translations published by John Lane, the Bodley Head. And these books are 'Jocaste et le Chat Maigre' ('Jocasta and The Famished Cat'); 'Le Crime de Sylvestre Bonnard,' 'Balthazar,' 'Thais,' 'Les Opinions de Jerome Coignard,' 'Le Lys Rouge' ('The Red Lily'); 'Le Jardin d'Epicure' ('The Garden of Epicurus'); 'L'Anneau d'Amethyste' ('The Amethyst Ring'); 'Les Revoltes des Anges' ('The Revolt of the Angels'); 'L'Isle des Pingouins' ('Penguin Island'); and 'Les Femmes d'Alger' ('The Women of Algiers').



## Visva-Bharati.

Visva-bhārati, the Shānti-niketan University founded by āchārya Rabindranath Tagore, was formally established and opened on the 23rd December last. An association, called the Visva-bhārati Parishat, was also formed on the same day. A constitution was adopted for the University. Dr. Brajendranath Seal presided over the meeting at Shānti-niketan at which all this and some other business were transacted. Dr. Seal delivered a presidential address. Besides him, Srimati Snehalata Sen, āchārya Rabindranath Tagore, Prof. Sylvain Levi, Dr. Sir Nilratan Sircar, Pandit Vidhusekhar Sastri, Pandit Kshitimohan Sen, Mr. W. W. Pearson, Principal S. K. Rudra, Dr. Sisir Kumar Maitra, Babu Jagadananda Ray, Babu Nepal Chandra Ray, Prof. Prasanta Chandra Mahalanobis, Babu Rathindranath Tagore, and many others took part in the meeting.

In the constitution of Visva-bhārati we find the following mentioned among its objects :—

"1. (i) To study the mind of Man in its realisation of different aspects of truth from diverse points of view.

"(ii) To bring together, as a step towards the above object, the various scattered cultures of the East, the fittest place for such endeavour being India, the heart of Asia, into which have flowed the Vedic, Buddhist, Semitic, Zoroastrian, and other cultural currents originating in different part of the Orient from Judea to Japan ; to bring to a realisation the fundamental unity of the tendencies of different civilisations of Asia, thereby enabling the East to gain a full consciousness of its own spiritual purpose, the obscuration of which has been the chief obstacle in the way of a true co-operation of East and West, the great achievements of these being mutually complementary and alike necessary for Universal Culture in its completeness.

"(iii) And with such Ideal in view to provide at Shanti-niketan aforesaid a centre of Culture where research into and study of the religion, literature, history, science and

art of Hindu, Buddhist, Jain, Sikh, Moslem, Christian and other civilisations may be pursued along with the culture of the West, with that simplicity in externals which is necessary for true spiritual realisation, in amity, good-followship and co-operation between thinkers and scholars of both Eastern and Western countries, free from all antagonisms of race, nationality, creed or caste, and in the name of the one Supreme Being who is Shantam, Shivam, Advaitam."

"4. To provide for research and instruction in such branches of learning as may be deemed desirable and found practicable and for the exchange of cultures between the East and the West and for the advancement of learning and dissemination of knowledge generally."

That it will not be a mere copy or reproduction of any antiquated or medieval institution will be clear from the following object :—

"7. To purchase or sell, construct, maintain, found, initiate, organise or assist and generally deal in or with, all or any description of the following :—Buildings and building materials ; Agricultural machinery and produce, and foodstuffs raw or manufactured ; Printing, publishing, typefounding, book-binding ; Books, manuscripts, libraries ; Pictures, statues, inscriptions and objects of artistic or antiquarian interest ; Musical instruments and accessories ; Textile machinery and products, bricks, tiles, pottery and china ware ; Mills, foundries and workshops for working in metal, wood or other materials ; Produce-golas, co-operative stores, dairies and creameries ; Banks and all forms of associated dealing in credit."

Article V of its memorandum of association, quoted below, shows how broad based its membership is.

"V. The membership of the Visva-bharati and of its Constituent Bodies shall be open to all persons irrespective of sex, nationality, race, creed, caste or class and no test or condition shall be imposed as to religious belief or profession in admitting or appointing members, students, teachers, workers, or in any other connection whatsoever, except in respect of any



particular benefaction accepted by the Visva-bharati of which such test is made a condition by the instrument creating such benefaction, provided however that no benefaction shall be accepted which in the opinion of the constituted authorities involves conditions or obligations opposed to the spirit and object of this clause. And provided further that nothing in this clause shall be deemed to prevent religious instruction being given in any manner approved of by the authorities concerned to those not unwilling to receive it by teachers duly and properly authorised for that purpose."

For its courses of studies, the reader is referred to its prospectus, printed among advertisements in this issue.

### Repression.

Repression has been going on in India during the last few years ; but never were so many persons sent to jail as during the month of December, 1921. The "offence" or "offences" for which so many thousand persons have been imprisoned were either no offences at all or merely technical in character. To ask people to buy and use home-spun, to wear home-spun one's self, to ask people to close their shops and do no business on a particular day to show that they did not take part in the officially arranged and enjoined welcome to the Prince of Wales, and to become members of a body variously called Congress, Khilafat or National Volunteers, cannot be called offences in the ordinary sense of the word. It is true that Government had declared such volunteering unlawful, and asking people to use home-spun, and to observe that hartal, were considered offences as showing that the persons making the request were "Volunteers".

As is well-known, "volunteering" of the aforesaid description was declared unlawful on the grounds, among others, that the volunteers intimidated people, incited to violence, acted in a way prejudicial to law and order, &c. It is not our contention that there has been no intimidation, &c., anywhere. But Government ought to have proved several things

before taking the step that it did. It ought to have shown from the number of cases tried and resulting in conviction that such intimidation had become so general, and that recently, as to call for action of the kind taken. It ought to have shown that the offenders were members of the Congress or the Khilafat party. It ought to have shown that they had committed the offences in the capacity of such members. Lastly, it ought to have shown that the objects of the Congress and of the Khilafat Conference included intimidation, violence, &c. All this has not been done. That has led to the presumption that the successful hartal all over India on the 17th November last, when the Prince of Wales landed in Bombay, having provided an object lesson to the bureaucracy of the power of the non-co-operators, Government determined to strike a blow at the Congress and Khilafat organisations. Yet, for reasons known to Government and only guessed by others, the blow was not struck directly but indirectly.

Much of the rioting and bloodshed in the country has been ascribed to the activities of the non-co-operators. But it has never yet been shown that the ring-leaders or any considerable body of the rioters were Non-co-operator and disturbed the peace and shed blood as Congressists or Khilafatists. On the other hand, there is public proof that in Amritsar (Jalianwala Bagh), Chandpur (railway station yard), &c., servants of Government acted unlawfully and criminally, and shed blood or caused wounds, as Government servants. The logic, therefore, which has led Government to pronounce "volunteering" unlawful, would lead more irresistibly to the conclusion that the persons constituting the present and immediately preceding governments in India formed an unlawful association. The only difference would be that, whereas the persons forming the government had the power and the will to apply physical force and to imprison or otherwise punish the "offending" section of the public, that section had no such power to reciprocate.

Mahatma Gandhi has written months ago in *Young India* that for the pur-



poses of the present movement Swaraj should be understood to mean Dominion Home Rule. And it has been up till now part of the Congress creed that Swaraj is to be won by non-violent means. (We write before receiving news relating to the suggested change in the creed.) Hence the Congress or any of its subsidiary bodies or branches cannot be declared unlawful associations without proving the several things we have mentioned before. Mere non-violent or civil disobedience of any kind is not unconstitutional, though it may be technically an infringement of some law or official order. It is true that the Congress has told or means to tell people not to accept service under Government (including police and military service) and to ask Government servants of all descriptions to renounce such service. And the contention is also well-founded that what the Congress intends may, if achieved, paralyse the Government. But non-violent non-payment of taxes has been considered a constitutional form of resisting a government, and the ultimate and logical object of non-payment of taxes is undoubtedly to make the administration impossible, or, in other words, to paralyse it by depriving it of its financial resources. Why should one non-violent form of paralysing the government be considered constitutional and the other not?

It may be said that there is a difference and that is that the Congress wants to tamper with the loyalty of the police and the army. That is an unfounded and untrue charge. The Congress does not ask any policeman or any soldier to remain in service and at the same time to prove untrue to his salt, to prove treacherous or to join the enemy at the time of action. No. What the Congress wants is that either people should not become policemen or soldiers or that those who are such should openly throw up their posts in an honest and honorable way. Surely no one is bound to become or remain a soldier, unless there is conscription. And even during conscription time during the war, the pacifists, though persecuted in many ways, were not declared unlawful.

sociation. Mahātmā Gandhi is the very soul of honour. He would be the last person to be connected with any organisation which intends or promotes any dishonorable or treacherous action.

Sir Edward Carson and his Ulster Volunteers drilled themselves, procured arms, and publicly declared that they would resist the law by force, if any Home Rule Act were passed uniting the whole of Ireland under one Irish national government. And yet those amiable persons were never declared an unlawful body. And the British Government have negotiated with the rebellious Sinn Fein party again and again. It was not for nothing then that it was said of old in Sanskrit, *tejiyasām hi na doshāya*.

But perhaps that proverb is not germane to the present discussion. What is more apposite is the principle that what may be done in the case of white men must not be done in the case of coloured men even when they are non-violent.

### Changing the Financial Year.

The Government of India has addressed the Local Governments with a view to ascertain their opinion on the question of changing the present financial year from the 1st April to either the 1st November or the 1st January. The Chamberlain Commission on Indian Finance and Currency first suggested this change. The chief reason put forward is that under the present arrangements the Indian Budget Estimates are prepared in ignorance of the most important factor on which the results of the year will depend, *i. e.*, the exact character of the south-west monsoon. After the recent overhauling of the financial relations between the Central and Provincial Governments due to the abolition of "land-revenue" as a divided head of revenue, the effect of the principal monsoon would not be direct and effective upon the Indian Budget. But the present stands in the way of accurate budgeting as the estimates are prepared in complete ignorance of the agricultural conditions created by the previous monsoon. It would be a great advantage to the change to the



January, provided the Budgets are presented to the councils in the latter part of November or at the latest in the beginning of December and the Revised Estimates are not dispensed with. To submit the Budget to the vote of the Council in February or March after the commencement of the Financial year would be following the Calcutta University precedent and would degenerate into a post-mortem examination.

### Taxation Proposals in Bengal.

The Government of Bengal is in dire pecuniary straits. So it is proposed to levy an increased court fee, namely, Rs. 11-3 per hundred rupees in place of the present scale of Rs. 7-8 per cent., and to tax entertainments. Owing to various causes, non-co-operation being one of them, the legal profession has of late become less remunerative or lucrative than before. A higher court fee will have the tendency to reduce the volume of the lawyers' business still further. An increased court fee will affect the litigants, too. Theoretically speaking, justice should be cheap. One might even go further and say that justice should be dispensed gratis, so that poverty may not stand in the way of the redress of any one's grievances. Both these positions would be incontestable if all or most litigants went to law to obtain justice. But the fact is, many—what proportion of the total number of litigants they form we do not know—go to law to unjustly get the better of the other party. Therefore, in addition to the need of money to meet the expenses of judicial administration, there is another reason why going to law may be made somewhat expensive. That reason is that the habit of litigation should be discouraged. It is, no doubt, difficult to strike the mean between making justice prohibitively dear and making it costly only to such an extent as to discourage litigation. Not having ever gone to law ourselves we are unable to suggest what the mean should be.

As for taxing entertainments, we approve of the idea in the main. But when

any caterers provide any innocent and instructive entertainment specially for children, it should not be taxed. Games and races should be heavily taxed. To play foot-ball or to ride is good. But to throng foot-ball grounds and race-courses as spectators and gamblers cannot be said to be equally necessary or beneficial. Race-course gambling is positively degrading and ruinous. It is to be regretted that high personages, including the Prince of Wales, should indirectly encourage such a demoralizing institution.

### Retrenchment Not Tried.

Before proposing new and increased taxation retrenchment in all directions should be tried. The posts of divisional commissioners and members of the board of revenue should be abolished. As suggested in the article on Bengal Police Expenditure, published in our last number, many high posts in the police department should be abolished. The remaining high officers should be paid lower salaries. That would not involve any decrease of efficiency. The number of ministers and executive councillors should be reduced and their salaries cut down. Much more is spent on the inspecting staff of the education department than is necessary. The number and salaries of inspecting officers should be reduced. Bengal formerly included within its area the provinces of Bihar, Orissa, Chota Nagpur and Assam, and the highest law officers of the Bengal Government served the Government of India, too. At present that is not the case. So we do not see why there should be so many law officers as before, nor why they should be as highly paid as formerly. The salaries of the commissioners of stamps and of excise and of the collectors of customs and of income tax should be considerably reduced. The pay of the presidency magistrates and of the judges of the presidency small cause court should be reduced. Capable and honest men can be had for much lower salaries than what



The Imperial Services in India had been in receipt of much higher salaries, even before the recent increments, than similar officers receive in any other country, including the richest. The salaries of the provincial service men have been increased so that there may not be the appearance of shameless difference between the two. So instead of at least going in the direction of fixing the salaries of our public servants on the scale of a first-class power like Japan, if not actually fixing them exactly on the same scale, our servant-masters have actually increased their own and their protege's salaries! And when they cannot make both ends meet, they propose new and enhanced taxation.

### Conservation and Development Expenditure,

It is our firm conviction that the present incomes of the Indian and provincial governments would be quite sufficient to meet the expenses of administration and in addition to meet increased expenditure on what might be described as the conservation and development departments, if only the Japanese scales of salaries were accepted.

The conservation and development departments are those which deal with sanitation, education, agriculture, mining, fisheries, forests, shipping, highways, railways, manufacturing industries, &c. Increased taxation should be resorted to, if at all, only for the better and more extended working of these departments, but never for meeting the ordinary expenses of administration. If all sources of revenue were tapped for ordinary needs, what would be left for the extended operations of the aforesaid departments in case of necessity?

### Our Editorial Difficulties.

Hitherto every year during the last week of the year we had before us so many presidential and other addresses and so many resolutions moved at Congress and the various conferences sessions, that we were unable to deal adequately with them. This year we have so far received not a single presidential address, nor read

in the papers any telegraphic report or summary of any main resolution of these bodies. We write this at 9-30 A. M. on the 28th December, and this issue must be published on the 30th. It is not possible for a monthly reviewer to be quite up to date as regards news and comments on news. We have always tried to be as up to date as is practicable. But the difficulties this year are greater than in any previous year. At the same time the issues are more momentous than ever before.

### The Question of Non-violence.

One of these issues is, whether Muslims should confine themselves to merely peaceful and non-violent methods to gain swaraj and other objects, or whether they may have recourse also to the use of physical force and material weapons to gain their ends. Has the success of Kemal Pasha in defeating the Greeks and establishing Turkish government at Angora had anything to do with bringing this issue to the fore? Maulanas Shaukat Ali and Mahomed Ali and many Ulemas hold that in case of need the Quran permits and enjoins the use of physical force. We have no reason to question the correctness of this opinion. But even then the question would remain, whether it would be right and expedient to declare and wage war under the present circumstances and in the present condition of India with any hope of success. The greatest soldier may not always be he who rushes into the jaws of death knowing full well beforehand the unavailing character of such reckless bravery. Of course, there are occasions when one must do and dare in scorn of consequence; and such occasions arise when all other means, methods and expedients have been tried and failed. But all non-violent means, methods and expedients have certainly not yet been tried by a majority of Indians, even of politically-minded Indians. We have, therefore, not the least hesitation in saying that the time has not arrived yet for considering the question of the use of physical force, far less of actually resorting to it.



This conviction is not due to the fact that we or our ancestors are Hindus. Hinduism does sanction righteous war, and such wars have been waged by good Hindus. The Bhagabad-Gita is one long argument to convince Arjuna that he should fight. They err, and they misrepresent Hinduism, who assert that all Hindu scriptures enjoin and advocate ahimsā or non-killing under all circumstances. Those Hindus who are thorough-going ahimsā-ists either follow their own consciences or follow some particular teaching of some particular Hindu scripture. There is a large number of Hindus who, though convinced that Hinduism does not forbid fighting in all cases, hold that in the present condition of India it is not practicable and expedient and therefore not right to fight.

We think there are Musalmans, too, who hold this view. We think non-violence should be advocated by all Indians—whether Hindu, Jain, Buddhist, Christian, Moslem, Sikh or of any other persuasion, either as a matter of right principle or as a matter of right policy or both. Let us first exhaust all non-violent means and methods, and if we then do not succeed, it will be time to discuss whether physical force should be resorted to. There would even then be many who would as a matter of principle oppose war. For the hope of success cannot in their eyes outweigh spiritual considerations. But it is only when all non-violent methods and means have failed, that thorough-going ahimsā-ists can think of parting company with those who hold a different opinion; not till then.

### Women Ratepayers in Calcutta.

In answer to questions asked by Mr. S. N. Basu, the Chairman of the Calcutta Corporation has stated :

"The total amount paid by women in respect of licenses issued by the Corporation is Rs. 15,774 and the number of licensees is 1,330. The information as regards the number of women ratepayers, the rates and taxes paid by them and the annual value of premises owned by women cannot be supplied without the employment of a special staff for the purpose of compiling the figures. He would let Mr. Basu

know what the cost of collecting the information would be."

Let us suppose the figures are not a series of zeroes, but only very low. But if there be a single woman who pays to the Corporation an amount which would entitle a male to the municipal vote, she also should have it. There is no reason why she should not.

### England's Responsibility and Opportunity.

There has been an outbreak of disturbances again in Egypt. The Irish have not yet accepted the treaty with England. The situation in India is grave. Anglo-French and Anglo-Turkish relations are not yet satisfactory; on the contrary, they continue to cause anxiety. In Kenya in Africa, the English settlers are determined to have discrimination in their own favour and against the Indian settlers. They want to domineer over the latter. If Englishmen understand their responsibility properly, here is an opportunity for them to rise in the scale of humanity and raise themselves in the estimation of all the world as a truly just and liberty-loving people.

Is there at present any English poet, whether of the eminence of Wordsworth or not, who can write as Wordsworth wrote in 1803, substituting Turkey for Greece?—

"England! the time is come when thou  
should'st wean  
Thy heart from its emasculating food;  
The truth should now be better understood;  
Old things have been unsettled; we have seen  
Fair seed-time, better harvest might have been  
But for thy trespasses; and, at this day,  
If for Greece, Egypt, India,  
Aught good were destined, thou would'st  
step between.

England! all nations in this charge agree:  
But worse, more ignorant in love and hate,  
Far—far more abject, is thine Enemy:  
Therefore the wise pray for thee, though  
the freight  
Of thy offences be a heavy weight:  
Oh grief that Earth's best hopes all rest with  
thee!"

### De Valera's Form of Oath.

Clause 4 of the proposed Irish treaty contains the following oath to be taken by the members of the Irish Free State:—



"I solemnly swear true faith and allegiance to the constitution of the Irish Free State as by law established, and that I will be faithful to His Majesty King George V., his heirs and successors by law, in virtue of the common citizenship of Ireland with Great Britain, and her adherence to and membership of the group of nations forming the British Commonwealth of nations."

The form of oath proposed by Mr. De Valera is said to be as follows :—

"I swear to bear true faith and allegiance to the constitution of Ireland and the Treaty of Association of Ireland with the British Commonwealth of Nations, and to recognise the King of Great Britain as the head of the Associated States."

The difference between the two forms is not quite merely one of words. The latter form is in greater consonance with and makes a nearer approach to the political ideal for the realisation of which the Irish have been struggling so long and leaves greater freedom to future generations for attempting to make a further advance. The Irish are expected to make their choice between the two on the 2nd January, 1922.

### Washington Conference.

The Washington Conference, if successful, would make the navies of the two English-speaking powers of the world, *viz*, Great Britain and the United States of America, the biggest, and keep them at the top without ever-increasing expenditure. Japan would have the third biggest navy. Whether France, and Italy, too, would agree to occupy a position of permanent inferiority, is very doubtful. France has already spoken out in an ominous manner. China and Korea are not satisfied. Whatever the Japanese government may say, the people of Japan can hardly be satisfied with anything short of equality with the strongest nations, as is plain from the following resolutions passed at a meeting held in Tokyo on the 14th November last by the representatives of 32 Associations, consisting of Members of both Houses of the Imperial Japanese Diet, Statesmen, Religionists, Scholars, Lawyers, Journalists, Army and Naval Reservists, Businessmen, and Laborers :—

That all racial discriminations be abolished.  
That the principles of open door and equal opportunity be applied to all countries of the Pacific without any exception and reservation.  
That equality of naval strength be the guiding principle in limiting the naval armaments of the Powers ;

That no fortifications or bases menacing other countries be established on the Pacific.

That the introduction into the Conference of problems such as are of sole concern to certain particular Powers or such matters that may be regarded as accomplished facts be scrupulously avoided ;

And that the co-operation of the Powers be secured for the restoration of peace in China and Siberia, and no international control be established over these countries.

The representatives of the powers are at present engaged in discussing whether submarines serve any defensive purpose or are merely weapons of offence, whose use leads inevitably to inhumanity and many atrocities. Great Britain is against submarines, probably because she has no many. France is unwilling to scrap her fleet of submarines. She wants to enjoy the maximum tonnage in submarines. Japan is also in favour of the keeping of her submarines. Italy also does not accept the American programme.

### Malabar Relief.

For the relief of distress in Malabar caused by the Moplah revolt, clothes and money are very urgently required. Help in all forms may be sent to (1) Mrs. Annie Besant, "New India" Office, Madras, E. ; (2) Mr. G. K. Devadhar, Servant of India Society, Poona ; and (3) Mr. P. K. Menon, Secretary, Kerala Congress Committee, Calicut, Malabar.

### Mr. Patel's Address at the Congress.

We are pleased to read the following the Associated Press summary of the address delivered at the Congress at Ahmedabad by Mr. V. J. Patel, Chairman of the Reception Committee :

Though they did not meet to celebrate the establishment of "Swaraj," as he had hoped God had sent them suffering to try and make them worthy of so precious a gift. In response to the creative programme of non-co-operation they had endeavoured in this province to



non-violent in thought, word and deed. In affiliated and other national schools here, there were 31,000 boys and girls receiving instruction. One lakh and ten thousand spinning wheels were now at work and the output of "khaddar" during the last two years was no less than two lakhs of pounds.

### Khilafat Conference.

Ahmedabad, Dec. 27.

The All-India Khilafat Conference resumed its sitting in the evening when it resolved to appeal to all Muslims to enrol as volunteers and to civilly disobey the orders prohibiting public meetings by holding such meetings provided they were certain that there was no possibility of violence.—Associated Press.

This resolution was in harmony with the remarks made in his presidential address by Hakim Ajmal Khan, to the effect that "non-violence and the capacity for suffering were the two essentials. They were the key to success. Every Nationalist should consider it his duty to go to jail and to suffer for the sake of right and justice and should religiously observe the basic principle of non-violence."

### Congress and Conferences.

The morning papers to-day (29th December) publish either the full texts of or long extracts from the speeches of the Presidents of the Congress and the National Liberal Federation and of the chairman of the reception committee of the Congress. But we are sorry there is no time to read and notice them in the present issue.

An Associated Press message relating to the Khilafat Conference runs as follows:—

Ahmedabad, Dec. 23.

A split occurred among the Khilafatists last night over the resolution of Mr. Hasrat Mohani declaring as their goal the destruction of British Imperialism and the establishment of complete independence. The Subjects Committee of the Conference had passed by a majority Mr. Hasrat Mohani's "Independence" resolution. When Mr. Mohani attempted to move his motion in the Conference the President Hakim Ajmal Khan ruled it out of order on the ground that as it proceeded to change their creed it should have been voted for at least by two-thirds of the members of the Subjects Committee. Mr. Mohani protested against his motion being disallowed in open conference when it had been allowed discussion in the Subjects

Committee. He took the ruling as the result of a manoeuvre to stand in the way of the Conference passing his resolution. After appealing for the Angora Fund, sympathising with the Moplah sufferers and condemning the Government atrocities and also those of the Moplahs who were responsible for forcible conversions, the Conference adjourned sine die.

We have not yet seen in the morning papers any resolution of the Congress itself, but they publish the full text of Mr. Gandhi's central resolution adopted by the All-India Congress Committee by an overwhelming majority after four hours' sitting. The opposition consisted of 52 members led by Mr. Hasrat Mohani, who fought for a change in the Congress creed in order to definitely lay down the attainment of Swaraj without the British Empire as the object of the Congress. Mr. Mohani's amendment to change the means of attainment of Swaraj from "peaceful and legitimate" to "possible and proper" did not receive adequate support and was withdrawn. His "Independence" proposition was, however, supported by many speakers, but the sober speeches of other members secured the easy defeat of the opposition.

Mr. Gandhi declared that he stood for the present creed to remain intact and it was in that spirit that he had framed his main resolution. To-day his hope of getting redress of the Khilafat and the Panjab wrongs through the British Government was ever so much greater than fifteen months ago. Moreover he believed that the attainment of Swaraj would by itself break up British Imperialism. He warned all against alienating the sympathies of the Moderates and others, making the present easy task one of great difficulty.

Mr. Gandhi's resolution is printed in full below.

"Whereas since the holding of the last National Congress the people of India have found from actual experience that by reason of the adoption of non-violent non-co-operation, the country has made a great advance in fearlessness, self-sacrifice and self-respect and whereas the movement has greatly damaged the prestige of the Government and whereas on the whole the country is rapidly progressing toward Swaraj, this Congress confirms the resolution adopted at the Special Session of the



Congress at Calcutta and reaffirmed at Nagpur and places on record the fixed determination of the Congress to continue the programme of non-violent non-co-operation with greater vigour than hitherto in such a manner as each province may determine till the Punjab and Khilafat wrongs are redressed and Swaraj is established and the central authority of the Government of India has passed into the hands of the people from irresponsible corporations and whereas the reason of the threat uttered by His Excellency the Viceroy in his recent speeches and the consequent repression started by the Government of India in the various Provinces by way of disbandment of volunteer corps and forcible prohibition of public and even committee meetings in an illegal and high-handed manner and by the arrest of many Congress workers in several Provinces and whereas this repression is manifestly intended to stifle all Congress and Khilafat activities and deprive the public of their assistance, this Congress resolves that all the activities of the Congress be suspended as far as necessary and appeals to all quietly and without any demonstration to offer themselves for arrest by belonging to the volunteer organisations to be formed throughout the country.

[According to the terms of the following resolution of the Congress Working Committee, arrived at in Bombay on 23rd November last, no one shall be accepted as a volunteer who does not sign the following pledge :—

With God as witness I solemnly declare that (1) I wish to be a member of the National Volunteer Corps, (2) so long as I remain a member of the corps I shall remain non-violent in word and deed and shall earnestly endeavour to be non-violent in intent since I believe that as India is circumstanced non-violence alone can help the Khilafat and the Punjab and result in the attainment of Swaraj and the consolidation of unity among all the races and communities of India, whether Hindu, Musalman, Sikh, Parsi, Christian or Jew, (3) I believe in and shall endeavour always to promote such unity, (4) I believe in "swadeshi" as essential for India's economic, political and moral salvation and shall use hand-spun and hand-woven khaddar to the exclusion of every other cloth, (5) as a Hindu I believe in the justice and necessity of removing the evil of untouchability and shall on all possible occasions seek personal contact with and endeavour to render service to the submerged classes, (6) I shall carry out the instructions of my superior officers and all the regulations not inconsistent with the spirit of this pledge prescribed by the volunteer boards of the Working Committee or any other agency established by the Congress. I am prepared to suffer imprisonment, assault or even death for the sake of my religion and my

country without resentment, and (7) in the event of my imprisonment I shall not claim from the Congress any support for my family or dependants.]

"This Congress trusts that every person of the age of 18 and over will immediately join the volunteer organisations notwithstanding the proclamation prohibiting public meetings and inasmuch as even committee meetings have been attempted to be construed as public meetings this Congress advises the holding of committee meetings and public meetings, the latter in enclosed places and by tickets and by previous announcement at which as far as possible only speakers previously announced shall deliver written speeches, care being taken in every case to avoid risk of provocation and possible violence by the public. In consequence of this the Congress is further of opinion that Civil Disobedience is the only civilised and effective substitute for an armed rebellion when every other remedy for preventing arbitrary, tyrannical and emasculating use of authority by individuals or corporations has been tried and therefore advises all Congress workers and others who believe in peaceful methods and are convinced that there is no remedy save some kind of sacrifice to dislodge the existing Government from its position of perfect irresponsibility to the people of India to disobedience and when the mass of the people have been sufficiently trained in the methods of non-violence and otherwise in terms of the resolution thereon of the last meeting of the All-India Congress Committee held at Delhi

"This Congress is of opinion that in order to concentrate attention upon Civil Disobedience, whether mass or individual, (whether of an offensive or defensive character), under proper safeguards and under instructions to be issued from time to time by the Working Committee of the Provincial Congress Committee concerned, all other Congress activities should be suspended whenever and wherever and to the extent to which it may be found necessary.

"This Congress calls upon all students of the age of 18 and over particularly those studying in the National institutions and the staff thereof immediately to sign the foregoing pledge and become members of the Volunteer Corps.

"In view of the impending arrest of a large number of Congress workers this Congress, whilst requiring the ordinary machinery to remain intact and to be utilised in the ordinary manner whenever feasible hereby appoints upon further instructions Mahatma Gandhi as the sole executive authority of the Congress and invests him with the full powers of the All-India Congress Committee including the power to convene a Special Session of the Congress or the All-India Congress Committee or the Working Committee and also with the power to appoint a successor in emergency."

"This Congress hereby confers upon the successor and all subsequent successors appointing



in turn by their predecessors all the aforesaid powers provided that nothing in this resolution shall be deemed to authorise Mahatma Gandhi or any of the aforesaid successors to conclude any terms of peace with the Government of India or the British Government without the previous sanction of the All-India Congress Committee to be finally ratified by the Congress especially convened for the purpose and provided also the present creed of the Congress shall in no case be altered by Mahatma Gandhi or his successors, except with the leave of the Congress first obtained.

"This Congress congratulates all those patriots who are now undergoing imprisonment for the sake of their conscience or country and realises that their sacrifice has considerably hastened the advent of Swaraj."—"Associated Press."

### Hooliganism—Official, Semi-official, and Non-official.

Congress, Khilafat and National volunteering has been suppressed by Government—on paper—on the ground, speaking briefly, that it is or promotes a kind of hooliganism, and that, therefore, in the interest of law and order Government was bound to take effective measures. The leaders of the Non co-operation movement could not truthfully and honorably admit by word or deed the correctness of this official indictment without writing themselves down as recreants and cowards. So, wherever "volunteering" was declared unlawful, they openly enlisted themselves as volunteers and called for volunteers by hundreds and thousands, and published the names of all enrolled, as far as practicable. This was the only manly and consistent course which they could adopt, and they did it. Government, too, began to arrest and imprison the Volunteers by hundreds, till the jails in many places could not hold them, and godown and steamer flat, unfit for human habitation, had to do duty as prisons. Of that more anon.

We have considered before whether Government had been able, before taking action, to prove the "hooligan-ness" of the Congress and Khilafat organisations; we need not repeat our remarks. After Government had declared "volunteering" unlawful, among the thousands of volunteers arrested and imprisoned *not one*

has been, to the best of our knowledge, charged with violence of any kind. If violence was the general characteristic of the volunteers before Government took action, how is it that all of a sudden they became one and all thoroughly self-disciplined, self-controlled and non-violent, to such an extent that even when abused and severely assaulted they did not retaliate by word or deed? Will Government explain this sudden conversion? For sudden conversion it must be called, on the official theory.

On the other hand, since Government began its campaign of repression, not a day has passed without the Indian dailies reporting cases of assault on volunteers, pedestrians, or shopkeepers, &c., by police sergeants, soldiers on duty and Civil Guards. In many cases, the persons who have been assaulted or who have witnessed the assaults have given their names and addresses, but we do not remember that in any case any of these official and semi-official hooligans have been punished.

We have been credibly informed that some Civil Guards have been jeered at and insulted by members of the public. We strongly condemn such behavior, which is against the spirit of non-violence. We are against all incivility and violence, official and non-official.

As one of the cases of assault, we take the following statement of Principal H. Maitra from the *Bengalee* (Dec. 11):—

"I was returning home in the evening from the Senate House after my day's work when, at the crossing of Harrison Road and College Street, I saw some soldiers pursuing the people who had assembled there with their guns. The people were peaceful. They were on the pavement and there was no obstruction to public traffic. I became indignant at this and asked a soldier, 'what offence they have committed that they are being thus pursued.' The soldiers referred me to their officer who was on the opposite footpath. This man coming up to me, I repeated the question. He gave me a rude reply—the language I do not remember. When I again repeated the question emphatically and demanded an answer, he gave me such a violent push that I fell down on the pavement. Some young men came to my help and lifted me up."

The highest authorities were informed



of what took place. Sir Henry Wheeler's remarks on the incident, quoted in a previous note, gives an exact idea of the official appreciation of the officer's conduct.

We refer to this incident, not because it was one of the cases of most serious assault or grievous hurt, but because Mr. Maitra is a highly respected and well known person and a leading Moderate in politics. Hundreds of others, less known, have suffered to a far greater extent. What have Lord Reading and Lord Ronaldshay done to punish official and semi-official hooliganism and thus preserve "law and order"? Or is it to be supposed that law and order remain intact inspite of what official and semi-official *goondas* may do.

It has been alleged in some Indian dailies that such hooliganism on the part of some Civil Guards, sergeants and armed police, resulted in the death of one unoffending milkman, and serious injury to many innocent persons on Sunday afternoon, the 25th December, Christmas day, that is to say, at Entally, Calcutta. The editor of *The Servant* has written in its issue of the 28th December, after making an enquiry on the spot:

"I was assured by the gentlemen present, including the Europeans referred to, that the arrival of a contingent of soldiers and sergeants and their retaliatory activities were absolutely uncalled for.....The names of the European witnesses have been published in the papers, and if anybody really feels inclined to get at the truth of the matter, he might send for them and ascertain it for himself."

In the same issue of *The Servant*, Babu Syamsundar Chakrabarty, the editor, writes over his signature that "what transpired at Machuabazar [from 1 to 4 a. m. in the morning of the 26th December] is calculated to try the patience even of a Job." We publish below his account of the affair in a slightly abridged form.

An Indian policeman was found dead somewhere on the Central Avenue in the Machuabazar quarter. This was a sufficient signal for an orgy of loot and violence. I went to the afflicted locality to administer a little relief on behalf of the Congress and Khilafat Committees to the comparatively poorer victims. A bicycle repairer, the very poor appearance of whose place of business scares away the most hardened

and habitual cupidity, came weeping before me with his arms and parts of the body awfully swollen, to complain that the pain was growing more and more intense. One of the cobblers had the palm and fingers of one of his hands thoroughly battered; the nature of the injury peeped out even from the ample folds of the bandage. A sweet-meat seller, Lachminarayan by name, told me a piteous tale as to how his box was broken open and ornaments and cash valued at over a thousand rupees taken away by the police. I asked him repeatedly if it was the police or the goondas who had done it. He himself, his wife and daughter, all emphatically told me several times that, if they could believe their own eyes, it was done by two sergeants and a few "parawallas." The cobblers and the bicycle-repairer too were very emphatic in their assertion that the authors of these assaults and robberies were none but the police. I started my enquiry from the Mechuabazar Mosque. The Imam, I was told, was not present on the night of the occurrence; the poor teacher of the Maqtab had to bear the whole brunt of the terrible business. The Mosque, it was alleged, was entered by the back-door of the teacher's room. Someone approaching the door yelled to his comrades and colleagues at a certain distance that there too something important was on. Simultaneously with this alarm, some sergeants and "parawallas" rushed to the door, forced it open and came face to face with the non-plussed teacher. A "parawalla" is said to have set fire to an accumulation of cast-off papers and made light thereby to discover the valuable articles in the room to which they could help themselves. The lock of the teacher's box was then forced, and rich clothes and cash to the tune of about eight hundred rupees were taken. The sergeants then made their entry with shoes on into the prayer-hall, broke some of the prisms of the hanging chandeliers, scattered about the holy books, and asked their attendants to dirty the place in an unspeakable manner—which mandate, fortunately, was not executed. I found the teacher still in the height of excitement; his indignation rose to a white heat when I told him of the story in the Anglo-Indian Press that the Police came to these places on the suspicion that arms were secreted there, and that the looting and assaulting was done subsequently by the *goondas*; he forthwith shouted at me—"Take me even to the highest authority, and I shall tell him to his face who did it and how." A man of the mendicant class who after his day's toil took shelter at the door of the Mosque told me that he too was assaulted by the police.

The alleged flogging of arrested Volunteers in Faridpur, not being sanctioned by any law, must, if true, be considered another example of official hooliganism.



As no government can endure merely by terrorism and on the strength of brute force, Government should in its own interest put a stop to such things. Some may object that as we want freedom and independence, it is inconsistent on our part to tell officials to desist from a course of conduct which, as history shows, must inevitably end in its destruction. It is true, we want to be free and independent. But we do not want that freedom and independence as the result of a revolution due to the brutalization and tyranny of the ruling class. It is against our spiritual principle of *ahimsa* to desire the moral degradation of any people even though that may lead indirectly to a kind of Indian self-rule. We want both that the British rulers of India should grow better and that we should also be free. Moreover, brutal official tyranny may lead to freedom only after a bloody revolution, which is undesirable.

### Human and Meteorological "Threats".

A manifesto signed by Sir P. C. Ray, Sir A. Chaudhuri and hundreds of others ended with a paragraph plainly hinting that if repression went on as at present, even the Moderates would become non-co-operators. A Moderate paper called this a threat. Well, if the statement of every anticipated result be a threat, it was a threat. Perhaps the Moderate paper wanted to suggest that Government cannot yield to a threat, as there is now a trial of strength going on between the Non-co-operators and the bureaucracy. When the meteorological office tells of a coming cyclone, is that a threat? And in the face of such a threat, do shipowners and others, official or non-official, adopt a stiff-necked attitude and defy the cyclone to do its worst? If it be wisdom and not cowardice to take steps to avoid the fury of the elements, why should it be thought statesmanlike and courageous to pay no heed to the danger-signal hoisted by those who foresee the manifestations of the strength of united human wills?

No doubt, the Moderate signatories thought the conversion of co-operators into non-co-operators or the combination of the two parties on a common platform an evil. That is not our opinion. We would welcome such a combination. This has been our consistent attitude throughout. There seems to be such a tacit union in Egypt.

### How Prisoners Are Being Treated.

Arrested Volunteers are sometimes kept overnight in lock-ups in which there is also a latrine or into which water comes from a latrine. Some have to pass the night standing and without any food and blankets. At Madaripur a large number of prisoners were kept in a river flat without proper arrangements for ventilation, sleeping, ordinary and invalid diet and necessary sanitary arrangements. In the Kidderpore godowns, improvised as a Jail, in which some 1500 men and boys have been kept, the conditions were such that it was rumoured that one had died and two more were at death's door. That rumour was contradicted; but Messrs. Nisith Sen, S. C. Roy, Radhacharan Pal and others have by enquiry on the spot found the state of things dangerously unsatisfactory. We have no space to record all that they saw and heard. But we will record a few facts culled from the letter of Rai Bahadur Radhacharan Pal, who is a Moderator to Sir Abdur Rahim, who is an Executive Councillor of the Bengal Government.

1. The Hospital arrangement is very unsatisfactory. Patients are laid on the floor in ill ventilated rooms. Although an Assistant Surgeon and an I. M. S are in charge, there is no necessary equipment at all. Many prisoners told me that no medical man visited them.

2. The prisoners complained to me that they had been practically without food for the last three or four days. Their famished looks confirmed the statement.

3. Drinking water is insufficient. If they want to drink any water at night, they cannot do so as they are forbidden to leave their rooms. It was reported to me that prisoners drink unfiltered water, which is most objectionable.

4. About 1500 persons are lodged in a big godown, which is in a most insanitary condition. The floor emits bad smell. Those who sleep on the lower shelves are most likely to be attacked with serious diseases.



5. The latrine arrangement is far from satisfactory. At night if any one wants to answer the call of nature, he is not allowed to go out.

6. Conservancy arrangement is very defective.

7. Prisoners should be permitted to have clothes from outside so that they may change their dress from time to time in the interest of health.

8. Prisoners are supplied with only one blanket each. They ought to have at least two blankets, one to lie on and the other to cover the body.

9. The whole place is insanitary and unfit for habitation. The sooner they are removed elsewhere the better.

10. Boys of tender age should be transferred to the Presidency Jail at once. They are most likely to fall a prey to serious diseases if they continue longer in their present situation.

It is said that Mr. C. R. Das and his son have been kept in the European Ward. It would have been better if they had insisted on being treated as Indians, which they are, just as Mr. Stokes insisted on being treated as an Indian though he is an American.

### Prince or Pageant?

Anglo-Indian and Moderate Indian papers contain glowing descriptions of the crowds which gathered on various occasions connected with the Prince of Wales's visit to Calcutta. They also state that at the children's fete the seats were all filled with happy children, &c., whilst it has been pointed out by Indian eye-witnesses that in spite of the attraction of the sweets the seats were very largely empty. Not having gone out to see anything we are not in a position to say anything either way. We wish merely to ask a few questions and make one remark. Were the crowds out to see and welcome the Prince or to see the tamashas—the pageants, the decorations, the races, the illuminations, and the fireworks? Were the vast majority of the children Hindu and Moslem as the majority of the population of Calcutta are? Did the occasion of the visit of the Prince with all the decorations, pageants, illuminations, sweetmeats, etc., attract a fraction of the vast crowds which assemble when Mahatma Gandhi comes here without any pageant, &c., or

when Mrs. Annie Besant came to Calcutta as president of the Congress?

It has been repeated *ad nauseam* that the Prince has not been brought out with any political motive. If so, why try to make out that the presence of the crowds signify loyalty to British rule, by which is to be understood the bureaucratic Anglo-Indian rule?

The remark which we wish to make is that those who both observed the hartal and also went to see all the fun must be a disgraceful lot.

### Madame Zaglul.

Though the Egyptian Nationalist leader Zaglul Pasha has been deported, his wife, Madame Zaglul, though permitted, has not left Egypt to join him in his exile. She has declared that she would take his place as the Mother of her people as he was the Father of his people.

### Imprisoned Volunteers Released by Force.

Many imprisoned volunteers have been released long before their term was over, and released by main force! They would not come out, though the Presidency Jail gate was thrown open and they were asked to go home. So they were ejected by main force! The Volunteers have thus proved that, far from being able to fling a whole people into jail, a Government cannot even imprison some thousands all of a sudden.

### The Two Art Exhibitions.

We are glad to note the opening of two art exhibitions in Calcutta. We have a mind to see the pictures soon.

### Index to Vol. XXX.

A copy of the Index to Vol. XXX. of the Modern Review which is attached to the present issue will be sent to anyone who ceased to subscribe after receipt of the last December number, on receipt of a half-annual stamp.



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A Monthly Review and Miscellany

Edited by  
**Ramananda Chatterjee**

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THE LOVE LETTER.  
 From an old Painting  
 By the courtesy of Mr. Basant Singh.

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# THE MODERN REVIEW

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JULY, 1922

WHOLE  
No. 187

## BUDDHISM AND CHRISTIANITY

FOR more than eight years, I have kept in my writing-case the copies of some letters, which I sent from South Africa to the Poet, Rabindranath Tagore, at Shantiniketan. During that troubled time in Africa, at the close of the Passive Resistance movement, Shantiniketan was to me from afar a symbol of peace, towards which my mind continually returned for its inspiration and support. These letters were a connecting link, binding me to the Ashram.

The letters I wrote were all of a religious nature. I discussed them each one with Mahatma Gandhi before sending them to the Poet. The subject of them so occupied my mind, that the stirring political events in which we were engaged seemed as nothing in comparison. For my mind was passing through a religious crisis, and a period of suffering had come to me in my inner life, which was to usher in the birth of a new intellectual freedom. At such a time, it was an infinite strength to me to be able to turn away my thoughts from external things altogether, and seek the peace of Shantiniketan, by sitting down in silence and writing to the Poet.

The change of atmosphere in the new and alien environment of South Africa, was so confusing at first, and the pressure with which it thrust itself upon me was so strong, that for a

time I was almost bewildered. The solid ground under my feet seemed to be shaken. I could not understand what was happening; where it would all end; and to what final conclusions it would lead me. The fact has to be taken into account, that I was an Anglican clergyman, still exercising the functions both of a clergyman and a missionary. Though I had seen in India already things that had greatly shocked me within the church, yet I had never seen anything in all my life before to compare with the hard, arrogant, intolerant and utterly unchristian racialism, which was rampant in South Africa.

It was natural, at such a time of stress, to seek help and guidance from my friends. To Susil Kumar Rudra in Delhi, I wrote at length, covering the same ground as my letters to the Poet in Shantiniketan. Mahatma Gandhi, as I have related, was with me. I talked over all my questionings with him, and read over to him what I had written to the Poet. He advised me to keep the new material I had gathered by me, and not to publish anything on the subject for at least three years.

"If what you have experienced is the Truth," he said to me, "Truth can very well afford to wait. Meanwhile, on your return to India you will have



time to sift out your present thoughts and revise them in quiet meditation, at Shantiniketan. Then publish these, but not now."

In this matter I determined to abide by his advice. Indeed I have now waited much beyond the period he mentioned.

When I reached London from Capetown, I found Mr. Gokhale suffering from the illness which was so soon, alas! to prove fatal to him. The doctors would allow very few visitors. They forbade excitement of any kind whatever. But when I was with him and had related to him my inner thoughts about religions, he asked me to tell him the whole story. Before I had started for South Africa, he had said to me at Delhi,—"This visit is going to be a great shock to your Christianity." I reminded him of this and told him that his words had proved to be literally true. He read over very carefully indeed the copies of the letters I had written to the Poet. It was of supreme interest to me, to find how deeply he had already pondered over the very problem with which I had been faced. It was clear to me, that in that last illness of his and in his lonely life of retirement, the things relating to the religious history of mankind had a great fascination for him. The political issues were temporal: the spiritual search for Truth was eternal.

The envelope that contained the copies of these letters, is still with me. It has become brown, and the ink is faded; upon it, is still legible the name of Mr. Gokhale. This brown envelope in my writing-case, worn with age, recalls vividly to my mind a room in the National Liberal Club, Charing Cross, with Mr. Gokhale reclining on his couch, his face drawn with the suffering of his illness, yet filled with the light of intellectual vision. He would listen to me with an almost fatherly affection, and he could follow all that I told him. For he had only recently returned from South Africa and had passed through the same bitter experience.

Those days in England passed all too hurriedly. There was much to be done, and I had to come back to India at the earliest

possible moment. After my return, the same questionings that had arisen in South Africa were rarely absent from my mind. A further time of critical enquiry and fresh illustration came to me when I was with the Poet in the Far East and for the first time I was in a position to trace out the history of the great Buddhist movement in that quarter. Then, on my return to India, I stayed alone at Boro-budur in Java. The days I spent there in silence all alone, marked a new departure in my thoughts and a new outlook.

These old letters had gone with me all the while in my writing-case, and I had looked at them occasionally and thought of publishing them. But I was slowly making up my mind to write a complete book instead of merely publishing the letters. At last, a few weeks ago, I nearly lost them altogether. They were in my writing-case along with many other papers, when it was stolen and rifled by a train thief. By a singular accident these papers almost alone remained when the writing-case was found. Nearly all the other papers that were of value had been destroyed.

Therefore, I have now made up my mind at last to publish them, only reminding the reader beforehand, that they represent the first shock of discovery rather than a final judgment. On the whole, the substance of what I have written has stood the test of time, and on reading them through again I can see that there are many overstatements. I still hope to be able to work out the subject more thoroughly in a book for the future. Nevertheless the letters may perhaps have a personal and emotional value, which the book may fail to reproduce. In editing them, I have ventured here and there, for the sake of clearness, to expand my thought. Otherwise they remain practically as they were first written to the Poet, more than eight years ago.

#### LETTER I.

"This country of South Africa may be the heart grow sick with its eternal colour problem. What you have been telling me so silently is quite clear to



at last. The Christianity of the West, in its present unholy alliance with the 'white race' is utterly unable to cope with this race evil that is destroying humanity. Rather, it is aggravating the mischief by condoning it. It is giving to 'white race' inhumanity the cloak of religion, as caste did of old.

"Mr. Gokhale said to me, when I was leaving India,—'What you see in South Africa will be a great shock to your Christianity'—that has been found true. The shock has been great. But it has been a health-giving one. It has been leading me 'from the unreal to the real.'

"At almost every town out here in S. Africa, the Church of the Respectable is engaged in 'keeping the Indian in his proper place.' A sugar-planter,—a regular Church-goer and communicant,—told me about the indentured Indians on his estates,—'Of course,' he said to me unctuously, 'we provide Christian instruction for them and look after their spiritual welfare!'—this on estates where there has been cruelty, flogging, and child labour! Another, who is a rabid anti-Asiatic, wanted to tell me about the 'mission work' which was being carried on 'among the coolies'! One of the most degenerate and denationalised Indians I have met out here,—who has not lifted a finger to help his fellow Indians in their struggle for liberty,—told me that he was a 'minister of the Gospel'. I found that he had abused his official privilege of going into the prison and speaking to his fellow-countrymen (who were confined there) by attacking their religion in the name of Christ and trying to convert them to Christianity!

"What a parody of the faith of the crucified! How utterly sick the heart gets at hundreds of instances such as these! How one longs at times to be pure and meek and loving enough, in one's own character, to be able to say with Christ,—

"Ye hypocrites! Ye compass sea and land to make one proselyte; and when ye have done so, ye make him two-fold more a child of hell than yourselves!"

"The picture, of course, is not all so dark as this, and it is probable that this

very sickness of heart, which is mine at this moment, makes the picture appear darker to me than it really is. There is a noble educational work being done, and there are noble individual Christian men and women struggling for righteousness and hating this new race tyranny. But the tide is against them.

"It has all been a great shock to me. But the shock has been salutary. I feel, at last, that I have won through the intellectual independence. I must go outside the Church in order to find Christ in this land of South Africa. For I cannot find Him within the Church, as I see it here to-day. I have found Christ in the little groups of Hindu passive resisters and among the delicate Hindu ladies, with their bright faces, telling me of their joy in prison and speaking kindly of their jailors. But I cannot find Christ in these smugly respectable Churches, where a saint like Mr. Gandhi cannot even find an entrance.

"I have tried to make it a rule here, in South Africa, never to enter a tram-car, or a hotel, where an Indian who is my friend and companion, is not allowed to enter with me. Can I make an exception with regard to these Christian Churches, which have excluded Mr. Gandhi himself? I have had to face this problem, and up till now I have only gone into these Churches in order to preach against the race evil itself.

"And now, it is becoming every day not a question of my going outside the Church; it is rather becoming a question of expulsion,—of my being *thrust* out. I preached one such sermon against the racial evil the other day, simply stating the true Christian position, and it evidently gave the greatest offence. The same happened in another place. And now I see, that in the Church papers at home in England I am being attacked for 'heresy', because in India at the Gurukula I have attended Arya Samaj religious services and have spoken in public in favour of certain Hindu religious ideals, which are great and noble.

"The main issue, as you yourself have often said in talking over matters with



me, is this,—I see it all quite plainly now.—The material power and race arrogance of the West have become bound up with an aggressive and insolent form of Christianity, which no longer represents the Christianity of Christ. What is needed, is a deep religious change of heart in the West, and a true following of Christ.

“Here, I see the hopelessness of such a merely political struggle as this of Mr. Gandhi’s if it stands alone,—supremely noble though it is. He is not really cutting at the very root of the evil. When one looks more deeply at the whole situation, your one book ‘Gitanjali’ has done more in a few months to bring East and West together, and to change the European perspective, than all these years of embittered political struggle. I have found your poems on table after table in English houses, where I have been invited as a guest,—in Pretoria, in Johannesburg, in Kimberley, in Maritzburg and Durban; and wherever Gitanjali has gone it has brought peace and love. Indeed, strange to say, among my own countrymen, it has formed my one open-door to get intimacy of speech with them about India. The European welcome, which in certain quarters and in certain homes has been given me so very generously out here, has been in no small measure due to the fact that Reuter telegraphed out, before we arrived in the country, that we were both your friends. You little know what value that telegram has been to me!

“In so far as the Passive Resistance movement here has been spiritual throughout it has left its mark. And a little group of Europeans has been won over by it. But the political aspect,—which to the Englishman is all prominent,—has only accentuated the racial bitterness. What is a cause for even more anxiety,—it has told upon the character of the Indians themselves. It has made them restless and impatient instead of calm and enduring.

“The noblest gain has been the growth of a manly sense of independence. That has been all to the good; and the supreme

courage of Indians has extorted an unwilling admiration even from their opponents. But a deeper work,—a far deeper work,—is needed, which will cut up the root of Western pride itself. This implies the reconstruction of the very bases of human thought,—the evil lies so deep. And this can only be done, when the inner chamber of the heart is prepared in silence, and out of the depth of that silence the word of Truth is spoken before which all men must bow in reverence.

“Mr. Gandhi has caught something of the evil genius of the West,—its restlessness. He has received its good genius also,—its fearless application of principles to the final test of action, its scientific basis of experiment as the one convincing criterion of truth. But here, in South Africa, the restlessness is growing upon him, and he must come back to India herself, the Mother for healing and renewal.

“And what I myself also see more clearly every day is this, the Western mind will have to come back to India the Mother, also. Europe’s open wound of restlessness each day grows worse and worse, and also Europe’s reliance upon material success. Our Western Christianity, above all, will have to be baptized anew in the waters of India before it is worthy of Christ.

“I understand this now from my own inner experience. I know how vain and foolish I was when I regarded myself as fit to be a Teacher and came out in a Missionary Society for that very purpose,—how I spoke and wrote at first about Indian religious life in an insolent, patronising way instead of studying humbly its great meaning in human history. But when I look back, the wonder and beauty of it is that India, the Mother drew me to herself in spite of all. And little by little, the pride left me and I began to love in turn,—to love India and her historical associations with an absorbing love, a passionate worship. This new outlook has made human life a new thing to me, and human history wear an entirely different aspect. It has



taught me afresh, in a new and wonderful way, my own Christian Faith itself.

"I do not mean by this, that the spirit of my earlier days is wholly gone, and that racial and religious pride has left me. I am not yet so sanguine. The evil went too deep to be easily rooted out from the mind in a day. And I find it still, like a weed, springing up in new and unexpected places. But there has been a real change of mental vision; and I trust, that through all the suffering it has involved, I have learned to be more humble."

# LETTER II.

"In my last letter, I tried to show you how my innermost thoughts were shaping themselves anew, in face of this appalling evil of racialism, which is everywhere rampant in this country. I had to trace this back into my own life, before I could see it in its completeness to track it home to its source, which is not merely political and social, but also religious.

"To give an instance of my own great difficulty in arriving at the truth of things and not being put off by merely conventional teaching,—there is one step I ought intellectually to have taken long ago, had it not been for this ingrained and inherited prejudice which had been with me from my childhood upward. It is this. I can see now clearly from the study of history as well as from my own life experience in India, that the Christianity of the Sermon on the Mount is not, as I had previously regarded it, an independent Semitic growth, confined to Palestine alone. It is an outgrowth of Indian religious thought as well as that of the Jewish race.

"The historical connexion between Buddhism and Christianity may some day, in the future, be laid bare by scholars and research-workers. But what I am convinced of now is this, that the Christ and the Buddha are not separate phenomena in human history, but organically related; that the stream of Indian religious life flowing from the Buddha and the stream of early Christian life flowing from the Christ, are one stream; that the

Upanishads and the Buddhist development lie at the basis of the Gospels and not the evolution of Semitic thought alone.

"Rivers run underground for miles and miles, and then reappear in new and extraordinary places, and so do spiritual movements. This linking together of Indian and Semitic thought in the Christian Gospel seems to me now to be one such instance. When I study the record of Christ's life and teaching in the Sermon on the Mount and in the Gospels, I breathe in India, I live in India, I feel the fragrance of India. It is not so with the Old Testament: and it is not so, generally speaking, with St. Paul. It comes just in this one section of the Christian scriptures, namely, the Gospels with the Sermon on the Mount. There is, indeed, a reflected light in St. John's Epistles and in other Epistles and in the Acts of the Apostles; but the full Indian atmosphere is breathed most freely of all in the Gospels. These stand out like a jewel in a rough setting of gold, and the light from this central jewel is Indian, as well as Semitic. The Jews crucified Jesus. But the men from the East, so the story relates, came and worshipped him, laying at his feet gold and frankincense and myrrh. Surely this old legend has a truth behind it. The Jewish mind, alone and unaided, could not recognise the Christ.

"I find it, therefore,—now after my experience of India,—less and less easy and simple to reverence the Jews' land of Palestine as the only spiritual home of my Christian Faith. The more I read the Sermon on the Mount, the more the thought grows upon me that the Christ is intimately akin to India as well as to Palestine. He is like some strange, rare, beautiful flower that has found its home in alien surroundings and blossoms therein with a startling radiance and beauty. Just as,—to compare small things with great,—Shelley, the English poet, is a strange phenomenon 'beating his luminous wings in vain' in the alien atmosphere of Tory England of the reign of George III, so the Christ of the 'Sermon on the Mount' seems to go far beyond the Jewish race from which he sprang.



"When I read the Beatitudes,—'Blessed are the meek, for they shall inherit the earth,' 'Blessed are they that mourn, for they shall be comforted,' 'Blessed are the poor in spirit, for theirs is the kingdom of Heaven,'—when I read the words, 'I and my Father are One' or the passage 'Consider the lilies of the field how they grow', somehow, in verses such as these and a hundred others that come to the mind, I find a kinship with India, instinctive and immediate. And above all, in the whole conception of 'Resist not evil,' 'Love your enemies,' 'Overcome evil with good,' we are taken back into the very atmosphere in which the Buddha lived and moved and had his being. There is very little to compare with them in earlier Hebrew literature, and certainly nothing that I know in Greek.\*

But India,—the India that I have come to know and love,—actually *lived* those truths, in countless lives of men and women, centuries before Christ; and India *lives* them still to-day in a great measure. What can this mean except that Christianity has its roots in Indian soil, and that India is a mother of the human spirit in this, as also in other ways? And I myself, like a wilful child, with all the aggressive temperament of the West, came out to teach and to instruct, rather than first of all to study and to learn. Little by little, I have found out the shallowness of my former position, and India, the Mother, has been tender towards me and has not rejected me.

"All this I really ought to have seen and understood long ago. From your point of view, it must seem very commonplace. But the *maya* of the Western supremacy was upon me, and the spirit of pride at first darkened the eyes of love. Still further, there was the granite moun-

\* Since writing this, I have been able to study more carefully the later phases of Judaism before the birth of Christ and I find that the atmosphere in which Christ lived was tinged with these conceptions and they appear in Judaism itself,—see C. Montefiore's articles on 'Liberal Judaism' in the Hibbert Journal, and I. Zangwill's 'The Voice of Jerusalem'. But the question remains,—Did they not reach Western Asia from India, where they were the common-place of religious thought centuries before?

tain wall of hard prejudice to be tunnelled through, fixed and immovable in its Western setting. Only then light could enter, when the rocks of hereditary traditional teaching had been pierced through and through.

"I had seen, as it were, upon the surface of the rocks the fossil remains of the past, connecting the two religions,—Buddhism and Christianity; for I had been a close student of history, and on this subject of comparative religion my reading had been wide. These fossil remains might have told me, if I had looked at them with unprejudiced eyes, the true 'origin of species' in the religious lineage of mankind. But the dogmas in which I had been brought up from my childhood in the West closed my eyes to facts and their interpretation. It was thus easy to overlook their meaning. I was in my 'Pre-Darwinian' religious days, and considered each religion of mankind to be a 'special creation',—a species entirely apart from the rest,—and Christianity itself to be separated off from all by an unfathomable gulf of divine revelation. Apart from India, I could not really understand.

"And you, my friend, have seen the true 'me' in me, all this while, in spite of all the wrappings of prejudice and conceit which folded me round. I long to be more worthy of this trust you have given me, and I know that I can only do so by being more honest and truthful within myself. Other aspects of the one Truth will come before me. The swing of the pendulum will go backwards and forwards. And in this inner life of religious thinking, which has gone through so many convulsions and upheavals, the oscillations on the surface will still be great, and at times even violent, leaving great seams and scars behind them. But the one central Truth is being reached and the while more and more certainly and surely. And whether our thoughts swing together as now they do, or for a moment diverge again, the Truth when reached will be one, binding us together more closely in One, if only we can reach through love.

Shantiniketan

( To be continued )  
C. F. ANDREWS



## LETTERS FROM ABROAD

BY RABINDRANATH TAGORE.

New York, Jan. 23, 1921.

I HAVE just come back from Greenwich, a suburban part of New York, where last night I had a reception and a speech and a dinner and a discussion, till I felt empty like a burst balloon, with no gas left in it !

At the far distant end of the wilderness of such trials as this, what do I see ?—But what matters it ? Results of our efforts delude us by appearing as final. They raise expectation of fulfilment and thus draw us on. But they are *not* final. They are roadside inns where we change our horses for a farther journey. An ideal is different. It carries its own progress within itself. Each stage is not a mere approach to the goal itself.

Trees proceed on their upward career, not along a railway track constructed by engineers. We who have been dreamers should never employ coolies to build railway lines of social service. We must solely deal with living ideas, and have faith in life. Otherwise we are punished, punished not necessarily with bankruptcy, but with success—behind which sits the Mephistopheles of worldliness, chuckling at the sight of an idealist dragged through the dust by the chariot of the prosperous.

What has made us love Shantiniketan so deeply is the ideal of perfection, which we have tasted all through its growth. It has not been made by money, but by our love, our life. With it, we need not strain for any result ; it is fulfilment itself,—the life which forms round it, the service which we daily render to it. Now I realise, more than ever before, how precious and how beautiful is the simplicity of our Asram, which can reveal itself all

the more luminously because of its dark background of material want. I know that I am harping on this one subject in most of my letters lately,—because my suffering is continuous and profound. My soul is being choked in this atmosphere. But it is my *tapasya*. Let me not bring a fetter of gold back for my Asram, but freedom of spirit, with its wedded companion, Poverty,—the pure the simple, the tender, the austere.

Wellesley, Mass., Jan. 25, 1922.

I am going to read my lecture on The Poet's Religion tonight to the Wellesley College students. Tomorrow and the day after, I have to read two more lectures in Emerson Hall, Harvard. Boston is about an hour's journey from here. I went there last Sunday and I am going to stay there till the end of the week. Coming to Boston has been a great relief to me. I felt in New York like living in the planet Saturn, which has its crowds of innumerable satellites, but revolves some billions of miles away from the central source of light. I am home-sick for my beautiful earth, simple and tender, bathed in light and dressed in green.

Just at this point, I was called away to dinner and then to the meeting ; and after it was over, we motored back to Boston, where I am now. It is tiring work,—the more so because my heart is hungering day and night for wide space and leisure,—that sumptuous feast of the soul, which has been mine from my infancy.

I am suffering from the great discomfort of having my feet on the decks of two different boats,—as the Bengali proverb has it. The organiser in me is planning to raise funds. I hate with



all my heart this wretched organiser, —this disciple of the West. I have my profoundest faith in the Sanyasi in me, which is urging me constantly to leave these shores. Yet the organiser in me is claiming the best sacrifice of my life and getting it.

My anxiety is growing stronger every day lest we should lose the least fraction of our independence or naturalness at Santiniketan, lest our responsibility to some dead cash interest, consciously or unconsciously, shall lessen our responsibility to the living ideal. All real creations must have freedom for their growth. You can never make truth serve you, fettered like a galley slave. Whenever we receive material help from others, we acknowledge at the same time their expectation. Such expectation is a tyrant, imposing on us a tacit obligation to satisfy it. But all creative worth is jealous of its right of spontaneity, so much so, that the artist himself must not be over conscious of his plan.

Our Shantiniketan has never followed any conscious plan of ours, but has followed its own inner life process. This freedom of vital function is far more valuable than external resources. Truth never condescends to tempt us with allurements. She dwells silent in her majesty of sublime simplicity. It is untruth which tries to decoy us with extravagance of materials. I earnestly wish we had power to create a *tapovana*, rather than to build up a University. But unfortunately, money though scarce may be available; but where is *tapasya*?

Pearson is away. My correspondence and other works have grown heavy; and therefore you will have to bear with me, if my letters become scarce or scrappy.

New York, Feb. 2, 1922.

After a break of three weeks and a sultriness of weary waiting, your letters have come in a downpour; and I cannot possibly tell you how refreshing they are! I seem to be travelling across a desert, and your letters are like weekly provisions dropped by some air-service from cloud-land. They are expected; and yet they

have the element of surprise. I hungrily attack them and then fall upon extra portions supplied from your letters written to others.

Your letters are delightful, because you have your interest in details that are generally overlooked. The world is made beautiful by the unimportant things. They furnish this great world picture with all its modulations of shades and tints. The important is like the sunshine. It comes from a great source. But the unimportant composes the atmosphere of our life. It scatters the sun's rays, breaks it into colours, and coaxes it into tenderness.

You have asked for my permission to abolish the matriculation class from our school. Let it go. I have no tenderness for it. In our classical literature, it was the strict rule to give all dramas a happy ending. Our matriculation class has ever been the fifth act in our Ashram, ending in a tragedy. Let us drop the scene, before that disaster gathers its forces!

I am enclosing with this a translation, which runs thus:—

#### WOMAN

The fight is ended.

Shrill cries of loss trouble the air,  
The gains, soiled and shattered,  
are a burden too heavy to carry home  
Come, woman, bring thy breath of life  
Close all cracks with kisses of tender green  
Nurse the trampled dust into fruit

The morning wears on;  
The stranger sits homeless by the road-  
side playing on his reed  
Come woman, bring thy magic of love  
Make infinite the corner between walls,  
There to build a world for him,  
Thine eyes its stars, thy voice  
its music

The gate-door creaks in the wind  
The time is for leave taking at the day

Come, woman, bring thy tears!  
Let the tremulous touch of thy hand  
out its last

From the moment of parting.  
Let the shadow of thy sad gaze  
Haunt the road across the hills.



The night deepens ;  
The house is empty ; its loneliness aches  
with silence.

Come, woman, bring thy lamp of vigil !  
Enter thy secret chamber of sorrow,  
Make the dark hours quiver with the  
agony of thy prayer.  
Till the day dawns in the East.

New York, Feb. 5.

The civilisation in the West is a magnifying glass. It makes the most ordinary things hugely big. Its buildings, business, amusements, are exaggerations. The spirit of the West loves its high-heeled boots, whose heels are much bigger than itself. Since I came to this continent, my arithmetic has become absurdly bloated. It refuses to be compressed within decent limits. My ideal money bag out here can easily put to shame D— and K— Babu tied together. But I can assure you that to carry such a burden in my imagination is wearisome.

Yesterday, some Shantiniketan photographs came by chance into my hands. I felt as if I was suddenly wakened up from a Brobdignagian nightmare. I say to myself “আমাদের শান্তিনিকেতন” (our Santiniketan). It is “আমাদের” (our) because it has not been manufactured by machine. It is truth itself,—the truth which loves to be simple, because it is great. Truth is beautiful,—like a woman in our own country. She never strains to add to her inches by carrying extravagances under her feet. Happiness is not in success, not in bigness, but in truth.

What makes me feel so sad, in this country, is the fact that people here do not know that they are not happy. They are proud, like the sandy desert, which is proud of its glitter. This Sahara is mightily big ; but my mind turns its back to it, and sings :

I will arise and go now, and go to  
Innisfree,  
And a small cabin build there,  
Of clay and wattles made ;  
Ninebean rows will I have there,  
A hive for the honey bee  
And live alone in the bee-loud glade.

In the modern time, with all its facilities of communication, the access to Innisfree has become most difficult. Central Africa opens its secret to the inquisitive man, and also the North and the South Pole,—but the road to Innisfree lies in an eternal mystery.

Yet I belong to that “Isle of Innisfree” : its true name is Shantiniketan. But when I leave it, and cross over to the western shore, I feel occasionally frightened lest I should lose my path back to it.

Oh ! but how sweet is our *Sal* avenue, the breath of autumn in our *Shiuli* groves, the rainy evening resonant with music in Dinu's absurd little room :

And I shall have some peace there,  
for peace comes dropping slow,  
Dropping from the veils of the morn-  
ing to where the cricket sings ;  
There midnight's all a glimmer and  
noon a purple glow,  
And evening full of the linnet's  
wings.

New York, Jan. 29, 1922.

I have just read a letter published in প্রবাসী ( Prabasi ) by one who is at the Ashram and it has deeply hurt me. This is the ugliest side of patriotism. For in small minds, patriotism dissociates itself from the higher ideal of humanity. It becomes the magnification of self, on a stupendous scale,—magnifying our vulgarity, cruelty, greed ; dethroning God, to put up this bloated self in its place.

The whole world is suffering from this cult of Devil worship in the present age, and I cannot tell you how deeply I am suffering, being surrounded in this country by endless ceremonials of this hideously profane cult. Everywhere there is an antipathy against Asia ventilated by a widespread campaign of calumny. Negroes are burnt alive sometimes merely because they tried to exercise their right to vote, given to them by law. Germans are reviled. Conditions in Russia are deliberately misrepresented. They are furiously busy building their towers of political civilisation



upon the quagmire of mob psychology, spreading over it a crust of deliberate lies. These people have to subsist upon a continual supply of hatred, contempt, jealousy and lies and lies and lies !

I am afraid I shall be rejected by my own people when I go back to India. My solitary cell is awaiting me in my Motherland. In their present state of mind, my own countrymen will have no patience with me, who believe God to be higher than my country.

I know such spiritual faith may not lead us to political success ; but I say to myself, as India has ever said, "ততঃ কিম্ ?" ( even then,—what ? )

The more I live in this country, the more I understand the true meaning of emancipation. It is for India to keep her breast supplied with the true *amrita* of wisdom, with which to feed the new-born age and nourish it into a mighty future.

The ideas to which politicians still cling belong to a past that is doomed. It is a wreck rushing towards annihilation. The West is beginning to have doubts about its shelter, but its habit of mind is preventing it from leaving the old shelter for a new one. But we unfortunate creatures are getting ready to jump into the stream and swim across to the sinking ship and fight for our place at its corner. But I know that our huts are safer than that doomed and drifting monster. I long to live in the heart of the শান্তি, the Peace.—I have done my work, and I hope that my Master will grant me leave to sit by Him, and not to talk, but to listen to His own great silence.

Houston, Texas, Feb. 13, 1921.

Tied to the chariot wheels of *karma* we flit from one birth to another. What that means to the individual soul I have been made to realise in these last few days. It is my tyrant *karma*, which is dragging me from one hotel to another. Between my two hotel incarnations I usually have my sleep in a Pullman Car, the very name of which suggests the agency of death. I am ever dreaming of the day

when I shall attain my *nirvana*, freed from this chain of hotel lives, and reach utter peace in Uttarayana\* !

I have not written to you for some time. For I am tired to the profound depth of my being. Yet, since coming to Texas, I have felt as it were a sudden coming of Spring into my life through a breach in the ice castle of Winter. It has come to me like a revelation, that all these days my soul had been thirsting for the draught of sunshine poured from the beaker of infinite space. The sea has embraced me, and the warmth of its caress thrills me with joy.

The people here in Texas have had the leisure and opportunity of storing this sunshine in the cellar of their hearts,—they are human and hospitable. However the time for our departure from the country is drawing near.

New York, March 18, 1922

I wish that I could be released from this mission. For such missions are like mist that envelopes our soul,—they seek to shut us off from the direct touch of God's world. And yet I have such an immense hunger for this touch. The spring-time has come,—the sky is overflowing with sunshine. I long to be one with the birds and trees and with the great earth. The call comes to me from the air, but I, a wretched creature that I am, sing, but wretched creature that I am, lecture,—and by doing it, I ostracise myself from this great world of songs which I was born. Manu, the Indian law-giver, enjoins us not to cross the sea. I have done so : I have sailed away from my own native universe,—from the place of those morning jasmines, the lotus lake of Saraswati—where I was greeted when I was a child even by the finger touch of my own mother, now when occasionally I come back to them, I am made to feel that I have left my caste,—and though they call me by name and speak to me, they keep themselves apart.

I know that my own river Padma has so often answered to my music with an amused gleam of tender tolerance

\* The name of the Poet's cottage at Santiniketan.



her face will separate herself from me behind an invisible veil, when I come to her. She will say to me in a sad voice: "Thou hast crossed the sea!"

The losing of Paradise is enacted over and over again by the children of Adam and Eve,—we clothe our souls with messages and doctrines and lose the touch of the great life in the naked breast of Nature. This my letter, carrying the cry of a banished soul, will sound utterly strange to you in the present-day India.

We hold our mathematical classes in Shantiniketan under the *madhavi* bower,—is it not good for the students and others that, even in the busiest time of lessons, the branches overhead do not break out into a shower of geometrical propositions? Is it not good for the world, that poets should forget all about the resolutions carried at monster meetings? Is it not right, that God's own regiment

of the useless should never be conscripted for any military contingency of the useful?

When the touch of spring is in the air, I suddenly wake up from my nightmare of giving 'messages' and remember that I belong to the eternal band of good-for-nothings; I hasten to join in their vagabond chorus. But I hear the whisper round me: "This man has crossed the sea," and my voice is choked.

We are leaving for Europe tomorrow and my days of exile are coming to an end. Very likely my letters will be fewer in number from now, but I shall make up for this when I meet you in person under the shadow of the rain-clouds of July.

Pearson is busy seeking health and happiness, making himself ready for the time when he will join us in India in the cold season.

## THE EAST AND THE WEST

### *Should There Be A Conflict?*

By T. V. SESHAGIRI AYER, M.L.A.

THE world is large enough for all of us and for a great many more. Even if its productivity is more intensive than the figures of the last Census warrant us in hoping, even if the world is made more safe for its denizens,—notwithstanding wars and epidemics, crashes in the air and collisions in the sea, and earthquakes and train-disasters, there is room enough for expansion. India alone can shelter twice its present population, if its arid areas are fertilised by the wasted waters of its great rivers. The whole African continent, Canada, Australia and Russia have yet to be fully peopled. There are many wilds unexplored. Many regions untouched. Surely, there is enough for man to do if he would only live and let live. But that is not as he conceives his vocation to be. The beast in him has not died out. Centuries of pseudo-civilisation has not wiped out the

original taint. He is, either like the father tiger, endeavouring to devour his own children, or like the cannibal on whose iniquities he wastes so much ink and paper, is always on the prowl against less favoured neighbours of his. Religion has done him no good. His appetite grows on what he is feeding on, and he is never at ease until he has coveted what his fellowman possesses.

Never was this depraved tendency in man brought home to me more forcibly than when I read to the end "His Father's Daughter" by G. Stratton Porter. There is nothing in the plot which one may not find in thousands of the penny catchbooks which adorn a Railway bookstall. Its distinction is in its political setting. As I read it through, it seemed to me to be a clarion cry for rousing up the Western nations against the people of the East. America and Europe are cautioned



against the wiles of the sons of Asia. Their tendency to multiply is deplored: there is a tirade against the want of motherliness in the modern civilised female of the Western countries. The panacea preached in England at one time to the peasant was three acres and a cow. Mrs. Stratton Porter's prescription against the possible domination of the West by the East is that every woman should nerve herself to produce at least six healthy children.

The plot of the novel is very simple. The heroine is a girl, a very fine specimen of humanity which would have secured the whole-hearted encomium of Mrs. Humphrey Ward. She is still a school girl (17 years old) when the story opens. She is arrestingly original, forward without losing femininity, unconventional as to her wear, but intensely womanish in her predilections; she is absorbingly patriotic. The villain of the piece is a Japanese student in the same school. His misfortune is that he is at the head of the class. Miss Strong (she is the heroine) takes an instinctive dislike to the Jap. She cannot allow this yellow-faced foreigner to dominate over the boys of her own race. She wakes up in an easy going American student race jealousy: She is bent upon making the Jap find his own level. Notwithstanding her admonition to the American youth not to swerve from the path of rectitude and honesty in endeavouring to supersede his rival, I cannot help saying that there is no sin known to man which she is not laying at the doors of the Asiatic. He is said to have joined the class by understating his age; he is believed to be employing agents to murder his class-mate because of the fear of his losing his position in the class: he is actually detected in the act of letting lose a boulder to hurl his class-mate to death. Now this kind of writing can have but one effect: Race antagonism will be roused; and, the distrust will be reciprocated.

The measure of the Jap (the author makes it clear that the estimate is true of all Asiatic peoples) is taken with some care: (a) "He has got a brain that is hard to beat." (b) "He is quick and he knows from his cradle what it is that he has in the back of his head." (c) "Take them as a race..... they are mechanical, they are imitative." (d) "They are not creating anything of their own in their own country.....

.....they are not creating one single thing." The advice to the American student is to "study them, to play the game fairly, but to beat them in some way, in some fair way—to beat them at the game they are undertaking.....you have got to be constructive." A passage which seems to sum up the philosophy of the author is worth quoting in full: "The Eagle dominates the hawk; the hawk, the falcon; the falcon, the raven; and so on.....we go a step ahead of the wild..... And I want to see the white boys and girls of Canada, of England, and of Norway and Sweden and Australia and all the whole world doing exactly what I am recommending that you do in your class." Of course the whole world is the white world.

Now, one may ask, why this undisguised hatred? What has been the work of the people of the West in the continent of Asia?—in India, China, Japan, Manchuria, and what is it now in Africa? We need not complain of covetousness or of spoliation. Why, I ask, should not the Asiatic try to learn something from the white man? The intolerance displayed in the book is not the vapouring of a solitary overwrought individual; apparently, she is only voicing the sentiments which not one nation alone, but many entertain.

The etiology of this disease is worth studying. At one time the Jap, the Chinese and the Indian were patronised. I do not think that the Indian is in his place here. However that does not matter. The white man, the trader first, the missionary next, the battalions third and orderly Government afterwards came, in as guide, philosopher and friend. He was welcome. Internal dissensions, in indulging which Asiatics are proficient, made the welcome real. The Westerner flourished, and to his credit it should be said, he helped the coloured man to live an orderly life. In some instances he was only a safe port from which he offered counsel and assistance. In other cases, he became the master of the whole situation. From the outset his declared object was to raise up the Asiatic, to civilise him and ultimately to enable him to govern himself. The early stages of the promise were honestly observed. When the last stage was in sight, there has always been a gnashing of the teeth and references to the "hard fibre that won't bend" and to the determination to employ similar means to maintain it. The Jap



soon freed himself from domination. He showed remarkable aptitude to benefit by what he has learnt from his foreign teachers. The Chinese is struggling to achieve the same object. The Indian, with a longer record of weakness, submission, listlessness and with a longing to get away from the ills of life by penance and renunciation, is slowly waking up. He finds it impossible to sleep. The din of voices around him compels him to make an effort. He asks for some share in the administration of his country. He looks longingly at Japan, at Egypt. He wants that in East and South Africa he should be treated like a man. All these have got on the nerves of the Westerner. He condemns the whole brood of coloured people. He rails against them for ingratitude, he threatens them that they shall have to go back to the days when they were content to eat the crumbs thrown to them from the plentiful table. This is the pervading view among an unthinking section of the people of the Western countries. Men of honour, of foresight and statesmanship take a different view, but when mischief-mongers are on foot—the voice of the wise is easily drowned. The danger is not imaginary, because Mrs. Stratton Porter is the mouthpiece of many who think and speak as she has written.

May one ask these people to take a dispassionate view of the situation? If closely analysed, the position is this, the white man thinks that it is his prerogative to rule the Asiatic, that any infringement of this privilege is a sacrilege. He should be the undisputed arbiter of the destinies of the coloured races. Is this anything more than a return to the eagle, hawk and falcon theory? The falcon should not get stronger than the hawk and the hawk should yield itself to be whooped down by the eagle. The white man's burden is only a pontifical version of this simple principle. Of what avail will be President Harding's naval policy and Mr. Lloyd George's non-aggressive pact for a ten years' peace among nations, if the poison of hatred against the Asiatic is allowed to permeate the white races? What is wanted among the Western peoples is a sense of proportion in their ambitious designs, some sanity in appraising the worth and value of other nationalities and an inclination to abate to some extent at least the inordinate love of

power and the determination to lord over the Asiatic peoples.

The great war has devastated fair regions, has paralysed industry and has decimated thousands of men. The welter of blood is still in sight according to the Prime Minister of England. Is it prudent, is it wisdom to antagonise a whole continent at this juncture? Love and a desire to do to the Asiatic what the Westerner has done for himself should be the guiding principle of statesmanship. The Easterner has no desire to covet European territory. He only wants to be left in peace where he is and to be allowed to manage his own affairs as best as he can. It must be regarded as a great compliment to European civilisation that he seeks knowledge in the Western Universities, assiduously studies Western methods and adapts himself to Western institutions. Instead of feeling pride at this compliment, jealousy even at his multiplying faster than Westerners do is exhibited. It looks as if the Westerner is beginning to lose his head. These are premonitory signs of a serious disease. The prayer of the wisest among all the nations should be that a saner outlook than is discernible now may manifest itself among the white peoples, and that a feeling of comradeship and love may replace the present one of distrust and hatred. Rudyard Kipling's view that the "twain can never meet", has long held the ground. There are men among the Asiatic peoples who would be assets to the most civilised nation on earth. Others are slowly emerging from their slumber. The genius of the people, their literature and their traditions show that they have inherited tendencies of a high order. If the Western nations are wise, they should utilise to the full the services of these communities; otherwise there must ensue a combat which may be uneven at the beginning but which in the long run, if only by sheer strength of numbers, would render the position of Europe and America unbearable. Rivers of blood will have to flow before the contest terminates. This would mean the arrest of all humanising work, the engendering of fierce hatred, and the collapse of the fabric of civilisation which is the boast of the races of the West. May God prevent such a catastrophe and may He imbue men who are bent on rousing up all that is worst in both the peoples with a sense of fairness, tolerance and love!



## THE UKRAINE AND INDIA

BY AUGUSTUS SOMERVILLE.

THE present unrest in India and the political outlook in the Ukraine, have so many points in common that a review of the situation in that country, as it at present stands, will be interesting.

When the Armistice was signed on the 11th November, 1918, the average man fondly believed that a world peace had been established, that Mercy and Justice had come to abide and that the long looked for millennium was at hand. Subsequent events have, it is feared, completely disillusioned him.

The Treaty of Versailles is today an admitted failure. Why? Not because of errors in statesmanship, but to fundamentally unsound and unworkable concepts. When we analyse the treaties and follow the course of the negotiations, we immediately select the following five concepts to whose impracticability we attribute this failure. (1) Creating a league of nations whose charter provides for the permanent hegemony of five nations with widely divergent interests, (2) reserving the advantages of the treaties to a few nations but making all members of the league responsible for its execution, (3) treating the vanquished enemy as criminals, without right of counsel or appeal, but failing to provide the necessary restraint for limiting their activities, (4) denying the principle of reciprocity in contractual obligations, and (5) limiting the right of self-determination to a favoured few, and, as a natural result, striving to re-establish the old balance of power theory.

The refusal of the United States to participate in the discussions or to associate themselves with the Treaty of Versailles is now clearly understood. President Wilson stated definitely that the United States were not prepared to identify themselves with any international association which was not a league of all for the common good of all, and, later, Senator Knox contended that the actual aim of the Treaty was not the establishment of a world-wide peace, but the provision of a common vantage ground from which the principal powers could control the destinies of the lesser nations. The Ukraine is a typical example of the working of this policy.

The Ukraine stretches from the Carpathian Mountains to the Black Sea and the Caucasus. It is considerably larger than Germany and twice as large as France. It has a population

of about thirty-five millions, most of whom are concentrated in the six southern and south-western of the former Russian provinces, and in Eastern Galicia. The soil is naturally rich. There is an abundance of oil in Galicia and coal and iron in the famous Donetz region. The major portion of the cereals, cattle, sugar and salt exported from the late Russian Empire came from the Ukraine. If it survives the present political campaign and maintains its integrity as a race, it will be the most populous and the richest of the new States created by the War and, next to Russia, the largest country in Europe.

One is tempted to pause here and compare the Ukraine with India. The similarity is sufficiently striking. India has rightly been called "the gem of our Eastern possessions." The richness of her soil, the wealth of her produce, and last, but not least, her ever increasing revenue, makes her doubly so. And yet she is today, like the Ukraine, the one possession that causes us the most uneasiness.

The balance of power is the dominating feature in the foreign policy of every European nation. The cessation of hostilities brought into prominence that ever present question of the status quo of subject nationalities. The Ukraine with her aspirations for national self-determination loomed large on the political horizon, and the downfall of the Romanoffs and Hapsburgs made these aspirations possible. An independent Ukraine was unthinkable and the only answer of the Entente coalition was the Treaty of Versailles and the revival, in another form, of the old theory of the balance of power.

An insight into the political history of the Ukraine will be illuminating. The Russians before the War (1914) were divided into two distinct classes, or races, Great Russians (Muscovites) and Little Russians (Ukrainians). Historians, geographers, ethnologists and philologists are all unanimous in agreeing that the Ukrainians originated from a race distinctly Slavic in its racial characteristics and language and more nearly related to the Serbian than the Russian. To deny that the Ukrainians are a race distinct from the Russians is ridiculous, and yet this is precisely the attitude adopted by the late Russian Government and apparently supported by the greater European powers.

As to how far this policy was successful



history informs us. Paul Miliukoff in his speech before the Russian Duma on February the 24th 1914, said :

"All sides of Ukrainian life are penetrated by the nationalist element. At the same time, the Ukrainian movement is thoroughly democratic; it is carried on by the people. For this reason it is impossible to crush it. But it is very easy to set it on fire and in this way turn it against ourselves, and our authorities are successful in their work in this direction."

This was a confession of failure unprecedented in the history of Russification, and in view of recent occurrences in this country, bears a striking resemblance to the success of the anti-political movement adopted by the local Government.

To return, however, to the question of the Russification of the Ukrainians. Herbert Adams Gibbons, dealing with the same question, describes the situation in the following terms :

"The Great Russians began their attempt to assimilate the Ukrainians in 1690. They started with the Poles in 1830, and with the Finns only in 1900. Ukase after ukase was aimed by successive czars against the Ukrainians to compel them to abandon their nationality. The crowning edict, in 1876, suppressed the Ukrainian language altogether. Deprived of schools, of newspapers, of books, of the right of assembly, of the use of their mother tongue in the administration, in the law courts and in business, the Ukrainians contrived not only to keep intact their language in the home, but also to develop and enrich their literature. Patriots were exiled to Siberia or fled to Galicia. Just as Posen in Germany became the centre of Polish propaganda, Lemberg in Austria was the foyer of the Ukrainian nationalist movement. So successful was the preservation of the mother tongue, to the exclusion of Russian, that the agents of the British and Foreign Bible Society with the Russian Army at the time of the Russo-Japanese War reported to London the necessity of using the Ukrainian Bible in their work among the troops.

After the revolution of 1905, Lithuanian and Polish schools were allowed, but no Ukrainian schools. This proved which nationalist movement the Russians regarded as the most formidable of all.

The sixty-three Ukrainians elected to the first

Duma asked for autonomy and, pending that, a complete restitution of language and other rights. But the ukase of 1876 was only partly rescinded, and as M. Miliukoff admitted in 1914, the Ukrainian nationalist movement having permeated to the peasant masses, could not be stamped out. Petrograd kept a firm hand on the press, watched the Galician frontier for contraband literature, and acted rigorously in the matter of clandestine schools. But the Ukrainians found a means of propaganda that baffled the functionaries. The Government could not suppress the drama, folk-songs and national dances. When the war of 1914 broke out, more than three hundred theatrical troupes were the agencies of the national spirit in the Ukraine."

All the various nationalist movements throughout the world have many features in common. But to the unprejudiced reader the nationalist movement in the Ukraine and that in India have so many points in common, that the similarity appears quite remarkable. Setting aside the *modus operandi* adopted in this country for securing their political desires, the aspirations of the people, their ideals, are unquestionably those of self-determination. India with her wealth of mineral ore, her produce, her geographical situation, her very accessibility, makes her at once the centre of the commercial world. And yet, with all her natural wealth, her peoples are amongst the poorest on earth. Like the Ukraine her wealth has been exploited for the benefit of a favoured few. But today the position is changed. The lethargic indifference so characteristic of the average Indian has disappeared. The man in the street is alive to his own responsibilities. The spirit of national self-determination is on all the land, and its appearance has been welcomed by none more heartily or more genuinely than the "white man" who has made India his home, and the Englishman to whom the awakening of national ideals, the revival of its home industries and the stimulation of commerce in this land, is a source of mutual advancement, and the strengthening of that bond of commercial *bon homie* that is so essential a part of our international relationships.

## CAPITAL

FOR any economic or industrial development, whether large or small, capital is needed.

In theory, the production of raw materials does not cost much except labour, but the agriculturist cannot get anything out of his raw materials until they are ready for the market and he has got to live in the mean-

while. It is true that he gets advances of money, but those advances come from the money-lender, who is also generally the middleman for the buyer, and sometimes direct from the buyer. In both cases, the person making the advance is interested in getting the produce below the normal market rates, and that is the main object of



his advance. The producer is not only thus compelled to dispose of his produce at a low price but has also got to pay interest on the money advanced. The gain of the *ryot* by the sale of his raw produce is thus rendered small and he can therefore hardly save anything, especially because out of his small gain he has got to support his family and feed his cattle during non-agricultural season, when there is no work for them in the fields, and also because he is dependent on other countries or distant markets for his necessities of life for which he has got to pay, as he does not make them himself, as he used to do at one time. This hand to mouth living is the cause of the poverty of India; the agricultural masses comprise the great bulk of our population and they have no money, at least no superfluous money.

#### BIG CAPITALISTS.

If India possessed owners of big capital in large numbers, and again if such capitalists were amongst the permanent population of the country, as is the case in other industrial countries, things would have been different. In all ages, however despised such a capitalist might have been by the labourers and by those who have got to borrow from him, he has nevertheless been a very useful man. He is very handy, for he can take great risks which the small capitalists cannot afford to take. Further, an individual big-capitalist-proprietor is satisfied with a comparatively small return per unit on a large sum of money invested by him in a single concern, which he may own to a very large extent, but on the other hand for the same large amount put in collectively in a concern by a number of small capitalists the return expected per unit is comparatively greater; for the smaller capitalists, taken separately, are individually not rich enough to sacrifice an immediate big dividend to allow of a good part of the revenue to be spent on improvements and in better wages in order to make the property sounder and safer.

We also know that if a concern is backed by a big capitalist, it at once attracts money from the smaller investors very largely.

Owners of large capital were, in the olden days, known as "*Seths*", and at the same time they were also "*Scwadagars*" (merchants and traders) and the most influential among them were attached to the courts of Rajahs, even of the later Nawabs. And these "*Seths*"

were also State treasurers in some cases and advanced money even to the State when needed.

These men traded with distant markets and tradition tells us that they made long voyages to foreign countries and exhibited and sold Indian wares. Our productions of cotton and silk goods and other works of art fetched very high prices in foreign countries, and the wealth earned thereby and brought to and accumulated in India, was considerable. Money (gold and silver coins) and valuable goods were the means of exchange and the latter included precious stones, pearls and jewellery. The use of money was known in India from ancient times.

#### WHERE AND HOW TO GET CAPITAL.

But we are drifting away from the main issue and let us return to it. We want capital for both small and large developments and the point is where and how to get it. We have already mentioned the usefulness of the holders of large sums, but rich men, in the Western sense of the word, are but a few in India, amongst whom count the mill-owners and merchant princes of Bombay, a few Ruling Chiefs and a few Maharaja-Zaminders.

Next to these, come the *Mahajans* (bankers) and *Banias* (traders) of Northern India, the "*Bhatias*" and "*Borahs*" of Bombay, the "*Chettis*" of Madras and the Marwaris. Formerly, excepting the "*Bhatias*" and "*Borahs*", the others were not content with the comparatively smaller returns than industrial concerns brought. But of late there has been a change; some landlords too have found money for industries, and money has also come from the Native States.

Next come the professional men and salaried officials, such as lawyers, doctors, the highly paid Government officials and officers, employed in mercantile concerns and railways, who by the reason of their larger income are able to save. Senior clerks, mechanics, petty dealers and other men with comparatively small incomes also subscribe to industrial concerns, but in very small sums, individually.

We have not mentioned the agriculturists for he has hardly any savings, and when he has got any money he puts it in his land and that is better until he is able to save comparatively largely which however he cannot do at present.



Owing to small income the majority of Indians are not habitual savers of money, and their expenditure on small charities and on poorer relations and for marriages also prevents them from saving. From an economic point of view, a man who saves without being a miser, sometimes renders greater service and makes wider charities. His savings invested judiciously in a productive concern brings recurring benefits for men employed in such concerns, who can, in their turns, also save and use their savings in developing other concerns, and thus find work and food for a greater and increasing number of people; and some say a better form of marriage dowry or charity would be to transfer shares in a paying concern.

Then, our savings are invested also in gold ornaments and some of this gold requires to be brought out for our industries and productive works and firstly and foremostly in rural industries.

#### RURAL INDUSTRIES AND CAPITAL THEREFOR.

While on the one hand the rural industries of India are dying out and agricultural classes are getting more and more dependent for their necessities of life on foreign countries and are living from hand to mouth, the wealth of some people in and around big cities, where trade and industries are getting concentrated, is increasing. And this process of centralization, especially in and around port towns, has been, to some extent, responsible for the increasing number of foreign traders and manufacturers enriching themselves by utilising India's raw productions, labour, and wealth, along with some money of their own and the wealth thus made by them leaves the country eventually. The concerns promoted by them and run by them have drawn large sums from all parts of India, the use of which the local areas have lost.

The Holland Industrial Commission did not fail to point out that the manufacturing industries in India should be more evenly distributed throughout the country, and this will help the local producers and the local labourers to make more out of their produce instead of getting the bare and poor profit from the crops only, which practically amount to labourers' wages for raising the crops and a little more, but that is all.

The railways and the shipping agencies

claim that they have been the means of more even distribution of world's productions, requirements and wealth, but so far as India's rural areas and rural population are concerned we see that this wider distribution has been the means of

(1) wiping out the rural non-agricultural industries and of throwing the ryots on the single precarious industry of agriculture;

(2) increasing the stress on land, which, on account of being cultivated continually instead of by rotation, loses its fertility;

(3) taking away from the local population the wages of manufacturing some of their wheat into flour or oil-seeds into oil;

(4) making the ryots lead an idle life for four months in a year when they could be usefully employed in manufacturing their own cloth, instead of importing and paying for foreign cloth and thus reducing their savings;

(5) taking away nutritious cattle food in the way of oil-cake by export of oil-seeds.

First of all we want to revive and build up rural industries, and when the rural population starts making money by handicrafts, money will be forthcoming in India for the bigger and power-driven industries, but in the beginning we want capital for developing and creating rural industries. And some of this capital can be brought out in the shape of gold ornaments. If the local Government Agricultural and Industrial Departments and the local district people—both officials and non-officials, local landlords and the local bankers combine together, and the people know that the Government would be taking interest, capital in this manner will be forthcoming, and in addition if there is gold currency in India the turning of gold, that now exists in the shape of ornaments, into coins and the retention of such gold in the country will be helped. We will deal with this latter point more fully when we come to the currency question.

Attention may first be directed to the creation of centres for a group of villages, where a number of *charkas* (spinning wheels) and handlooms could be concentrated and cotton supplied to them. Then next, small plants driven by oil-engines may be introduced for pressing oil seeds into oil and for milling wheat into flour. Further, the creation of co-operative centres for dealing with and preparing for market the produce of the small fruit-growers will be useful, and



attached to more important ones of such centres there may be factories for canning fruits and drying vegetables. Small irrigation schemes, for catching and utilising rain water that runs waste, and for digging wells and tanks for selling water to ryots, may be promoted. Creation of farms for rearing sheep for producing wool and weaving country blankets, in spinning wheels and handlooms too, will be profitable. Then the Registrar of Co-operative Societies and Local Government Industries Department may devise and improve the means of advertising the local products. Small engineering workshops in each district with a few machines and a blacksmith department may be developed gradually, beginning being made with important centres from where work goes out at present to distant places.

#### SCOPE OF ZAMINDARS.

Zamindars (landlords) can become very useful if they co-operate with their ryots in enabling them to obtain a better price for their produce, and if for this purpose they build their own *arhats* and godowns and, where there funds allow, put up small plants (oil-driven) for crushing and pressing oil-seeds and for milling flour they will not only benefit themselves but save their ryots from the clutches of money-lenders. And the profits thus earned by the Zamindars, by acting as middlemen, may be utilised by lending money to the ryots at more reasonable and lower rate of interests than that now exacted by the money-lenders.

#### CURRENCY.

We generally have a favourable balance of trade in connection with our foreign trade, but as we export raw materials we (especially our ryots) *do not make much out of our raw products per unit and per individual*. But if we increased our manufactures and exported them we would substantially increase this balance of trade, and *the gain per individual and per unit in India would be much greater*. If we milled our wheat into flour only to the extent of half our exports of raw wheat, India would be gainer by three crores of rupees a year. If, therefore, we increase our production of manufactured goods, for which protective tariff would be most useful, there will be a rise in the value of our exports and so the manufac-

ture of our own cloth will reduce the value of our imports. We should then be very greatly benefited by gold currency, although it would benefit us even now. We could demand direct and separate payment for balance of our trade from each country and in gold and do our best to reduce our imports and increase our exports of manufactured goods. It is said when gold is not in use as currency in a country the chief demand for it is that country being thus removed, gold then goes to that country in limited quantities only. We also know that gold goes to the country (in fact the gold of the world moves to that country) which has gold currency. If we look to America we will find this. That country has gold currency and holds the great bulk of the gold of the world not only because of its vast resources but also on account of its gold currency. It is the presence of this gold in America that enables her to lend money to other nations and because this gold is in America in the shape of money it creates exchange and increases the wealth as a contrast to our gold ornaments. We are told that a portion of the gold sovereigns that were brought to this country were melted and turned into ornaments and thus became stagnant. If this be so, what are we to do to prevent this and also to draw out the gold that lies in the shape of ornaments, and above all to see that we do not send away all the gold we thus bring out. Perhaps sovereigns are too much for a country like India, but gold money of say Rs. 5 ought to be issued. If we have five rupee gold coins in circulation, and currency notes of Rs. 10 and lesser values gradually disappear and rupee currency notes are more in circulation than the smaller ones, the danger of gold coins getting absorbed would be greatly minimised, if not entirely removed, as there will be then need for 5 rupee gold coins to be in constant circulation.

The small paper notes of values of less than the value of gold coins must decrease and silver, copper, even nickel, must be used, only as fractions of the gold coin, but gold must be the standard. The presence of gold coins in the country will remove the fear of Indian people of losing all their gold, and the necessity for the Gold Reserve Fund in England would be removed and a great deal of money would be released for expenditure in India.



present all the inconveniences of the silver currency is ours, and at the same time we bear the burden of the gold currency. The presence of gold coins will create confidence and will remove the "craze", if there is any such thing here, for possessing gold. To retain gold in this country it is essential that we should demand payment for our balance of trade in gold and increase this balance of trade by reducing imports of manufactured goods and by increasing exports of our manufactures instead of exporting raw materials only.

It is said that reduction of paper money automatically helps towards reducing extravagance of running a government, because when a government can create extra artificial money by stroke of pen, the process assists towards extravagance of a government as the tendency to economise becomes less. The multiplication of paper currency has been one of the causes of the rise in prices.

Then again the borrowings of the Government should be limited to productive expenditure, such as railway, irrigation, etc., and non-productive expenditure should as far as possible be not met of revenue. Experience has taught us that the holding of paper bonds, securities and promissory notes are greater losses than even the stagnant gold ornaments. The issue of each successive bond, especially for non-productive expenditure, on more attractive terms has considerably reduced the values of former securities and made them non-exchangeable except at very low prices. This is a great economic loss and these losses and the high expenses of running the Government will go on increasing so long as we have multiplication of paper currencies and extensive borrowing, through paper bonds and promissory notes.

#### EFFECT OF INCREASED TAXATION ON CAPITAL AVAILABLE FOR INDUSTRIES.

Any increase in taxation of a country

retards the development of industries. On the other hand increased taxation is a facility to meet increasing Government expenditure. But as late Mr. Gladstone observed, "all excess in the public expenditure is not only a pecuniary waste but a great national and, above all, a moral evil." And with every increase in public expenditure the tendency is to increase it further. We have seen large sums of increases in those directions during the past 3 or 4 years in heavy salaries paid to officials, and all this has to come out of taxation, which increases the non-productive expenditure and retards the power of the people to spend on industries. Although theoretically taxes fall heavily on the rich people, especially direct taxation, such as Income Tax and taxes on luxuries, yet the raising of railway fares, salt taxes, rates of freight on goods carried by rail fall on the poor. And also the Super Tax and other taxes on industries, and the decreased savings of the richer people who have to pay higher taxes, tell directly on industries, as the money that could be spared for productive works is reduced, and the retarding of the development of industries must mean less work for the poor and the labourers. We propose to deal with later on only one item of public expenditure, viz., on Railways and to show how through company agencies increasing high salaries are paid to officials. First the high salaries came on company managed State lines and then on State managed State lines. And the increased railway rates and fares, instead of encouraging the railways to economise will give them the facility to spend more and inducement to ask for further enhancements in railway rates and fares. The late Mr. Gladstone also said that the facility of reverting to and increasing the tax, whenever fresh expenditure was incurred, was the main cause for extravagance in a Government.

S. C. GHOSH.



## MOLIERE CENTENARY

## RAGING CRITICISM—MOLIERE THE POLEMIT.

**B**UT the conventional critics and jealous rivals growled furiously. Some discovered in the play a travesty upon pulpit sermons, others an attack upon the ethics of marriage! Even a confirmed libertine like Prince de Conti condemned it as "a licentious work offending good manners!"

This was too much for Moliere and in two successive pieces—the criticism of the School for Wives (June 1664) and the Versailles Impromptu (Oct. 1663)—Moliere vindicated his position and caricatured his critics. Aggressively propagandist as they are, these two plays yet surprise us by their remarkable vivacity. Here we find the orthodox poet Lysidas quoting his Aristotle to silence the artist, who, however, retorts effectively through one character: "You poets are amusing fellows with those *rules* of yours.....To hear you hold forth, one would think the *rules of art* were the greatest mysteries in the world, while, in reality they are merely a few simple observations which *good sense* has made upon elements that might destroy the pleasure one finds in such poems. The same good sense which once made those observations now continues to make them quite as readily without the aid of Horace or Aristotle."

Not stopping there Moliere goes forward to hold a brief for *Comedy as superior even to Tragedy*—a line of speculation that irritated many of his friends and specially the great Corneille:

"Indeed I think it far easier to soar aloft upon fine sentiments, beard fortune in verse, impeach destiny and arraign the gods—than to depict the ridiculous side of human nature or make the common faults of mankind appear diverting on the stage. When you paint heroes you make them what you choose; no likeness is sought in such fancy portraits. But when you paint men you must *paint from nature*; and if you do not make us recognise the men and women of our time, you have accomplished nothing."

The above extracts are sufficient to show how capable an advocate or a polemist Moliere was. But it provoked many scurrilous criticisms from professional rivals. In his "Versailles Impromptu" Moliere shows more impatience:

"They criticise my plays; so much the better; and Heaven forefend I should ever write any they would like! That would certainly be a piece of bad business for me."

These polemics through dialogues may not be

high art but they testify to the intensely human sensibilities of Moliere. He felt the insincerity of his critics. "All the world found the School for Wives wicked and all the world ran to it!" It became the greatest stage success of Moliere's career—being played 32 times between the Christmas and the Easter. The receipts were also phenomenal, for "the ladies condemned and went to see!"

MOLIERE, THE MILITANT DRAMATIST:  
"THE HYPOCRITE."

This insincerity roused Moliere soon to one of the most relentless analysis of social fraud, in his Hypocrite (Le Tartuffe) (May 1664). As a picture of human duplicity and an analysis of sanctimonious humbug, Hypocrite is probably unrivalled in literature. Yet the polemist or moralist in Moliere is marvellously balanced by the supreme artist that the arch fraud neither degenerates into inverted ethics (as it frequently happens in many "problem plays") nor into an unqualified inhuman devil like Shakespeare's Iago. The Hypocrite of Moliere with all his sublime cant and solemn self-deceptions remains to the last a *human* hypocrite. So he cries:

"Though devotee, I am none the less a man."

Racine records how the Jansenists thought that the Jesuits had been satirised in the comedy and the Jesuits flattered themselves that it was aimed at the Jansenists. In every one seemed to discover his neighbour caricatured—so intensely realistic, so relentlessly universal was the delineation of Moliere.

But appearing at a time when religious controversy was dangerously ripe, this masterpiece of dramatic portraiture was suppressed several times and mutilated in presentation, not permitted to be staged complete till 1669. Even then the title had to be changed and the Archbishop of Paris interdicted the piece! So Moliere had to pay for this crusade against Cant by being refused a Christian burial after his death! But crucifixion the indispensable preliminary to apotheosis and Moliere's case cannot be an exception. Two passages in his preface are of great psychological interest:

"All the hypocrites have armed themselves against my comedy with appalling fury; yet they have care, not to attack it on the side which wounds.....following their praiseworthy habit, they cloaked their interests with the cause of Heaven. The *Hypocrite* on their lips becomes a play offend piety."



Moliere's petition to Louis XIV, whom he cleverly extolled in the play as a "prince the mortal enemy of Fraud"—is full of noblest sentiments :—

"I believe that I can do nothing better than attack the vices of my time with *ridiculous likenesses*; and as hypocrisy is, without doubt, one of the most common, the most disagreeable and the most dangerous of these, I thought, Sire, that I was rendering a not unimportant service to the honest people of your kingdom."

It was really a passionate pleading. Louis was moved no doubt, but he had to suppress the play temporarily for *State reasons* and Napoleon is reported to have justified Louis on the same grounds.

#### MOLIERE, THE MILITANT ALLEGORIST : DON JUAN.

But to Moliere, as to all really great souls, reason is only reason. It is pure, unadulterated, human—almost synonymous with Nature. Anything that deviates from reason, from *Bon sens*, is *unnatural*. From this point of view Moliere appears, at the same time, as the precursor and the corrective of the eighteenth century Age of Reason. His reason was neither tinged with the *doctrinairism* of the Encyclopædists nor was it diluted with our modern civilised *sophistications* giving rise to State reason and church reason and so forth. With him there was no compromise with Reality. Hence the Philosopher-comedian proceeded almost immediately to examine the basis of the so-called "Pillars of Society." To do it openly would be dangerous. So he searched and found a splendid archetype in the traditional figure of Don Juan and based his play on a Spanish play by Tirso de Molina.

This semi-human, semi-legendary character has attracted the attention of a great composer like Mozart, a poet like Byron, and modern dramatists like Edmond Rostand (*La dernière nuit de Don Juan*) and Bernard Shaw (*Man and Superman*). Moliere used it in his own original way, making it (consciously or unconsciously who would say?) a veritable symbol of the crumbling "Pillars of Society"—the grand fearless monstrous "Patricians" parading the stage! The Don Juan of Moliere is a sort of incarnation of cynicism, audacity and infidelity. He gathers in his person all the vices and some of the virtues of the old dying nobility. He is perfect in fashion, witty in speech and captivating in conduct. Though a decadent, he conserves his ancestral courage: Confronted with the ghost of the general he had murdered, he cries out with a courage equalling to that of ten Macbeths :—

"No, no! It shall never be said of me, no matter what happens, that I am capable of repenting."

Thus Don Juan meets his fate unflinchingly. He believes in nothing, neither man, nor god,

nor love, nor retribution—a portentous solitary figure, apparently transcending the weaknesses of humanity and the consolation of divinity—discovering in his sublime Egoism a *locus standi*, as it were, outside the Cosmos!

#### MOLIERE, MILTON AND SHAKESPEARE— PARALLELISM IN PARENTHESIS.

Though far removed from the burning lake, the thunder of heaven and the inferno (except in the last scene), the Don Juan of Moliere seems to work out the destiny of the Rebel Angel with more aesthetic consistency than that we notice in the epic of his English contemporary poet, Milton. The puritanic basis of Milton led him unconsciously to subordinate art to theology and to spoil thereby his splendid outline drawing of Satan in the opening cantos of *Paradise Lost*. Moliere stands closer to reality and works out the damnation of Don Juan in a manner at once more consistent and convincing. Hence while Milton's Satan gradually pales into insignificance, degenerating into a coward and a cheat; Moliere's Don Juan gathers round him an atmosphere of epic horror as the awful comet of social disintegration, crying out with his last breath as it were: "After me, the Deluge!" And the Deluge did come only a century after, in the form of the great French Revolution!

Moliere's Don Juan is supposed by some critics to be the nearest approach to a Shakespeare play. Yet it is difficult to discover the ghost of a reason thereto! That reminds us of the fact that the Ghost, as one of the *dramatis personae*, is a common factor. But which ghost—that of Macbeth or that of Hamlet? Preferably of Macbeth, for the Ghost of the murdered man joins the murderer in a banquet! But where are the other steps in the parallelism—the incoherent ravings of the unhinged Macbeth, the shriek of Lady Macbeth, the last consultation with the fateful witches and the ultimate surrender to Fate with apparent stoicism, through awful introspections?

Comparison may not always be odious but it is often precarious. Shakespeare is Shakespeare and Moliere Moliere. Their mentality is so different and their technique so dissimilar! In the supreme pieces of Shakespeare we find generally one or two characters, regulating and dominating the whole, covering the entire piece with their shadow; action is secondary, introspection everything. Hence it is possible to represent his plays through the extracts from his marvellous soliloquies. Hence his plays are, in practice, pruned and redressed by modern stage managers not always without dramatic justification. But any one who has witnessed the performance of a classical piece of Moliere, has felt that it is impossible to drop a single detail! The texture is organic, the development inevitably interdependant. Don Juan is no doubt the hero of the piece but one must see the part of *Sganarella* played by a



consummate actor like George Berr in the Comedie Francaise and he would be convinced that the servant is as important as the master. In the language of Mon. Moland,\* we may say that the comedy of Moliere is "a world fully set in motion by the impetus of the main idea creating it and giving it life. All classes of Society pass in turn before our eyes."

"Yes, from the baffled creditor Mon. Dimanche to the country wenches with whom Don Juan is flirting—a veritable tableau of Rembrandt, perfect in drawing and *Chioroscuro* (light and shade), secure in its apparent secularism yet divine in suggestion and implication, lacking perhaps in the gorgeous gold tint of Raphael or in the grandeur of Michael Angelo, yet none the less unique on its own intrinsic merit—such is a Moliere piece to which may very aptly apply Moliere's own lines in appreciation of the fresco of his friend Mignard:

"La fresque, dont la grace, a l'autre preferee,  
Se conserve un eclat d'eternelle duree"

Differences between the works of Moliere and Shakespeare become more apparent in their respective treatment of the background and their management of the *minor characters*. Space would not permit a discussion of this very important but rather complicated problem. Suffice it to point out in this general paper that though accidentally one of the most prolific writers of dramas, Shakespeare stands by unanimous vote as the greatest *Poet* of the Renaissance. His heroes and heroinee may appear (as they do appear to ultra-modern critics like Maeterlinck and Shaw) as a little too theatrical, if not actually melodramatic—yet none would dispute the magnificent quality of poetry that gushes out of their souls. Hence in a Shakespeare classic the monologues are more organic and interesting than the dialogues, and the introspection more important than action. And above all—crowning all, remains the supreme glory of Nature, charming and playful, sinister and sublime—Nature balancing the characters and transforming them with a grandeur that is only Shakespearean!

In Moliere's works, on the contrary, this aspect of Nature is conspicuous by its absence. Here Nature is the whole human society with its Homeric procession of beggars and vagabonds, valets and servant girls, quacks and charlatans, pedants and prigs, upstarts and dandies—all crowding the canvas, inducing cross-currents, helping or hampering movement, developing the main characters which are never allowed to dominate the stage but only to play their allotted role in the drama as a whole. Hence there is less colour and more characterisation: less pathos, more dramatic detachment. We miss here no doubt that bucolic atmosphere and that lyric rapture of Shakespearean comedies. But what do we gain in return!

\* Life of Moliere.

An ease that is unique—a balancing that is unrivalled—a realism and a naturalism that is the despair of even the ism-mongers of our days—a differentiation of types that become universal through their sheer concreteness—a veritable encyclopædia of common life and above all an apotheosis of the commonplace: noblest truths, profoundest judgments coming from the ordinary children of the soil: Mascarilles and Sganarelles, spiritual cousins of Touchstones and Falstaffs—immortal creations of human comedy!

#### MOLIERE, THE MILITANT PHILOSOPHER POET: "THE MISANTHROPE".

If any piece of Moliere resembles Shakespeare's in spirit if not in form it is his *Misanthrope* which along with *Don Juan* and the *Hypocrite* form a grand trilogy of seventeenth century French theatre. Like Shakespeare, Moliere was a sublime plagiarist and a master transformer, so far as the plot of the plays were concerned: the plot of *Hypocrite* he borrowed from Scarron's novel of that name, *Don Juan* from Tirso de Molina, *Forced Marriage* from Rabelais and *George Dandin* from Boccaccio, to mention among others. Only in the case of *Misanthrope* we find Moliere original. But the originality in plot is the least part of it. In felicity of expression, in the faithful creation of atmosphere, in the dramatic use of background, in the balancing and perspective of composition, in vigour of characterisation and profoundness of philosophy, *Misanthrope* stands not only as the greatest work of Moliere but one of the very few masterpieces of the dramatic creation of humanity. To leave such a record in dramatic literature, already enriched by masters like Cervantes (1547-1616) and Shakespeare (1564-1616), Lope de Vega (1562-1635) and Calderon (1600-1681) is an achievement for Moliere indeed. In *Misanthrope*, Moliere created for the first time a character *Alceste* which has ever remained the subject of wonder for dramatic critics and of despair for actors. Of course it was never a theatrical success so far as the selling of tickets is concerned. But from Boileau and Racine to Sainte Beuve and Alfred de Musset all great writers of France adore this work as the magnum opus of Moliere. Boileau Moliere was above all the author of *Misanthrope*. And when Racine was informed that it had failed as a stage-piece, the poet said to have exclaimed: "I don't believe it! And Racine was not only a professional rival but had already quarrelled with Moliere."

Alceste, the misanthrope, appears as an impossible idealist let loose in a fashionable salon. He comes successively in touch with Oronte, a hopeless literary egoist, Philante, a champion of compromise and moderation, Arsinoe, a sanctimonious prude, and Celimene, an incorrigible flirt. The party is not very large, the plot is remarkably thin, and the denouement rather weak. Yet the whole action thrills with



tense introspection of one character Alceste. In this respect he betrays a striking family likeness with Shakespeare's Hamlet. Both Alceste and Hamlet are profound souls and uncompromising idealists. Both are victims of human perfidy. The cases of both are cases of progressive disillusionment and the ultimate tragedy of apparently unmitigated hatred for humanity. The differences are no less patent: Alceste moves in a historical seventeenth century salon, while Hamlet moves on a semi-legendary atmosphere of court intrigues and murder, of ghost and retribution! There are more of stage-actions and stage-sensations in Hamlet: drowning of Ophelia, rapier duel with Laertes—things probably indispensable for an Elizabethan dramatist who wanted to rouse his somewhat stolid and hence sensation-loving audience. But drowning all rises the voice of Hamlet:

"To be or not to be that's the question."

Hamlet (or rather Shakespeare, because he wanted to make a tragedy!) preferred to answer the question in the *negative*. The vote was given for "not to be" and out go Polonius, Ophelia, Laertes, Hamlet, and "the rest is silence"! Alceste, on the contrary, managed to live through the ordeal; probably Moliere did not find sufficient justification for killing a hero on metaphysical grounds! Moreover the king and the French public wanted a comedy. So Moliere gave them a comedy indeed! It opens with a thunderous onslaught of the misanthrope on the hollow, insincere, treacherous courtesies of the so-called refined society where we find those—

"Too cordial givers of unmeaning love,  
Too courteous utterers of empty words,  
Who in smooth manners vie, treating true worth  
And any fopling with an equal grace!"

This recalls strongly to our mind Hamlet's terrific diatribe against the insincere *laughter* of mankind. But while in the case of Hamlet the cynicism is the result of an accidental though grievous personal wound, in the case of Alceste it is the result of a continuous observation and slowly formed conviction. So, while Hamlet's heart-rending laughter is already almost tinged with semi or pseudo insanity, there is perfect sanity about the laughter of Alceste. That presents such a striking contrast to the prevailing atmosphere of levity and hilarity that himself! \* Stung by sarcasm or contempt he cries out in agony:

"—Upon my faith,  
It wounds me mortally to see how vice  
Is spared; into silent desert, far  
From man's approach, I am tempted to fly."

Both Hamlet and Alceste are reticent yet profound lovers: To save their beloveds from

\* Cf. the brilliant parody of M. Courte, *Conversion d'Alceste*.

the inevitable contamination of *Society*, they suggest means of escape that are curiously similar. "To the nunnery go!" was the cry of Hamlet to Ophelia, while Alceste asked Celemene to come with him to "a desert, far from all mankind!" The death of Ophelia quenches the light out of Hamlet's heart, while Alceste bleeds to the end with a heart lacerated with wounds and cries:

"All my greatest efforts are in vain  
Indeed, it is for my sins I love you thus!"

Yes, it is the sin of loving too much—the sin of all great lovers: of Dante and Leonardo, of Moliere and Shelley! Hence Alceste, so vigorous in characterisation, so objective in delineation, is at the same time the centre of a sublime subjectivism of the great artist. We cannot forget that only a few months after the first representation of the *Misanthrope* (June, 1666) Moliere was forced to live apart from his wife (Dec., 1666). Armande Bejart, a giddy girl, frivolous and superficial, was a veritable cross of Moliere's life. So, if we find in Celemene a subdued study of Armande, we must admit that Moliere, as a Dramatist, had an equilibrium that is almost phenomenal. The deepest agonies of his life he depicted with a faithfulness and dramatic justice that is rarely equalled. Hence the inevitable *dualism* of *Misanthrope*: the subjectivism of the *Man* Moliere and the objectivism of the *Artist*—both fused with so much passion into such a marvel of repose, thrilling with such a depth of tragic calm that it will always stand as a deathless model of dramatic art. This dualism was brought out very ably through the splendid interpretation of *Misanthrope* by Jacques Copeau of Theatre Vieux-Colombier: There we find Celemene, the so-called incorrigible coquette, bursting the bounds of a stereotyped character and betraying traits that are so contradictory, so human! She realises the vanity of the polite life in which she moves, yet she cannot accept the offer of Alceste to leave society behind and to go to a desert! She shows no sign of dramatic conversion. Rather she shows her legitimate misgivings about an existence—may be very noble—yet entirely foreign to her! As a stage-heroine she may not have attained to a histrionic climax but she appears intensely human when she quietly walks out of the stage! So Alceste also silently passes out of sight "to find upon the earth some lonely place where one is free to be an honest man!" All his militant zeal for reform, his prophet-like denunciations are over and he seems to lapse into a mysterious silence! Did he end in *love* or in *hate*? Probably both! Yes, the case of our *Misanthrope* reminds us strongly of Browning's lines\* on the author of the *Divina Comedia*—

"Dante who loved well *because* he hated,  
Hated wickedness that hinders loving."

\* "One Word More."



Hence in the last scene we seem to forget Moliere the Dramatist only to discover Moliere the Musician, playing the ineffable, voiceless symphony of hope frustrated and love baffled, of suppressed sighs and crushed tears suggesting a New Dawn—a *Vita Nuova*! Then Celestine appears as a veritable symbol of human suffering and Misanthrope is found to love Humanity with all the agony of an unrealised dream which his proud passionate soul defined only once:—

"My love will purge her Soul  
Of all the passing vices of the time!"

Here we witness the eternal tragi-comedy of the *Ideal* and the *Actual*—so conflicting yet so complimentary! Here if anywhere Moliere gives a point to Shakespeare and we may agree with modern critics\* who say that while "inferior in imagery and sublimity of conceptions" Moliere is "equal to Shakespeare in fecundity, and his superior in truth."

#### APPRECIATIONS—ANCIENT AND MODERN.

The opinions about Moliere and his works, like the opinions about all great writers, are as numerous and diversified as the critics who dipped into his writings. Contemporary judgments were conflicting as usual. His illustrious royal patron, Louis XIV, is said to have asked Boileau, "what great writer had most honoured his reign?"—and the immediate reply was: "Moliere, Sir." "I think not," Louis replied, "but you know better than I." That shows the attitude of Louis XIV and Boileau. Then we know that La Fontaine had a real artist's admiration for a great artist. La Bruyere and Fenelon appreciated some points and condemned other traits—especially, Moliere's style. Bossuet,† had nothing but contempt for the comedian whose "place at the Holy Table was among the public sinners," and consequently according to Bossuet, "a Christian burial should be denied him." Voltaire realised the greatness of Moliere, yet his studies and criticisms were somewhat cold and condescending! Rousseau felt the overwhelming character of Moliere's humour and considered it "morally" dangerous!

The first unqualified acknowledgment of Moliere as a *classic*, and the first unstinted admiration as a man and a poet, came from the greatest creative artist of Germany—Goethe. Goethe, who encountered Napoleon and showed nothing but a Caesarian contempt for that Prodigious Gallic Barbarian,—the same Goethe used to adore Moliere passionately till the last days of his life. We quote a few extracts from his conversations:—

"Moliere is so great that each time one reads or re-reads him, one finds a fresh astonishment. I look

upon him with the same veneration as on the engravings of the great Italian masters" (12th May, 1825)...

"What a man is Moliere! What a soul grand and pure! He governs the manners of his time whilst others allow themselves to be governed" (24 June, 1826).....

"I know and love him since my young days and I hold to him not only because of his artistic triumph but above all because of the *natural goodness* and the *high culture* of a poet's soul!" (28th March 1827).

That verdict pronounced at the beginning of the 19th century is strongly corroborated by another verdict of an authoritative critic of the 20th century: Mr. Ward, in his splendid monograph on Drama,\* remarks about Moliere: "He is the most versatile, the most sure-footed and the most consummate master of the comic drama whom the world had known."

By the side of these superlatives lavished by foreign admirers, the noble-prose rhapsody of Sainte-Beuve† appears to be quite sober though none-the-less profound and touching.

"Aimer Moliere!" "To love Moliere! by that I mean to love him sincerely and with the whole heart..."

To love Moliere—is to love health and the right sense of the spirit in others as well as in oneself!"

#### PERSONAL LIFE—A TRAGIC CONTRAST.

But when we turn from these public encomiums to the concrete details of his private life, we are shocked by the tragic contrast! A man with such an independence of judgment had to serve a king who was at his best but a noble autocrat. An artist of such a refinement of taste, had to humor the "gallery gods" in the triple capacity of dramatist, actor and manager! A philosopher of rare sanity and insight had to wear the mask of a *farceur*! A passionate lover of the Sublime and the Beautiful, had the misfortune to be tied to a woman that was the veritable cross of his life. In 1664 Moliere's first child was born and Louis XIV himself acted as the Godfather at the Baptism, but the boy died a few months after. His *Hypocrite*, though admitted by everyone as a masterpiece, had to be suppressed for State reasons—another tribute paid to Pompous Egoism to organised Hypocrisy! A refuge from such shocks and as a source of mutual inspiration, Moliere organised (in 1666) the memorable circle with La Fontaine, Claude Chapelle, Boileau and Racine. In 1667 Moliere presented Racine's *Alexander* at the theatre but a few months after Racine ungraciously transferred the right of presentation to the Hotel de Bourgogne without a single word of thanks! In 1666 Moliere lost one of his favourite pupils in the histrionic art—Baron through the insulting behaviour of his w

\* Cf. Taylor, pp. 277. Coquelin, Moliere et Misanthrope (1881).

† Maximes et reflexions sur la comedie.

\* Encyclopædia Britannica, XI edition.

† Causeries du lundi."



Armande who soon left him. In 1667 Racine made a cowardly attack on Moliere by encouraging many of his artists to desert his theatre of Palais Royal. Soon after Moliere fell seriously ill and he lived for two months on milk diet, in a quiet retreat near Auteuil with his friend Chapelle durnken but devoted to the last! The theatre had to be closed for six months. In 1669 Moliere lost his father. In 1670 appeared the most venomous and scandalous attack on his life and character—*Elomire the Hypochondriac* written by Le Boulanger de Chalussay. In 1671 Moliere was reconciled with his wife through the intervention of some friends but the very next year he lost one of the oldest and staunchest of his friends Madeleine Bejart who died (1672) leaving practically everything she had for the benefit of Moliere's daughter and his children yet to be born. Moliere's name figures in her burial act—his last mute token of gratitude! His time was also fast approaching! In broken health, in exhausted spirits Moliere continued his double work of an author and an actor. He had lost all faith in cure, in medicine, in doctors. He was desperate. To crown all, the conspiracies of the Italian royal musician Lully and the hostilities of jealous Racine alienated Louis XIV for the time being. So while the dying Moliere was playing his masterpiece, *The Imaginary Invalid*, in Palais Royal Theatre, "the troupe of the Hotel de Bourgogne was playing Racine's *Methridates* before the ungrateful king!"\* On the day of the fourth performance of *Imaginary Invalid*, his wife Armande and his beloved pupil Baron implored Moliere "with tears in their eyes not to act that day; but his point of honour proved unalterable. 'There are fifty poor work people who live on their day's wage; what would they do if there were no performance?' exclaimed Moliere and went out to play for the last time! This last phase of Moliere's life has been dramatised with singular fidelity and pathos by the new play *Moliere* now being staged in Theatre Odeon. There we see Moliere already seized with convulsion in the last scene struggling with superhuman strength of his comic art to laugh death Richelieu, in a semi-conscious state Moliere breathed his last (Feb. 17, 1673) muttering to himself: 'How much a man suffers before his death!' Thus Death also seemed to have been in a comic mood in carrying away the Great Comedian, surprised by a fatal stroke of malady while playing his *Imaginary Invalid*! And rather tragi-comedy continued that comedy or Christian burial! Finally after four days of supplication, the greatest writer of France was allowed to be buried (Feb. 21, 1673) at the cemetery of St. Joseph with no pomp...with a

few friends following silently in the dark..... unaccompanied by Divine service! Moliere's widow is said to have cried out: "What! a sepulchre is denied a man worthy of altars?" And such was the end!

#### MOLIERE—THE LAST PHASE.

Thus we see that the last few years of Moliere's life was a period of progressive undermining of his body and mind. Yet, it is a period of prolific artistic creation. The flame of his genius burnt steadily to the last! And here we find unmistakable evidence of the triumph of Spirit over Matter. Even if we leave aside popular farces like *George Dandin* (1668, an amplified version of his earliest farce *La Jalouse du barbouille*) or the *Rascalities of Scapin* (Les Fourberies de Scapin, 1671); or gorgeous court-ballets like *The Sicilian*, or *Love as a Painter* (1667), *Amphitryon* (1668) or *La Comtesse d'Escarbagnas* (1671); or clever skits on the medical men like *Love as a Doctor* (1655), *The Doctor in spite of Himself* (1666);—we must admit that Moliere gives indisputable proof of unflagging creative power through four universally praised and eternally fresh pieces: *The Miser* (L'Avare, 1668), *The Burgher, a Gentleman* (Le Bourgeois Gentilhomme, 1670), *The Learned Women* (Les Femmes Savants, 1672) and the last, though not the least, the *Imaginary Invalid* (Le Malade Imaginaire, 1673). In a general popular paper it is neither possible nor desirable to discuss any and every piece of the Great Comedian. A bare statement of his achievements in the domain of dramatic creation is sufficient to convince us as to his title to literary immortality. Brunetiere voices the opinion of millions when he characterises the works of Moliere as "un fragment de nature et d' humanite sous l'aspect de l'eternite"—truly, a fragment of Nature and of Humanity in the aspect of Eternity!

I conclude by reciting the noble and passionate lines addressed to Moliere by Alfred de Musset† (probably next in rank in French drama and poetry):—

"J'admirais quel amour pour l'apre verité  
Eut cet homme si fier en sa naivete!  
Quel grand et vrai savoir des choses de ce monde!  
Quelle male gaite, si triste et si profonde  
Que, lorsqu' on vient de en rire on devrait en  
pleurer!"

I admired: What a love for the hard Truth  
Had that man—so balanced in his simplicity!  
What a grand and true knowledge of the things  
of this world!

What a masculine gaiety, so pensive and so  
profound  
That when one goes to laugh one can't help crying.

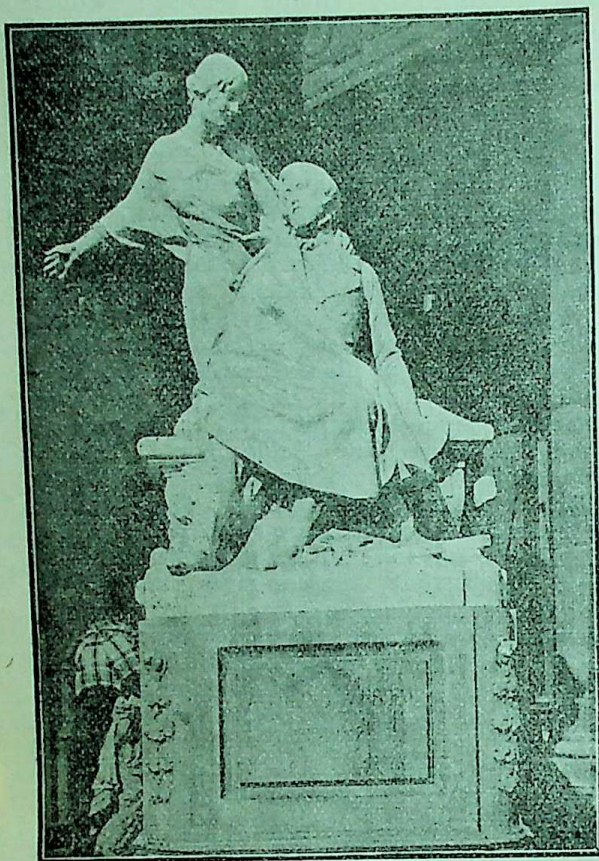
Let our tribute be sober, let it be sincere.  
Moliere's art is a permanent asset of Humanity.

\* L' histoire de la Litterature Francaise.

† "Un Soir Perdu."

\* Moliere by Chatfield Taylor.





Alfred de Musset—A Monument at  
the Theatre Francais.

His life, as a creative artist, is a perpetual inspiration to his posterity. May both his life and art reveal their real significance to us and like a guiding star lead us along the path of

Eternal discovery of Truth through suffering, that scorns not the Divine prerogative of Laughter.

".....Je suis ce que je suis. Rire ne m'empêche pas de souffrir; mais souffrir n'empêche jamais un bon Français de rire. Et qu'il n'en qu'il larmoie, il faut d'abord, qu'il voie."

".....I am what I am. Laughing does not prevent me from suffering but suffering never hinders a good Frenchman from laughing. And whether laughing or crying he must observe."—ROMAIN ROLLAND (*Colas Breugnot* 1914).

15th January, 1922.

Paper read before the "Association of Hindous de Paris" in commemoration of the Tricentenary of Moliere.

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## LICE

BY CEDRIC DOVER, F. E. S.

**T**HOUGH cleanly people now-a-days regard lice with the utmost abhorrence, and it is not uncommon to hear an Anglo-Indian mother say that her children have been in undesirable company when they have "nits" in their hair, they were not always objects to be shuddered at. In the time of the Stuarts, for instance, people used to joke about them and some even went so far as to be proud of finding

them on their person. Col. Alcock tells us that it was taken as a sign of uncrated grace in the "holy blissful mart of Canterbury that the hair garments wore next his skin were found to be seething with lice "like a boiling caldron" and it was in an appreciative (Col. Alcock continues) that Sir H. Evans, in the *Merry Wives of Windsor* says not only that "the twelve

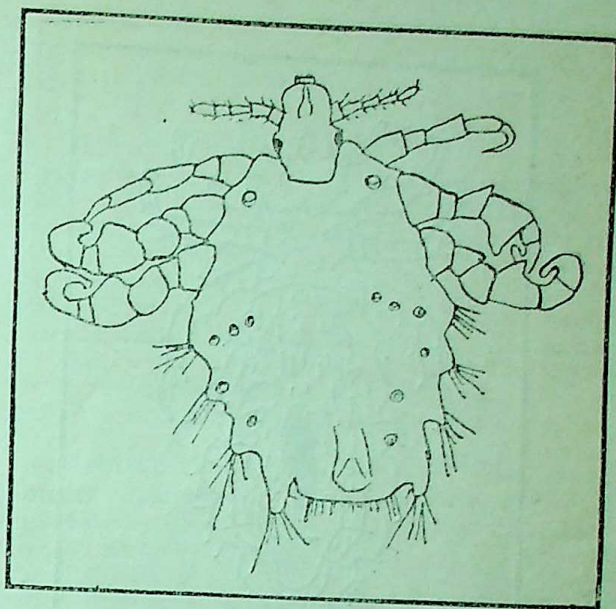


lice do become an old coat well" but also that "it is a familiar beast to man and signifies love". It is a belief among some of the poorer classes both here and in England that the presence of lice is a sign of productivity and good health, and as a consequence many people refuse to take any protective measures against lice for fear of becoming sterile and losing their robust health. In R. Hooke's *Microphagia*, an old book published in London in 1665, a description of the head-lice is introduced as follows:—"This is a creature so officious that 'twill be known to every one at one time or another, so busie and so impudent, that it will be intruding itself in every one's company, and so proud and aspiring withal that it fears not to trample on the best, and affects nothing so much as a crown; feeds and lives very high, and makes it so saucy as to pull any one by the ears that comes its way, and will never be quiet till it has drawn blood."

Leaving the reader to conjure up visions of certain aspects of domestic life during the reign of the "Merry Monarch", of which history leaves us more or less ignorant, I will now endeavour to give him a little information of a more useful nature, about these vermin which unlike most other parasites spend the whole of their existence on man.

It is perhaps some consolation to know that man is not exceptional in harbouring these insects, and most species of the Mammalia from camel to mouse are attacked by some member of this group of parasites. But like the fleas, the species that live on man are more or less peculiar to him, and it is probable that different mammals have different species of lice which are entirely and exclusively devoted to their particular hosts.

Most entomologists are now agreed that the lice belong to a separate order—Anoplura or Siphunculata—superficially resembling the biting-lice (Mallophaga) from which they are mainly distinguished by the difference of the mouth-parts and



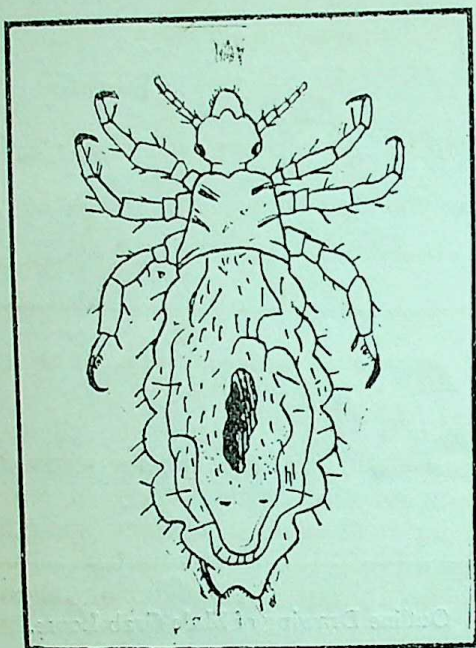
Outline Drawing of Male Crab Louse.

the claws; but they were, and are still, regarded by some competent authorities as a group of the Rhynchota or bugs. The Anoplura contain many genera, but in this article we are only concerned with two—*Pediculus* and *Phthirus*: of the first there are two species—*P. capitis*, the head-lice and *P. vestimenti* the body-lice of the second only one, *Ph. pubis* the crab-lice, which inhabits the pubic region of man, but is not entirely confined to it.

The oldest name for the head-lice is *P. humanus* the author of which was Linnaeus, who did not regard the body-lice as specifically distinct. They are now again regarded as varieties or races of a single species, the head-lice being known as *P. humanus capitis* and the body-lice as *P. humanus corporis*; but while admitting that this nomenclature is correct, as this article is not a strictly scientific one I have thought it best to give the creatures their commoner names.

Though difficult to rear in captivity the human *Pediculi* increase and multiply to an astonishing degree under favourable conditions, and wherever human beings are congregated together under conditions not strictly sanitary, they are sure to spread. *P. vestimenti* is the chief Anopluron parasite of human beings which





The Body-Louse. ( magnified )

spend their whole time or a large part of it, in an uncleanly environment. But though lice flourish best in dirty surroundings it must be understood that they do not arise from dirt as the uninformed, who still believe in spontaneous generation, think. No creature exists that is not the result of the union of a male with a female and every existent louse was hatched from an egg laid by a mother-louse and fertilised by a "daddy-louse." It might be well to mention here that lice have no metamorphoses : that is to say they have no caterpillar and chrysalis stage like the butterflies.

The structure of the mouth-parts of the Anoplura have interested the earliest entomologists and Swammerdam, Linnaeus Schiodte, Redo, and others have all given lengthy dissertations on the louse. But there was considerable difference of opinion among these authorities regarding the structure of these organs and even to-day the structure sucking-tube is not clearly understood. In his book on Medical Entomology Col. Alcock gives a good short account of the mouth parts which I quote here. He writes :—"All that can be seen of the mouth-parts outwardly is a short and incomplete tube with

some dorsally placed recurved teeth : the function of this tube with its denticles is to hold the skin when the insect starts to suck. The rest of the mouth-parts are retracted within the head, in somewhat the same way as, only more completely than, those of the Hippoboscidae flies : they have the form of a slender tube composed of the three very fine stylets, two of which lying dorsally are perhaps the mandibles, while the third which is ventral in position perhaps presents the two maxillae fused together except at their tip ; in repose this tube lies invaginated in a sheath beneath the pharynx ; in action it is far extruded through the short outwardly-visible tube for the purpose of piercing the skin and drawing blood. The most reasonable view to take of these ensheathed mouth parts is that they are closely homologous with those of bugs, but are prototypically intussuscepted when at rest."

The male-body louse is a tiny creature about 3 mm. long and 1 mm. broad while its "better half" is somewhat larger. It varies in colour considerably : Anderson Murray states that those found on West African and Australian natives are almost black ; on the Hindu dark and smooth on Africanders and Hottentots orange ; the South American Indians dark-brown on the Mongolian races yellowish-brown and on the Esquimos light-brown, which comes nearest to the light dirty-grey colour of the parasites found on Europeans.

Mr. C. Warburton of Cambridge recently succeeded in rearing *P. vestimenti* and *P. capitis* in captivity in the laboratory of the University but only after a series of experiments had failed. One of the conditions of success was the close proximity of the human body and the anchorage of the pests in some sort of cloth such as flannel. Sir Arthur Shipley of Christ College, Cambridge writes that :—"He ( Warburton ) anchored his specimens on small pieces of cloth which he interned in small test tubes plugged with cotton wool, which did not let the lice out, but did let air and emanations of the human body in."



fear of breakage the glass tube was enclosed in an outer metal tube and the whole was kept both day and night near the body. Two meals a day were necessary to keep the lice alive. When feeding, the pieces of cloth, which the lice would never let go of, were placed on the back of the hand, hence the danger of escape was practically nil, and once given access to the skin the lice fed immediately and greedily."

Warburton found that a single impregnated female of *P. vestimenti* produced 125 eggs in the course of 25 days. The young which are tiny miniatures of the adult, feed immediately after emerging from the egg. They moult about three times, generally attaining maturity on the 4th day, but they do not perform their sexual functions till about four days later.

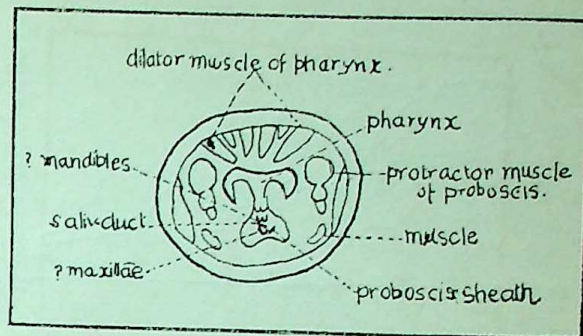
It is needless here to follow Mr. Warburton's experiments in detail. He summarises the life-cycle of the insects as shown by his experiments as follows:—

Incubation period : Eight days to five weeks.  
From larva to imago : eleven days.  
Non-functional mature condition : four days.  
Period of adult life : male, three weeks ;  
female, four weeks.

It should be remembered that these figures are only the result of laboratory experiments, and that in natural conditions the life-cycle may occupy a longer or shorter time, and that climate influences it considerably.

Mr. Warburton's work makes it clear that unless regularly fed body-lice perish very quickly and that the young can only live 36 hours at the utmost without food. It might be of interest to mention that he found at the commencement of his experiments that the body-louse is capable of living longer under adverse conditions than *P. capitis*.

The head louse is a somewhat smaller creature than the body louse, the female being about 1.8 mm. long and 0.7 mm. broad. They are generally of a cindery-grey colour, but like the body louse, vary considerably. They are usually found on the heads of uncleanly people ; and school children—especially girls—in India very



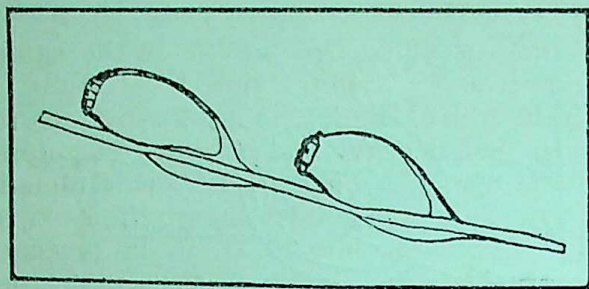
Transverse section of Snout of Louse.  
( After Alcock )

frequently have "nits" in their hair, mainly owing to the motley crowd that attend even our best 'seats of learning.' The habit of several natives such as the Australians, the Andamanese, and the Apache Indians of plastering their hair with coloured clay, is said to be a protection against vermin and also to keep them "agreeably cool". Anointing the head with ointments or oil, is also a protective measure, and it is probable that the Spartan youths who used to oil their wavy locks before going into battle, feared these parasites. The habit of the natives of India of anointing themselves daily with oil serves a more useful purpose than they perhaps think. Likewise, the round head of the German soldier is not shaved to provide the cartoonist with a subject, but has a practical significance, as it affords no nidus for lice. The wigs of the seventh, and early part of the eighteenth centuries, and the later powdering of the hair also probably owed their origin to the difficulty of combating the parasites, and not to the whims of Dame Fashion.

The egg of *P. capitis* is something like that of the bed-bug, but has a perforated cap, which Col. Alcock thinks is to supply the developing embryos with air. It is attached to the hair, and at the end of six days the young emerge, mating after a certain number of moults, on the 18th day.

The crab louse, *Ph. pubis*, is, like the dethroned Emperor Wilhelm among rulers, a creature quite unlike the other lice. It is nearly as wide as long: the legs are





Eggs of Head-Louse.

proportionately very stout (the front pair are much slenderer than the others) and always spread out laterally which has the effect of making the body look even broader than it is. It is more or less whitish in colour with a dark patch on each shoulder and the legs are tinged with a red. Its popular name, "the crab louse," is more appropriate than popular names of insects usually are, as a glance at the illustration will show. It inhabits the pubic and perineal hairs particularly, but is not entirely confined to those regions and has even been found on the head. The eggs are pear-shaped. Young emerge in about a week and are quite mature in a little over a fortnight.

Numerous remedies have been suggested for combating lice, which I do not propose to detail here. "Prevention is better than cure" and acting on this principle we should try to avoid contact with "lousy" people and advise the children to do the same. It should also be remembered that to secure immunity from their attacks the chief requisite is *cleanliness*. The gentle sex generally dislike the idea of washing their heads frequently, on account of the time it occupies and its troublesomeness, and children share a similar antipathy. But frequent head-washing is essential, and parents should see that their children are regularly and thoroughly bathed. The use of oils on the hair, as I have remarked previously, is a useful preventive. This has been known for centuries and in former times some horrible mixtures were probably in use. Mouffet, for instance, would have his readers use a

compound of hog's blood mixed with wine and essence of roses.

For curative purposes a wash made from an extract of tobacco is efficacious but not agreeable. Perhaps the best method of ridding the head of *P. capitis* is to rub the hair thoroughly with equal parts of paraffin and salad oils, followed by washing with soap—preferably carbolic soap—and hot water and combing with the small, fine wooden combs that can be had for a few pice in any Indian bazaar. Sulphur ointment is also commonly used for destroying the head-louse.

*P. vestimenti* the more annoying of the two *Pediculi* and also the more difficult to destroy as it lays its eggs in the seams and folds of one's inner garments. Lousy clothing should be steamed or boiled or cleaned by soaking in gasoline or some other volatile mineral oil. This will never be necessary, I think, in the average home, if the clothes are frequently dusted, sunned, and ironed particularly along the seams. It seems the custom among poorer Eurasean families to regularly have their hair searched for "nits" and to examine their clothes for body-lice, this custom no doubt considerably mitigates the evil. As a private once said to Sir Arthur Shipley: "We strips and we picks 'em off and place 'em in the sun, and it kind o' breaks the little beggars' 'earts.'"

The body-louse, and even the head-louse, are known to be carriers of relapsing fever and it has been "shown that infected lice transmit the infection if their bodies are crushed and rubbed into an abraded skin, as might happen in the rubbings and scratchings of a lousy person." For this reason infected persons should try to avoid scratching the irritated parts. Considerable relief may be obtained by bathing with warm water and carbolic soap, or any good medicated soap such as "Cuticura," and I have been told that a dash of Phenyle in the water increases the soothing effect.

The body-louse also stands convicted of conveying typhus, and the head-louse is suspected of carrying not only typhus but also beri-beri.



The crab-louse is more easily conveyed from one person to another than either of the two Pediculi and as they are usually contracted from using an infested public lavatory or bath, such places should as far as possible be avoided. I do not suppose even our energetic "city-fathers" could make all the public latrines strictly sanitary. But they are a wonderful body (witness the new electric rubbish cart) and who knows what may happen in the future!

This is the most troublesome of all lice and also the most difficult to get rid of as it reproduces very rapidly. Shaving of the

affected parts and blue ointment is the usual treatment.

Let us close this article in the same manner as Sir Arthur Shipley—cheerfully!

The third, Lady Holland, with more spirit than delicacy had informed Theodore Hook, who had offended her at Holland House that "she did not care three skips of a louse for him." Hook in revenge addressed the slangy aristocrat the following lines:—

Her ladyship said when I went to her house  
She did not regard me three skips of a louse.  
I freely forgave what the dear creature said,  
For ladies will talk of what runs in their head.

## BOOKER T. WASHINGTON

### HIS LIFE AND WORK.

It is well known to students of History that some fifty years ago the Negroes in America were in the bonds of slavery. From the middle of the seventeenth century the Portuguese began to capture the Negroes of Africa and sell them as slaves. By and by the trade fell into the hands of the English, and thousands of these poor creatures were imported into America. They were readily purchased by the white settlers, who urgently wanted some labour agency to clear the virgin forests and bring the vast land under cultivation. In 1776 America declared her Independence, and the equality of man before God was recognised.

But the condition of the Negro grew from bad to worse. He was not treated as a human being, he could not own any estate, he was regarded as cattle by his master. The horrors of this system are graphically described in Mrs. Stow's famous novel "Uncle Tom's Cabin", which is also responsible for awakening the sympathy of the people for the coloured man. From the very beginning the Northern States of America were against slavery. The States in the South—where the Negro slaves were owned by the planters in large numbers—were strongly in favour of continuing this system. This and the other points of difference between these two groups of States led to the fierce Civil War in 1860. The cause of the helpless Negro was stoutly championed by Abraham Lincoln, one of the greatest Presidents of America, with whom the principle was, "If slavery is not wrong, nothing is wrong." The cause of the

weak and the humble was successful, and on the 1st January, 1863, the famous Lincoln Amnesty declared complete freedom to all the American Negroes.

Though the chains of bondage were broken, this did not much improve the material condition of the coloured people. Hitherto they were in a primitive condition, and had scarcely any knowledge of earning their livelihood. Till then their masters were responsible for their maintenance. But now they were thrown out in the open and broad world, where there was a hard and keen struggle for existence. Some kind of literary, spiritual and industrial education was necessary to meet this situation. An attempt in the direction was successfully made by General Armstrong and Booker T. Washington by starting the required schools at Hampton and Tuskegee respectively. It is the life of the latter that is chosen for our study here.

Our hero was born a slave in 1858 in a plantation in Franklin County, Virginia, near a Post Office called Hale's Ford. His life 'had its beginning in the midst of the most miserable, desolate, and discouraging surroundings.' He was born in a typical log cabin about fourteen by sixteen feet square. Here he lived with his mother and family 'till after the Civil War, when they were all declared free.' As soon as freedom was proclaimed, the family went to Malden, Kanawha Valley, in West Virginia, to live with his step-father. At that time salt mining was the great industry in that part of



West Virginia. Washington's father had already engaged himself at a Salt-furnace, and he had also secured work in the same for his step-son.

From his very childhood he had a great desire to learn to read, and understand common books and newspapers. Soon after they had settled in the new home, he asked his mother for a book. She procured for him an old copy of Webster's Blue Back spelling book. This was the first book he read. After some time a school was opened in the neighbourhood, and arrangement was made with the teacher to give him some lessons at night, when the day's work was over. He could learn more at night than the other children could do during the day. His experience gave him faith in the institution of a night school, with which afterwards he had to work at Hampton and Tuskegee.

After he had worked for some days in the Salt-furnace, he was engaged in a coal-mine. This work was not only hard, but dangerous. "There was always the danger of being blown to pieces by a premature explosion of powder, or of being crushed by falling slate"; and frequent accidents from these causes kept him in constant danger. It was while working here that he heard of the establishment of a Normal and Agricultural Institute at Hampton. He immediately resolved to go there, though he had no idea of its precise whereabouts, and he had also no means to reach the place. This thought, however, was uppermost in his mind day and night.

Soon afterwards he heard of a vacancy in the house of General Ruffener. Mrs. Ruffener was very strict with her servants, and especially with the boys who tried to serve her. He had, however, decided not to remain in the coal-mine, and so through his mother he secured the place in Mrs. Ruffener's house. Soon he learned that she required everything to be kept clean, that she wanted prompt execution of work, and that she desired absolute honesty and straightforward character. The lessons he learned in the home of Mrs. Ruffener were as valuable to him as any education he ever received since then. His heart and honest work soon pleased his mistress, who always sympathised with him in all his efforts to get an education.

In 1872 he determined to make an effort to go to Hampton. He had no money to buy clothes or pay his travelling expenses. He had on the other hand the sympathy of the coloured people, who took a keen interest in the matter. The great day at last came, and he started on his pilgrimage! His mother was then not keeping good health, he hardly expected to see her again, and hence his departure was all the more sad. The distance from Molden to Hampton was about five hundred miles. He had not sufficient money to pay his fare. "By walking, begging rides both in waggons and in the cars, in some way, after a number of days"

he reached the city of Richmond late at night. He was tired, he was very hungry, but he was not disheartened. He arrived at a street where the "board side-walk was considerably elevated." He crept under it, and rested for the night upon the ground with his satchel of clothing for a pillow. In the morning he noticed he was near a large ship, which seemed to be unloading its cargo. Here he secured his work, and in this way earned money to pay his way. He reached at last the place of his pilgrimage with fifty cents to offer at the feet of the Goddess of Learning.

He immediately presented himself before the head teacher for admission. Having been so long without food and change of clothing, he could not make a favourable impression upon her. She perhaps thought that he was a loafer or tramp. After some hours had passed, she said: "The adjoining recitation room needs sweeping. Take a broom and sweep it." He was his chance! He instantly took the broom and swept the room three times. When ever corner in the room was thoroughly cleaned, he informed the teacher of it. She, however, knew just where to look for the dust. She took out her handkerchief and rubbed it on the wall, work, about the wall, and over the furniture. When she was unable to find a particle of dust, she quietly remarked, "I guess you will do to enter this institution." Miss F. Mackie, the head teacher, was thus favourably impressed, and she offered him a position as janitor. This he gladly accepted, as it enabled him to pay his board. At Hampton he came in direct contact with the great man, General Samuel C. Armstrong, the founder of the Hampton Institution. For three years he worked very hard, and was graduated in 1875.

After graduation he returned to his home in Malden and was elected to teach the coloured school of that place. Two years after he went to Washington D. C. and he studied there for eight months. About 1878 he was called to Hampton by General Armstrong to deliver a post-graduate address at the next commencement. This he considered to be a great honour and spoke on "The Force That Wins". In 1880 he was again called to Hampton as a teacher where he further pursued some supplementary studies. General Armstrong was then carrying on an educational experiment with Red Indians and seventy-five young men of them were placed under Washington's care for training, he was appointed as their 'house-father'. He creditably acquitted himself of this rather delicate, arduous and difficult task. He also started a night school in connection with the Institution in which students were to receive education on condition that they were to work ten hours during the day. This class was called by "The Plucky Class" on account of their earnestness the students showed in their work and in their studies.



In 1881 General Armstrong was asked by some gentlemen in Alabama to recommend someone to take charge of a Normal School for the coloured people in Tuskegee. He recommended Washington, who was immediately accepted. Tuskegee was a small town of about two thousand inhabitants, nearly one half of whom were coloured. Washington expected at Tuskegee a school-building and the necessary teaching apparatus. To his utter disappointment he found nothing of the kind. The State had given a grant of 2000 for the payment of teachers only. What however he found was hundreds of hungry and earnest souls who wanted to secure knowledge.

His first work was to find a place in which to open the school. After a careful enquiry he could secure an old shanty, near the Methodist Church, with the Church itself as an assembly room. Both these places were in a dilapidated condition. The school was opened here in July 4, 1881, with thirty students of both the sexes. It soon became apparent that something else must be done besides teaching mere books. The students were ignorant of many essential things. They did not know how to bathe and care for the body; they scarcely thought what was proper to eat and how to eat it; they had no idea as how to care for their rooms. Besides this, he also wanted to give them a practical knowledge of some one industry with the spirit of labour economy. They were to be so trained and equipped with the industrial education that they would be sure of knowing how to make a living after they had gone out in the world. Eighty per cent of the coloured people depended upon agriculture. Such an education was therefore absolutely essential as would fit a large proportion of the students to return to their farms as good farmers, and put "new energy and new ideas into farming, as well as into the intellectual, moral and religious life of the people."

Three months after they began their work an old plantation came into the market for sale. It was bought for 500 with the help of General F. B. Marshall, the treasurer of Hampton. No time was lost in occupying the place. There were standing upon the plantation only a cabin, an old kitchen, a stable, an old hen house. As soon as the cabins were in a condition to be used, it was resolved to clear up some land in the neighbourhood to plant a crop. When this was explained to the students, they did not see the relation between clearing land and an education. Washington, however, took his axe and led the way to the woods. When his students saw that he was not ashamed to work, they gladly came forward with a smile. The school was daily growing in numbers, and an adequate provision of buildings and

apparatus became a pressing necessity. From the very beginning Washington was determined that the students should erect their own buildings. "During the nineteen years' existence of the Tuskegee school," forty buildings had been built, and "all except four are almost wholly the product of student labour. Under his presidency the Tuskegee institute at present has become the foremost exponent of industrial education for the Negroes."

His work demanded more and more money; to promote its interest it became necessary to establish better understanding between the white and the coloured people; and on account of these and similar causes he took to public speaking. Soon his fame as an orator increased and he delivered many addresses and lectures throughout the United States. His speech in 1895 at the opening of the Atlanta Cotton States and International Exhibition is especially noteworthy. It was equally liked and appreciated by the white and the coloured people, and is considered to be one of his best, finest and most thoughtful speeches.

A few extracts from this speech will not be out of place:

"To those of my race who depend on bettering their condition in a foreign land, or who underestimate the importance of cultivating friendly relations with the southern white man, who is their next-door neighbour, I would say, 'Cast down your bucket where you are'—cast it down in making friends in every manly way of the people of all races by whom we are surrounded."

"No race can prosper till it learns that there is as much dignity in tilling the field as in writing a poem. It is at the bottom of life we must begin, and not at the top. Nor should we permit our grievances to overshadow our opportunities."

"In all things that are purely social we can be as separate as the fingers, yet one as the hand in all things essential to mutual progress."

"In 1898 the Tuskegee Institute was very fortunate to receive a visit from the then President of America. In the course of his address to the students President Mackinley observed:—

"To meet you under such pleasant auspices and to have the opportunity of a personal observation of your work is indeed most gratifying. The Tuskegee Normal and Industrial Institute is ideal in its conception, and has already a large and growing reputation in the country, and is not unknown abroad. I congratulate all who are associated in this undertaking for the good work which it is doing in the education of its students to lead lives of honour and usefulness, thus exalting the race for which it was established."

"Nowhere I think could a more delightful location have been chosen for this unique educational experiment, which has attracted the attention and won the support even of conservative philanthropists in all sections of the country."

"To speak of Tuskegee without paying special tribute to Booker T. Washington's genius and perseverance would be impossible. The inception of this noble enterprise was his, and he deserves high credit



for it. His was the enthusiasm and enterprise which made its steady progress possible, and established in the institution its present high standard of accomplishments. He has won a worthy reputation as one of the great leaders of his race, widely known and much respected at home and abroad as an accomplished educator, a great orator, and a true philanthropist.

His work is also recognised by the American Universities. Harvard conferred upon him the honorary degree of Master of Arts in 1896, and Dartmouth that of Doctor of Literature in 1901. In 1899 some of his friends raised a sum of money to enable him and his wife to undertake a trip to Europe as he was very tired on account of eighteen years' strenuous and laborious work. He visited Belgium, Holland, France and England, and returned home after a three months' stay in the Old World!

The Tuskegee Normal and Industrial Institute was established by the legislature of 1880. The school was opened in 1881 in a rented shanty and church with thirty pupils and but one teacher. During the first session the present location with three buildings thereon was purchased. The population of the school community is at present over 2000. This includes 193 teachers, officers and employees with their families. From its foundation upto 1912 over 9000 men and women have finished a full or partial course. In 1912 the total enrolment was 1645. Of these 1067 were young men, 578 young women.

The educational plant consists of 2345 acres of land, and 107 buildings. This does not include 19910 acres of public land as remaining unsold from 25500 acres granted by Act of Congress, and valued at 25000000. The control of the school is vested in a Board of 19 Trustees. The Endowment Fund amounts at the present time to 1,871,647. The current annual expense is about 270000. Including the agricultural department, the industries for girls and the Nurse Training School there are now forty different trades or professions taught at Tuskegee. They are grouped under agriculture, mechanical industries, and the industries for girls.

At the present time the farm comprises 22300 acres. An extensive live-stock industry is also conducted on the basis of this farm. Landscape gardening, horticulture, and floriculture have recently been added. There is a Museum in which specimens of various products of the soil are preserved for illustrating lectures. Experiments in cotton breeding are carried on since 1905.

In the shops, where the mechanical industries are taught, arrangements are made for the following trades:—Carpentry, wood-working, printing, tailoring, black-smithing, wheel-wrighting, harness-making, carriage-trimming, plumbing, steel-fitting, electric-lighting, architectural and mechanical drawing, tinning, painting, steam-engineering, and shoe-making.

Girls' trades include laundry, cooking, dress-making, and millinery. All girls in the school study cooking and domestic science. The school maintains a practice cottage, where the girls of the senior class keep house, and do their own cooking on a small fixed allowance given them by the school.

There is also an academic department. All the students are required to take academic studies. There is a systematic effort to harmonise academic studies with industrial training and practical interest of the pupils. Teaching in this department is carried on by a faculty of fifty-two teachers, giving instruction on the subjects of English, Mathematics, History and Geography, Science, Education, Book-keeping, Vocal and Instrumental Music, Kinder-Garten, Drawing, Writing and Physical culture. There is also a public school of the institute community called the Children's House. A summer school is conducted each year for teachers from the northern and southern States.

Religious and spiritual education is given in the Phelp Bible Training School. The aim of this department is to give its students comprehensive knowledge of the whole English Bible. This is done with a view to give the students such knowledge and training as will fit them to work as preachers and missionaries.

In 1892 a Hospital and Nurse Training School was started. Seventy-four nurses have gone out from the school since 1894, and are doing good work in different parts of the country.

Besides these, there are other special features of educational work at Tuskegee for which the school extension department is created. In 1891 the Annual Negro Conference was started which has resulted now in the annual farmers' and workers' conferences. A Farmers' Institute was established in 1897. A short course in Agriculture is started since 1904 to give the farmers the advantage of two weeks' study and observation of the work of the school. In 1907 the demonstration farming experiment was started. A Negro County Fair has been held for a number of years in connection with the Farmers' Institute. There is a Rural School Extension, a Model School, a Plantation School, and Mothers' Clubs, the last two being established through Mrs. Booker T. Washington's efforts. A National Negro Business League also meets annually at Tuskegee.

The discipline of the school is in charge of the commandant of the battalion and the Department of the Women's Department. Military discipline of some sort has been enforced since the foundation of the school.

There is a large Library housed in the Carnegie Library building, which contains at present 19000 volumes. A special effort is now being made to furnish the Library with books and pamphlets on Africa and the Negroes. The Library carries on a considerable amount of extension work.



work. Circulating Library boxes are being fitted up and sent out to the Rural Schools.

Having seen so far the life of Booker T. Washington, and his noble work at Tuskegee, it will not be a digression to apply the lessons of his story to the present condition of India. Curiously enough the position of the American Negro closely resembles the state of our untouchable and depressed classes. With the stigma of being untouchable, they are in a deep submerged condition of poverty, ignorance, social degradation and isolation from a higher moral and spiritual life. The insanitary life they lead, together with the regular visits of famines and plague, makes their condition simply unthinkable. Our Mahars and Mangs, and the Dheds and Chamars are in a far worse condition when compared to the highly civilised life that is led by the present American Negro. Our Bhils and Koles are also not in a very happy condition of life. As far as their economic, moral and spiritual welfare is concerned, they are in the same boat with our so-called depressed class brethren.

And coming also nearer to the higher classes, what do we find? Eighty per cent of our population, entirely dependent upon agriculture, is living in abject poverty and deep ignorance. The rays of education, sanitation and civilization are yet to penetrate into their poor hamlets! Taking also the condition of our young educated men, with the honourable exception of a few successful and flourishing pleaders, doctors and engineers, it is not far from the truth to say

that they have to remain satisfied with their exceedingly small and poor income which barely enables them to live from hand to mouth.

And how are these great problems to be solved? In my humble opinion education as imparted at Hampton and Tuskegee is absolutely necessary for our people. We most urgently want our General Armstrongs and Booker T. Washingtons. The majority of our people must receive such an education as would enable them to live on their own labour a decent life. The idea of the dignity of labour must be raised to a higher level. The education of the head, heart and hand must be simultaneously given.

We are not hopeless. There are fortunately signs in the country that indicate that our people are thinking over this serious situation, and are trying to face it as best as they can. The Kirloskar Wadi in the Oundh State, the Glass Factory at Talegaon, the Ranade Economic Institute in Poona, are some of the efforts in this direction. I cannot but also mention here the splendid work done by the Depressed Classes Mission Society. The mission at present has four branches at Bombay, Poona, Hubli and Nagpur with ten affiliated centres and forty-five educational institutions. But taking all these attempts together, we are obliged to say that they are quite insufficient to successfully meet our economic situation.

T. R. GADRE.

## SHANTA DURGA IN GOA

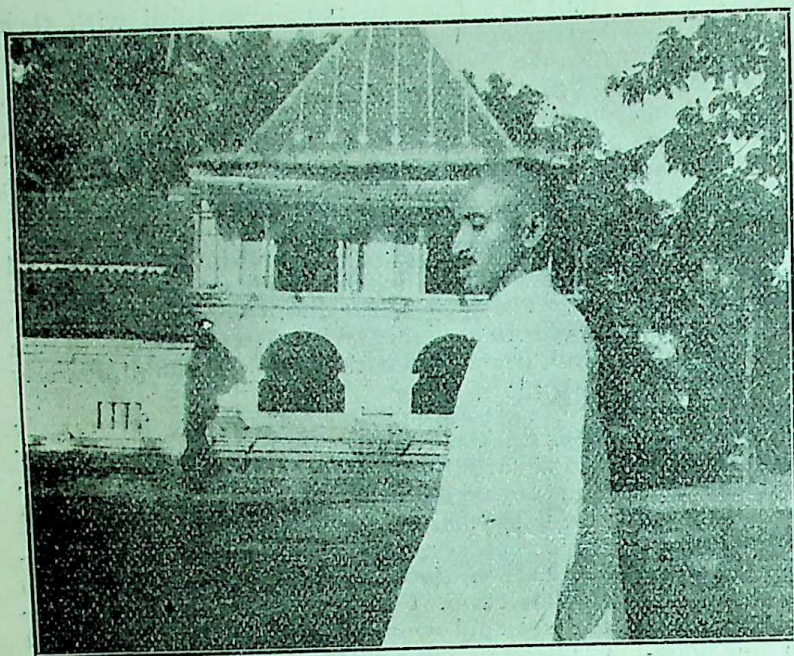
THE temple of Shanta Durgâ is situated at Kavale in Goa. This Portuguese Settlement on the West Coast of India protected on the land side by the almost impassable forest of the Western Ghats or Sahyâdri Mountains and intersected by numerous navigable rivers which flow into the Arabian Sea is the holy land of the Sâraswat Brâhmins of the Deccan. Shanta Durgâ, Mangesh, Nâgesh, Râmnâth and the Sâraswats are situated in the hilly region known as Novas Conquistas (New Conquest).

On board the S. S. Tilak, once a British mine sweeper, the pilgrim from Bombay embarks for the holy land. The steamer winds its way out of the crowded shipping in the Bombay harbour past islands and hills which conceal the British

batteries and the fairy caves of Salsette and Elephanta.

The Konkan Coast, the Ariake of the Greeks and Kemkem of the Arabs, was from ancient times occupied by a multitude of ports some of which like Chaul and Dabhul were the great emporium of trade with the West. As we steam along hugging the shore we pass the former territories of the great Maratha corsair-captain Angre who defied the Portuguese and British fleets. This picturesque region of low hills green with groves of cocoanut trees possesses a number of fortresses built by Sivaji. Vijaydurg the fortress of victory, Ratnagiri the hill of jewels, Suvarnadurg the golden fortress, jut out into the water, breaking the line, and from their high ground favorable to distant vision appear to command an uninterrupted view along the coast.





Temple of Shānta-Durgā As Grāmadevatā at Macel. The Man in the Foreground is A Saraswat Purohit or the Worshipper of Shānta-Durgā.

Early next day we see the white-washed Farol or light house of Panjim to the north of the entrance to the Goa creek. It is situated on a hill which is crowded with batteries and is known as the Castello de Agoada. The entrance to the creek is about two miles broad. The southern prong known as the "Cabo de Convanto" once occupied by a monastery has now the residence of the Governor-General of Portuguese India.

The steamer slows down in the shallow creek as we enter. The spring air is soft and cool. A thin mist rests upon the lower grounds and hovers half way up the hills, leaving their palm-clad summits clear to catch the silvery light of dawn. A sharp whistle reminds the passengers to "prepare to dismount" and as the ship touches the dock, porters board it to remove the passengers' beddings to a shed for Fumentacao or disinfection. The owners are kept waiting for an hour and in return are charged an anna per bedding. Before the passengers are allowed to land, a Portuguese Doctor tries to feel their pulse. Then comes the Customs Examination. The Alfandega (customs official) a rhubarb-coloured Portuguese regards time as of no consequence. The delay is annoying, but it is some consolation that equal treatment is meted out to every one, coloured or white, including an Englishman. The

customs officials are said to resent tips, but more things are wrought by a cup of tea and a solitary cigarette in this part of the world. The vagaries of the Alfandega are best illustrated by what happened a few years ago when the Maharaja of Kolhapur presented an elephant to a Sāraswat landholder the Visconde de Perneu. The Portuguese official at the customs post on the Ghats not having seen such a beast before, classed it as a parrot and so the beast was called a parrot and duty was charged accordingly!

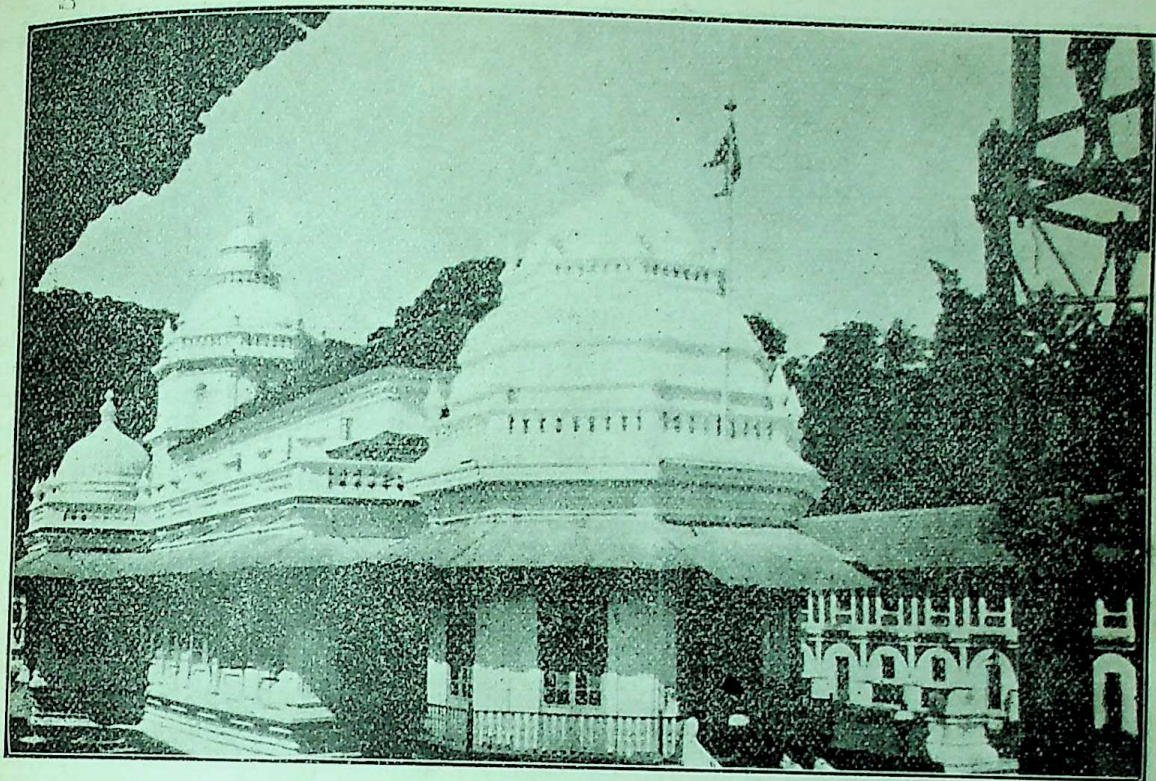
Panjim or Nova Goa is the capital of Portuguese India. It is situated upon a narrow ledge between a hill to the South and the creek which stretches for many miles from West to East. Houses with

white-washed walls and red tiles peep through gardens of slender coconut trees. There are a variety of public conveyances for hire from the lugubrious-looking Manchel to the motor car. The Manchel is a kind of palanquin made up of a light sofa curtained with green or red velvet and strapped with a bamboo-pole which rests upon two bearers. Panjim resembles the towns in the South of France. The uniforms of the Police and Military are in the continental style. There is a variety of costumes and complexities to be seen in the streets. The ancient Portuguese costume de dame with its thin striped and coloured petticoat and a long white or coloured calico sheet muffling the whole figure is still to be seen in the streets of Panjim amongst the poor, while the ladies now dress according to Paris styles.

The ancient Hindu capital was a few miles from what is now Goa Velhas (Old Goa). It was known as Gopak-pattan (Gopak-puri, the capital of Kadamba Mandaleshwaras who derived their origin from Jayanta alias Trilochana Kadamba). The Kadambas of Goa had the title "Supreme lord of Banawari the best of cities". Upto 1313 A. C. the Kadambas

\* Fleet—Dynasties of the Canarese Districts





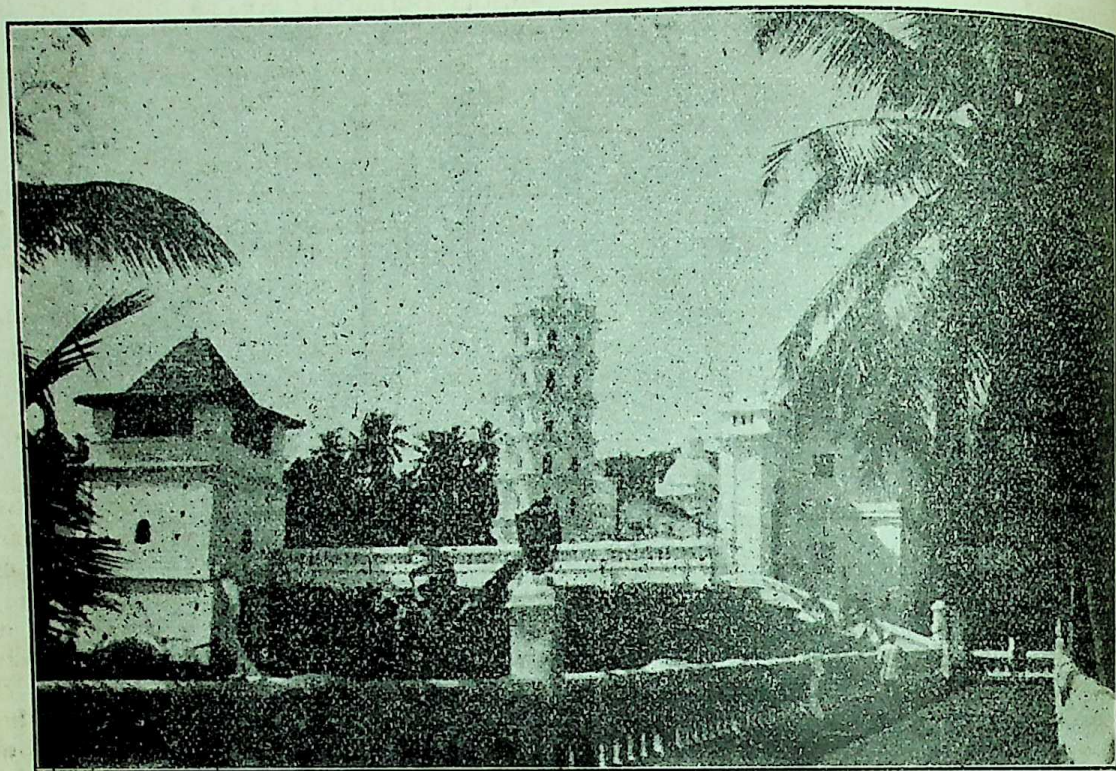
The Temple of Māngesh at Goa.

tributary to Devagiri. In the 14th century, after the fall of Devagiri, Mahomedans entered Goa and commenced the destruction of Hindu religious edifices. The famous temple of Sapta Kotishwara was among those destroyed. In about 1380 A.C. the prime minister of Vijaynagar conquered Goa and expelled the Turushkas or Mahomedans and re-established the image of Sapta Kotishwara. Under the sway of Vijaynagar the trade of Goa especially in horses and pearls from the Persian Gulf grew rapidly. This tempted the Bahamani King Mahomed II. to invade Goa in 1470. So great was that monarch's joy at the conquest that according to Ferishta he ordered "the march of triumph to be beaten for seven days." But Goa soon fell into the hands of the Turkish King Yusuf Adil Shah of Bijapur in 1489. This king embellished the city with many fine buildings and greatly augmented its prosperity. Yusuf Adil Shah however favoured his own creed and oppressed the Hindu population. His governor especially made himself obnoxious by the cruelties perpetrated by his Turkish garrison on the citizens. But the days of the Turks and Persians were numbered. A

Hindu jogi had foretold that a foreign people from a distant land would conquer Goa and on the arrival of the Portuguese under Albuquerque guided by Timoji the inhabitants readily surrendered the city. Albuquerque entered the city in triumph amidst shouts of welcome by the people who showered on him flowers made of gold and silver.

The Portuguese nation had grown warlike from its victorious conflicts with the Moors in Europe. When there were no Moors left to fight in the Peninsula, the Portuguese led by their gallant princes went to fight the Moors in Morocco. Their history had been one long struggle with the Mahomedans and the duty of fighting the Moors had from their history sunk deep into the hearts of the Portuguese people. In 1510 when the Portuguese finally obtained possession of Goa, Albuquerque ordered that the Mahomedan population, men, women and children, should be put to the sword. He abolished Islam and transferred the whole of the property which had belonged to the mosques to the new Churches which he established. Captured Mahomedan women were baptised and given in marriage to his





General View of Mangesh.

favourites. Albuquerque's unrelenting hatred for Islam made him desire the friendship of the Hindus. He sent an embassy to Vijaynagar and directed his ambassador to state in his name that

"The King of Portugal commands me to render honour and willing service to all the Gentile kings of this land and of the whole of Malabar and that they are to be well treated by me, neither am I to take their ships, nor their merchandise, but I am to destroy the Moors with whom I wage incessant war."

The Portuguese found to their great delight Nestorian Christianity flourishing on the Coast of Malabar. They considered that the Hindus or Krishna-worshippers believed in a form of Christianity. The grounds for this belief, though very slight, were sufficient to convince the ardent Christians and secured the Hindus from persecution for some years. But the Hindus did not long enjoy immunity from religious persecution. In 1560 the inquisition was established in Goa by the Jesuits in the magnificent palace of Yusuf Adil Shah. The work of forcible conversion commenced in about 1541, was continued with rapidity and vigour. The inhabitants of Goa and the various provinces were in turn victimized. Tradition relates that a race of giants known as Panlistres

came by sea to destroy the Hindu shrine and to convert the Hindus to Christianity. They built the magnificent edifices of the new faith in Goa Velhas and their disappearance was as sudden as their arrival. There is no doubt that the Jesuits who brought the dreaded inquisition. Tavernier says,

"The Jesuit fathers are known at Goa by the name of Paulists on account of their grand church dedicated to St. Paul."\*

The synod of Udayampur in 1599 condemned the doctrines and ritual of Nestorian Christians of Malabar. Jesuits pretended to have the right to those who were never Christians. To the every pagan was an enemy of Portugal and of Christ. Soon the burning of relapsing converts and supposed witches, known as Auto da Fe, commenced their sanguinary work. Unbridled tyranny went hand in hand with religious bigotry. The Portuguese robbed and burnt the temples of the so-called heathen, trampled on their books and threw them into the flames. The two most famous temples of the Sāraswats—of Shāntā Durgā at Kelus and of Mangesh at Kushasthān which had escaped destruction by

\* Travels, Vol. I, 197.



Mahomedans were destroyed by the Portuguese,

The Crusaders however soon sank into more debasing material facts when once the activities of religion had slackened. As the Viceroy Dom Jono de Castro said,

"The Portuguese entered India with the sword in one hand and the crucifix in the other; finding much gold they laid aside the crucifix to fill their pockets."

The Jesuits were expelled finally from Goa in about 1758 and the Inquisition was suppressed at the recommendation of the British Government,—“one of those good actions with which,” says Burton, “our native land atones for a multitude of sins.”

Before the destruction of their temples the Brāhmans escaped with the images of their deities to the neighbouring hills of Antruj then under the rule of the Hindu prince of Saunda. It is said that the Mahārs, an untouchable caste, sheltered the devotees of Shāntā Durgā and provided a site from their own encampment for the new residence of the deity. In return they begged that they may be allowed a ‘darshan’ once a year. Ever since the Mahārs have exercised right of worship on the day following the Māgh Shud Panchami, the greatest festival of the Goddess. The old site at Kelus is still pointed out by the Christian cultivators who speak of the Shāntā Durgā with great reverence as “Mai” (mother).

The Christian population of Goa is composed of three heterogeneous elements, viz., pure Portuguese, half-breeds and Christian converts. Formerly the pure Portuguese were called Reinols and were exclusively entitled to high offices of State. Tavernier tells us that any adventurer who passed the Cape of Good Hope forthwith became a Fidalgo, a gentleman, and called himself a Dom. The white families settled in the country were formerly called Castisses to distinguish them from Reinols. This colonist class is now neither numerous nor influential. As soon as intermarriage with the older settlers or native Goanese took place, the progeny was called Mestici—in plain English mongrels—though they preferred to call themselves Descendants.

The Mestici or mixed breed composes the great mass of society in Goa. It includes all classes from the cook to the Government official. Perfect equality, political as well as social, has long prevailed between the white as well as coloured and in 1835 one of the

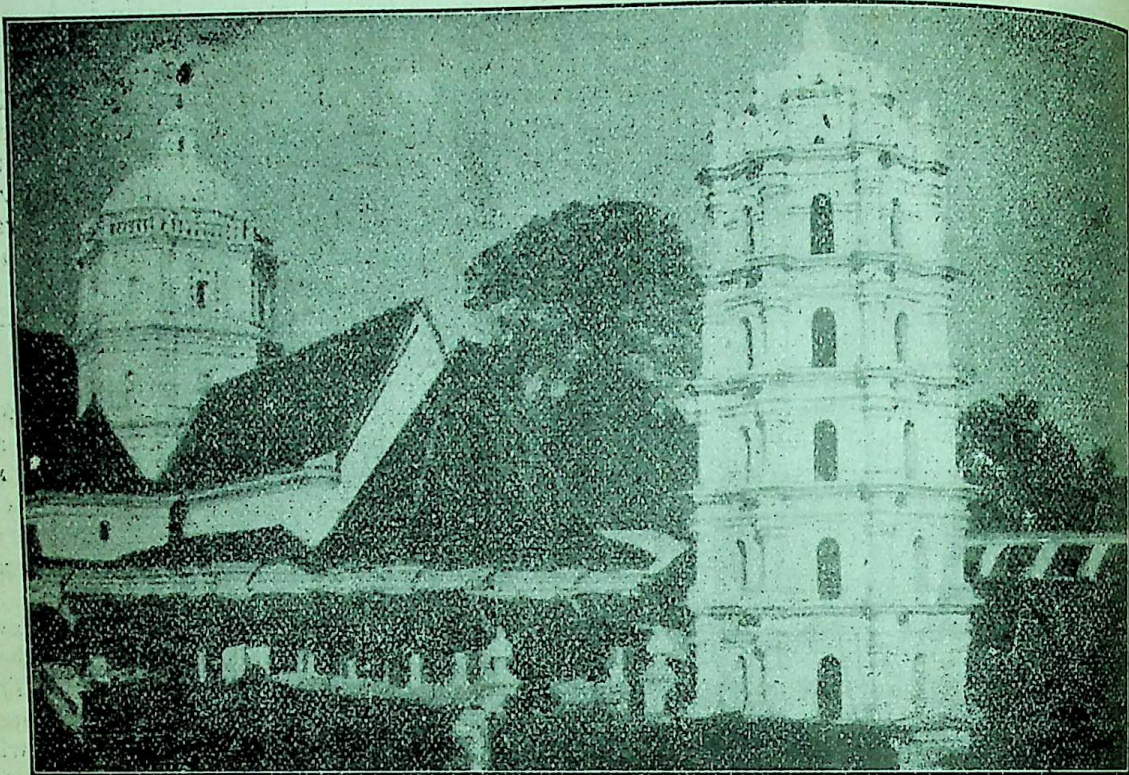
Mestici, Bernardo Peres da Silva, rose to be Viceroy.

The mixed class are not prepossessing in appearance and the fair sex is little superior to the other. One scarcely ever sees a pretty half-caste girl. The men imitate European dress but the quantity of clothing diminishes with the wearer's rank and means. Even the highest wear coloured clothes to spare the washerman. They are fond of spirituous liquors and seldom drink except honestly for the purpose of intoxication.

The native Christians or Christão, who constitute half the total population, still observe the four Hindu castes. They are Bāman, Chārade (Chhatrī), Gāvde (Vaishya) and Shūdra. The converts do not intermarry, though they all dine together. The Brāhman Christian is particular about marriage in high class Brāhman Christian families and would ordinarily reject large dowries when the family is not considered high. The Christian Gāvdes like their Hindu brethren abstain from spirituous liquor and fowls. The Gāvdes have perhaps migrated from upper India. Their women do not wear the lāngdar Deccani dhoti (kāshṭā). Their dress which resembles the upper Indian sārī has a knot tied on the shoulder and their ornaments, unlike those in the Deccan, are of Kānsā (Bellmetal). Widow remarriage though not forbidden is as much condemned among the converts as among the Hindus. Many of them, especially among the women, cannot bear the idea of eating beef and they observe the characteristic Hindu prohibition against a wife addressing or speaking of her husband by his name. Their marriage ceremonies are performed in Church according to Christian rites, but they are preceded and followed by observances which are survivals of the Hindu customs of betrothal and marriage. These include the formal bathing of the betrothed couple, the tying of an auspicious necklace round the bride's neck, the exchange of presents and the formal transfer of the bride to her husband's family.

There is yet another class of Christians who are, unlike the native Goanese, clean shaven. Their dress is scanty in the extreme, consisting only of a coloured piece of cloth worn about the waist like the loongy. They wear round their necks strings of beads and the cross. The





The Temple of Shāntā-Durgā with the Deepastambha or the Lamp-Tower.

women are equally scantily clothed; a single long cotton-piece forms their sārī, without the cholee or bodice worn by the Hindus, thus leaving the bosom unsupported and often uncovered. They seem to be devoted to their religion—their superiority to the 'heathen' consisting in eating pork, drinking toddy to excess, shaving the face, never washing and in the conviction that they are sure to go to paradise. They are descendants of the converts brought from Portuguese settlements in Bengal by the Jesuits and their pronunciation and vocabulary unmistakably point to their Bengali origin.

The native Goanese Christians are in spite of conversion to Christianity divided into two sects—Smārta and Vaishnav. They still retain the affection for the kuladevatās of their ancestors. One has only to ask a Goanese "what is your kula-deva" and he is proud to be included among the votaries of one of the wellknown temples. The Christians give the "oti", offering of rice and cocoanuts, to their kula-deva as well as the first fruits and new rice in the harvesting season. They take the Prasād in the temples through the pujāris before embarking on a new adventure or for Dayā (mercy)

generally; and it is an established rule in the temple of Shāntā Durgā that the Christian seeking Prasād has precedence over the Hindu.

From Panjim the pilgrims go by Land or Vapor (steam-launch) past the Hospice de Misericordia and the old city of Goa. Alighting from the steam-launch the rest of the journey is by road up steep hills which afford magnificent view of the valleys below. During the month of Māgh spring encircles the green hills and smiling valleys with its wonderful richness of many-coloured foliage. The kaju, the mango, pummels and various other fruit trees are in full blossom. The flame-coloured flowers of the Simul (Bommalbaricum), the new foliage of the Kokoi (Garcinia Indica), the Sisu (Dalbergia Latifolia) and the wild plaintain afford food and shelter to the greenpigeon, the blue and the bronze-winged dove. Pine-apples, ferns and mosses adorn the surface of the ground. Strange forms of plant and animal life continually demand our attention. The notes of the thrush, black bird, Koel and the Ghāt Bulbul musically salute our ears. The rapturous praises of pilgrims may be extravagant, still few who have visited



this picturesque country will think that here extravagance and fiction have left truth much too far behind.

The temple of Shāntā Durgā at Kavale stands on a slope in the bosom of a chain of mountains. In front of the temple a white-washed Deepastambha points out, through ravines and tangled forest, to the way-worn pilgrim by day and night the site of the holy dwelling of the deity. In front of the temple is a large Kund and on either side are rest houses for the pilgrims. Outside a small shrine is dedicated to the Northern Brāhman who first installed the Durgā in the Deccan. Behind the temple is a wooded hill. It is significant that the present site of the temple bears a remarkable resemblance to the old site at Kelus in each case resembling the old Hindu temples of Bhanier and Katrui, a few miles west of Baramula in Kashmir, which are both backed by five wooded cliffs crowned with deodars. The chief points which distinguish Kashmiri from other Hindu temples in India are the trefoil-headed doorways and recesses, high pediments and straight-lined pyramidal roofs. In the village of Macel there is a shrine dedicated to Shāntā Durgā as Grāma-devatā. It has the high pediment and straight-lined pyramidal roof. At Kavale the temple of Shāntā Durgā is a collection of these pyramidal roofs with the addition of a dome. The old temple of Mangesh also resembled the temple of Shāntā Durgā. No other temples in Goa or the Deccan have such straight-lined pyramidal roofs. The marble used for the pillars and flooring at Shāntā Durgā is known as Kashmiri pāshān or the stone of Kashmir.

Tradition relates that once upon a time there was a fight between Siva and Vishnu. The Adi Shakti took the form of Jagadambā, intervened and pacified the combatants and thus came to be known as Shāntā. Shāntā would however seem to be derived from Portuguese Santa, meaning holy or sacred in colony of Santa Maria. The old Portuguese Shāntā Cruz near Bombay is called have borrowed largely from the Portuguese language. In Macel there is a temple dedicated to Devaki-Krishna representing the idea evidently borrowed from Roman Catholic Christianity. Hindu temples in Goa are white-washed like, and generally resemble, Catholic

religious edifices, as in the case of the modern Mangesh.

Havell sees in the Durgā the inaccessible mother worshipped with bloody sacrifices by the ancient Dravidians. He says that under the influence of Aryanism.

"Durga—the religious cult of the brigand and outlaw—was transformed into the beauteous wife of the great ascetic Shiva, the teacher of spiritual wisdom and the destroyer of ignorance."\*

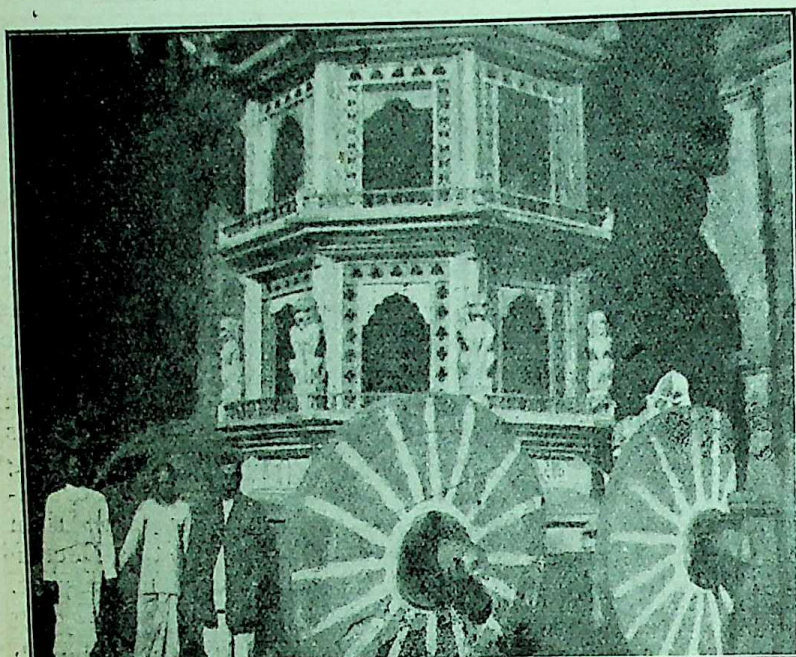
The Pauranic account of Durgā as Chandi (terrible) describes her as the collective power of the devas fighting the asuras. The allegory of the Devi-yuddha in the Markandeya Purāna which means the destruction of egoism and self-seeking in a righteous war indeed depicts the dreadful aspect of the divine power more than the tender. But the Durgā of the Deccan Sāraswats is worshipped in her gentle aspect. No animal is sacrificed. The oti or offering consists of rice, cocoanut, areca, kumkum, fruits and a piece of coloured cloth for bodice. It is usual for the pilgrims to abstain from meat and fish during the festivals.

The Shāntā Durgā can be traced to a North Aryan Vedic source. Her origin lies in the poetic fancies of the Vedic Rishis. The Khila of the Rig Veda following the 127th hymn mentions the Durgā and describes her as the refuge of all sufferers, all who are pursued by enemies internal and external. In the Taittiriya Aranyaka (X.7) she is called Durgi. In the Devi Sukta of the Rig Veda, Durgā is Rudrāni, the wife of Rudra who lives in the Himalayas. Later on the Gayatri Mantra, the personification of Vedic learning, is identified with Rudrāni or Durgā. Thus Durgā means knowledge and in her Aryan form Umā, light, the daughter of king Himavat, she becomes the type of high-born loveliness.

The most important festival of the Shāntā Durgā is the Vernal Equinox—the Vasanta Panchami in Māgh. The vernal festival celebrates the victory of the sun's light over the power of winter and darkness. Two days later, on the Ratha Saptami, the Goddess is taken in procession in a beautifully carved chariot representing the victorious chariot of the sun. Sāraswat ladies draw the figure of the sun in front of the tulasi plant on this day and worship the figure when the sun enters the meridian.

\* Aryan Rule in India, p. 15.





Rath or Chariot of Shānti-Durgā.

The next two important festivals are the one in Chaitra and the Nāga Panchami. Snake worship prevailed among the ancient Aryans. It is found in the Brāhmana portion of the Yajur Veda. The Grihyasutra of Ashwalāyana contains definite instructions for making offerings to the sarpa-devas. The Nāgas are also mentioned by Ashwalāyana. In the Bhāgawat Purāna Vāsuki and eleven other Nāgas are mentioned as forming the strings of the sun's chariot. The association of the Nāga Panchami with the Shāntā Durgā is thus significant. The Deccan Sāraswats regard the Nāga as a Brāhman. They do not kill the Nāga, but if one happens to be killed, it enjoys the privilege of a Brāhman's funeral. It is duly cremated with a sacred thread and a pice thrown in. The Rājatarangini relates how a Brāhman named Vishākha married Chandralekhā, the daughter of the Nāga Sushravā. Such names of places as Ananta Nāg, Verināg, testify to Nāga worship in Kashmir. Springs such as the one behind Mangesh are called Nāg-jhari and Chashmo Nāg by the Sāraswats in Goa and Kashmir respectively. The Sāraswats observe the 1st of Chaitra as the New Year's Day.

In Kashmir the ancient Aryan spring festival is observed as a national picnic. In the month of Chaitra the Goddess Durgā is worshipped under the names of Sharakā

Jwālā and Ragya. The Deccan Sāraswats of Ragya (Kheer-Bhawār near Ganderhal) worship with milk, kheer, cocoanuts, rice, Kumkum, fruits and narva (red thread tied on the wrist). No animal is sacrificed. The pilgrims abstain from meat for the eight days of the festival.

Of the Hindus in Goa the predominating caste is that of the Sāraswat Brāhmans, also known as the Gaud Sāraswats. The word Gaud is explanatory of their northern origin.

It shows that they belong to the Pancha Gaud as distinguished from the Pancha Dravida Brāhmans.\* The Sāraswats follow the Rig Veda and are for the most part Smārta. They have their own spiritual Gurus with their Maths at Kavale, Gokarn, Nasik and

Benares. The Sāraswats are not subject to the jurisdiction of the Shankarāchāryas of the Deccan who is followed by the Dravid Brāhmans. Claiming to be Arya immigrants from the North, they form a separate caste from the Dravid Brāhmans of Mahārāshtra, such as the Chitpāvan, Deshastha and Karhada. In their homeland the Sāraswats do not eat food cooked by any caste except their own. On the plateau of the Deccan and away from the circle they sometimes eat with the Mahārāshtra Brāhmans. The staple food of the Deccan Sāraswats, men and women, is rice and fish. They also eat meat but not fowls. They eat the jungle-fowl (Kukkuta) and the flesh of the wild boar, not the domestic pig. In Goa some Sāraswats have adopted the South Indian Vaishnavism. Amongst them most abstain from meat, some from fish whilst the women are generally vegetarians. In centres of the caste they have their own priests, in other places allow the Mahārāshtra Brāhmans to officiate at their ceremonies. The Sāraswat bear the expense of their daughter's marriage. A moderate dowry, the value of which is fixed, is given to the bride. The marriage festivities are over the

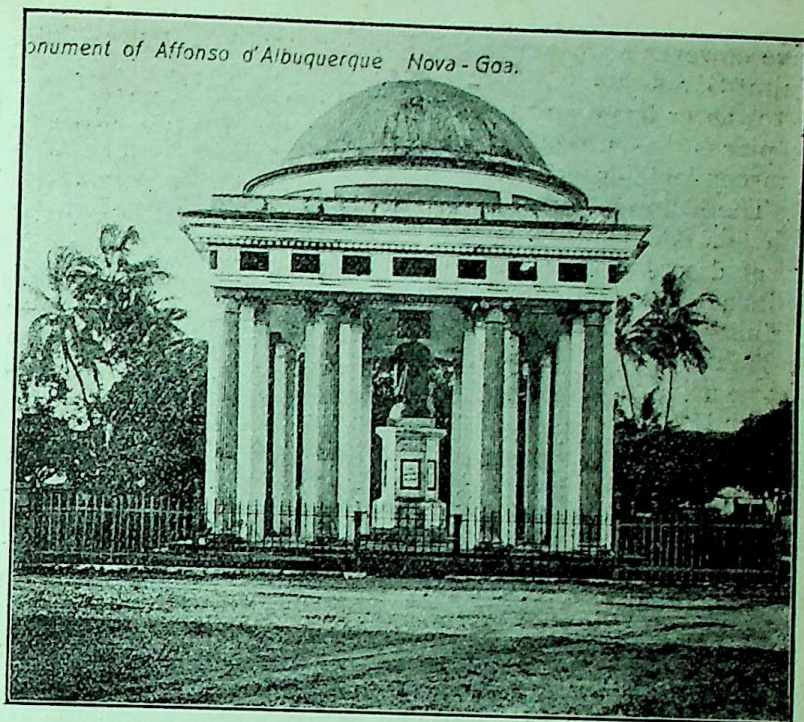
\* Saraswati Mandal (1884), p. 46.



parents and relatives do not accept hospitality from the other side.

The Deccan Sāraswats in common with their northern brethren trace their origin to the sage Saraswat, the son of Dadheechi, mentioned in the Gadāparva of the Mahābhārat. The Skanda Purāna, which describes the movements of various tribes of Brāhmans, gives an account, in the Sahyādri Khanda, of the origin of the Deccan Sāraswats. Parashurām by forcing the ocean to recede from the Sahyādri mountain created a fresh piece of land, *vis.*, Goa, where he held a Vedic sacrifice to commemorate his victory against the Kshatriyas. He brought learned Pancha Gaud Brāhmans from the north to perform the Vedic rites and settled the immigrants by grants of villages in agraḥār.\* Their descendants are the Deccan Sāraswats. The immigrants brought their family-gods, amongst whom were Shāntā Durgā and Mangesh.

The old temple of Mangesh was at Kushasthali. Shiva, it is related, in a love-quarrel frightened Pārvati by assuming the shape of a tiger whereupon she cried out with fright, Mām Gireesha, and was unable to complete the sentence — Mam Gireesha raksha (protect me oh lord !); from Mam Gireesha is Mangesh.† Another account traces the origin to the "mountain Mangirish in the eastern country of Trihotra."‡ As these conflicting accounts are given in the same Purāna, a third account traces the origin of Mangesh to an imaginary man of the name of Mangā.§ Some have identified Tirhut in Behar with the "country of Trihotra" and the town of Monghyr with the "mountain Mangirish".|| But the ancient name of Tirhut was not Trihotra. It was Teerabhukti.¶ The old name of Monghyr was



Monument of Alfonso d' Albuquerque, New Goa.

Mudgagiri.\* We have a grant of Devapāla, the most powerful king of the Pāla dynasty of Bengal, issued from his Court at Mudgagiri or Monghyr. According to Mr Girindranath Dutt the system of Kulinism was borrowed by Bengal from the Brāhmans of Tirhut and the Tirhutia Brāhmans are divided into hypergamous groups.† There is no trace of either Kulinism or hypergamy among the Deccan Sāraswats. The Durgā in Eastern India is worshipped with animal sacrifice and her greatest festival is in autumn and not in spring.

Mangesh is perhaps abbreviated from the Sanskrit Mangalesh. At Girnar in Kathiawad there is a temple dedicated to Shiva known as Mangalesh. There is near Prabhaspattan a sacred place called Kushasthali. The Gujrati-speaking Sāraswats are to be found in Kathiawad, Cutch and Broach. The latter claim the Punjab as their original home; both tradition and their social customs which resemble those of the Punjab Sāraswats to a considerable extent support this view. The Broach Sāraswats worship Durgā as the Jwālmukhi. A Sāraswat of Bhuj (Cutch) has written the history of his community trac-

\* Sah. Kh. U. A I verses 47-50.

† Sah. Kh. Mangesh Mahātmya, chpt. V.

Sah. Kh. U. A. III.

History of Mangesh Devasthān, p. 3.

Saraswati Mandal, p. 28.

¶ Vincent Smith—Early Hist. of India. 3rd Ed.

\* Ind. Antiquary, XXI, 264.

† Risley's People of India, p. 206.



ing its origin to Kashmir. Deccan Sāraswats have however no common traditions with the Gujrat Sāraswats. A theory based on names of towns or imaginary identifications of towns or places has no other merit than that of transcendental speculation.

The historical value of the evidence of the Sahyādri Khanda is impaired by the uncertainty of dates, by the sacerdotal predilections of its author or authors and by the manifest inability to draw any distinction between fact and fancy. The legend of Parashurām is not peculiar to Goa. It is shared in the Konkan and Malabar by other Brāhmins. It is not unlikely that the hardy Aryans of Northern India settled early in the picturesque and hilly country of Goa which was admirably adapted for such colonization. The Aryans seem to have crossed the Vindhya and aryanized\* the Deccan between the 7th century B. C. and 350 B. C. Dr. Braganca Pereira (Juiz de direito) of Bicholim who is writing a history of Goa holds that it was, in ancient times, divided into little republics (Republics Pequenas) of Brāhmin settlers. The Portuguese found Hindu Goa divided into village communities (comunidade). Albuquerque maintained intact the constitution of the village communities and shortly after his death a code called *Foral de Usos e Costumes* was compiled to serve as a guide to his successors. The Sāraswats are still the land-holding class in Goa. Wealthy landholders such as the Visconde de Pernam, Baron de Dhepé and Baron de Kalapur sit down to meals daily with over a hundred men of the community. Their palaces are liberty halls and "pej" or rice gruel is served to all comers who care to ask for it.

It is a tradition in the Deccan that two northern Sāraswats, Deva Sharmā and Loma Sharmā, returning from a pilgrimage to Rameshwar found a Sāraswat community in Goa. The newcomers were welcomed by the old settlers "who by giving them their daughters in marriage accepted them in their own community."† Deva Sharmā of the Vātsa Gotra founded the temple of Mangesh. His nephew Shiva Sharmā founded subsequently the temple of Shāntā Durgā. The descendants of the Sharmās are known as Shenwis. The Shenwis alone, wherever domiciled in India,

form the congregation of the Shāntā Durgā and Mangesh and are entitled to this day to manage the properties dedicated to the temples. Other Sāraswats have no voice in the management. The Sharmās, it is believed at Kavale, were Kashmiri Sāraswats.

The Kashmiri Brāhmins call themselves Sāraswats. It is a tradition in the Happy Valley as well as among the Kashmiris domiciled in India that when Kashmir was forcibly converted to Islam eleven Sāraswat families managed to escape conversion by hiding themselves in the mountains. Of these, seven families remained in Kashmir and four families emigrated to the plains; of the latter, two families went to the Deccan and married Deccan Sāraswat women and two families are said to have settled in the Punjab. These four families are called Bhanmasi. In later times the descendants of the old Kashmiri called Malmasi came down and settled in the plains and intermarried with the Bhanmasi of the Punjab.

The Sāraswat men have well cut features. The complexion of the men generally is what is called "wheat coloured", but some are fair. The women "are generally graceful with dark lustrous eyes and black hair." R. B. Burton who visited Goa in 1851 said of the Sāraswats that in appearance they

"are of a fair or rather light yellow complexion. Some of the women are by no means deficient in personal charms and the men generally surpass in size and strength the present descendants of the Portuguese heroes. They wear the mustachios, not the beard, and dress in the long cotton cloth with a cloth round the waist very much the same as in Bombay. The head however is usually covered with small red skull cap instead of the usual turban. The female attire is the Sari with a long armed bodice beneath it and their caste denoted by a round spot of kumkum or vermilion upon the forehead between the eyebrows."†

The Shenwis have mainly followed a literary line. They have been well known in the Konkan as Pantoji (Panditji), schoolmasters. Goa, according to Tavernier, is one of the finest harbours in the world rivaling those of Toulon and Constantinople and has monopolised the trade of the West Coast. But the Shenwis never took to trade. Their legal and literary talents of the Sāraswats and their capacity for political employment made them indispensable to the Portuguese.

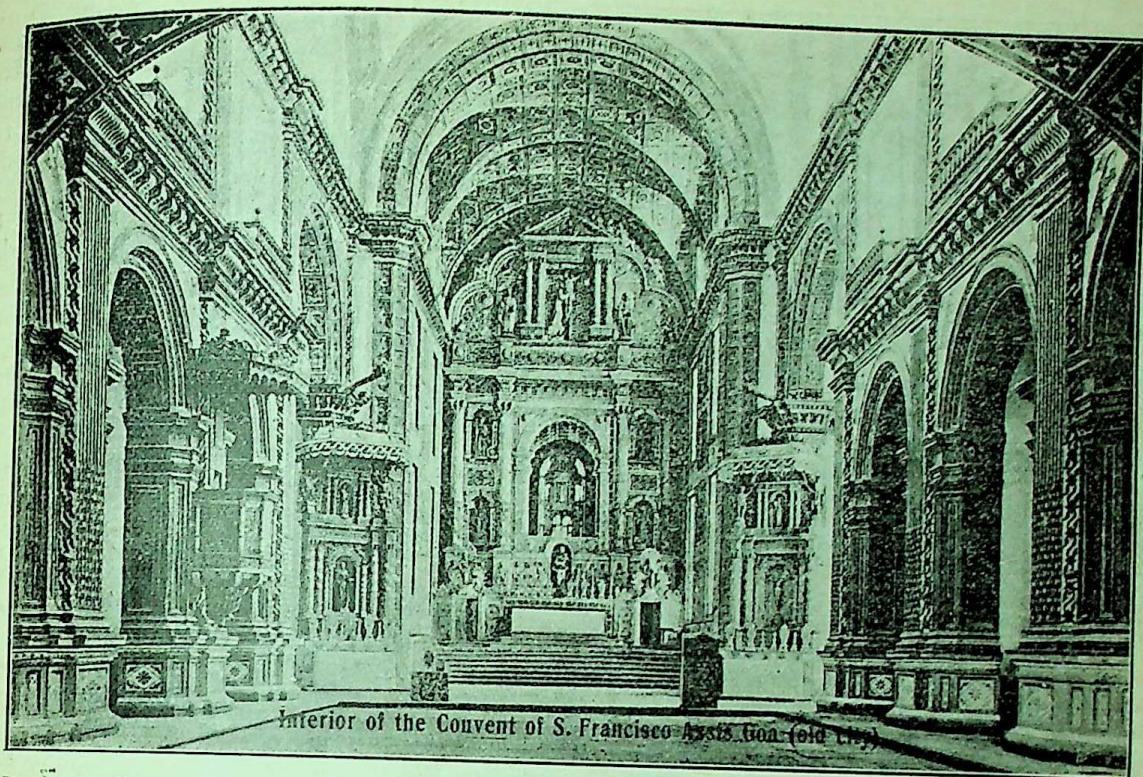
\* Sir R. Bhandarkar, *Early History of the Deccan*, Ch. III.

† *Konkanakhyān*, p. 64.

\* Enthoven—*Tribes and Castes of Bombay*, 1920, Vol. I, p. 250.

† Goa and the blue mountains, p. 107.





Interior of the Convent of St. Francis of Assisi at Old Goa.

In Tavernier's time they were already in undisputed charge of offices in reference to law as agents, solicitors and scribes. He says of them, "there are no people in the world more cunning and subtle."

"They have much intelligence, and are good soldiers and the clerics have assured me that they learn more in the colleges in six months than the Portuguese children do in a year whatever the science may be to which they apply themselves."\*

With the rise of the Marhāttās the Shenwis rose to the highest positions in the State, civil as well as military. Naro Ram Shenwi became a Mantri in the Ashta Pradhān of Shāhu and was known as Pandit Mantri. He built the modern shrine of Shāntā Durgā and obtained the grant of the village of Kavale for the temple. Ramchandra Malhar rose from Kulkarni to be the right hand man of the first Bājirāo Peshwā. He completed the rest houses and confirmed the grant of Kavale to the temple of Shāntā Durgā under the seal of the Chhatrapati. With the northward march of the "Deccan invincibles" the Shenwis rapidly established themselves at Kolhāpur, Baroda, Rajputana, Indore and Gwalior. They were

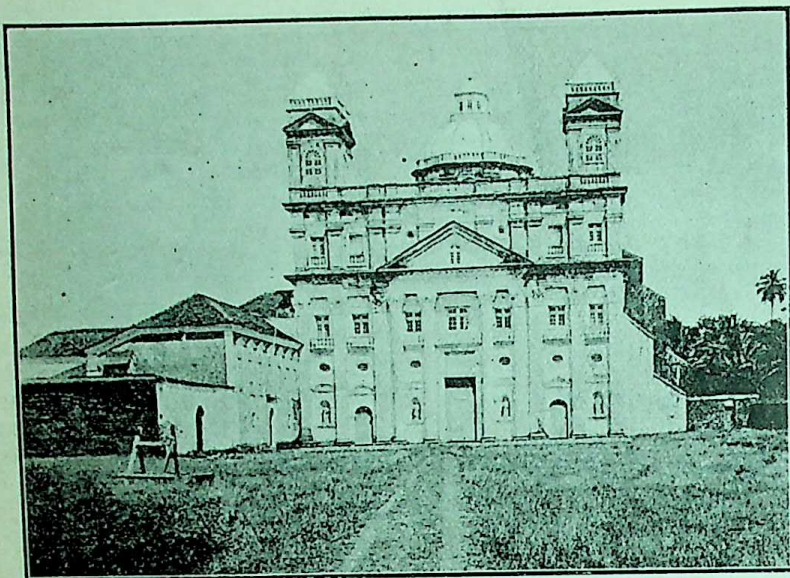
distinguished not only as statesmen but as generals and officers in that age of Marhatta chivalry and became known to the English as the "Gallant Sainowees". In modern times the Sāraswats owing to their readiness to imbibe and assimilate new ideas have secured positions of influence in the services and the liberal professions in numbers out of proportion to their numerical status in the community at large both in British and Portuguese India. The first lawyers educated in Portugal, Bacharel-em-dereito ( Barrister-at-law ) are Sāraswats.

During the Portuguese persecution the Spiritual Guru of the Sāraswats shifted to Benares and there founded a *math* returning to Kavale in comparatively modern times. The Gurus treated caste questions in a liberal spirit. The Deccan Sāraswats watched with interest the vicissitudes of the sister community in the North.

"Another Sāraswat, hailing originally from the North and now settled in Lucknow, U. P., as a Barrister, Pandit Bishen Narain Dhar, is presiding over the Indian National Congress. On his return from England, some years ago, there was a storm in a teapot and even a Sabha named after him and called Bishen Sabha was started to support him in opposition to Sat Sabha and Dharam Sabha.

\* Travels in India, Vol. I, p. 195.





Ancient Temple of Shambhu—Now A Catholic Convent, Old Goa.

The storm has subsided and Bishen Narain Dhar is one of the rest of the Sāraswats there.\*

The late Spiritual Guru of the Shenwis Atmānand Saraswati of Kavale advocated the amalgamation of all the Deccan Sāraswats. He said,

"The majority of the Sāraswat Brāhmins are in the North; those in the Deccan are in the minority. When one thinks of the numerous subsections that have sprung up in this minority one cannot but feel sad at the result."

Atmānand Saraswati brought about the marriage thirty-two years ago of a Shenwi girl with his lay disciple the learned grammarian Pandit Ghanshyām Misra, a Kashmiri Sāraswat. Pandit Ghanshyām was a native of Akhnoor in Kashmir. His father's name was Gokul Chandra. He became a worshipper of Shāntā Durgā. In the history of caste the most persistent and effective factor is the *jus connubium*—the body of rules and conventions governing marriage. The influence of these rules penetrates every family. The math and the shrine of Shāntā Durgā at Kavale are the repositories of the traditions, instincts and manners of the Deccan Sāraswats, for as Anatole France says,

"Nous ne dependons point de Constitutions ni des Charts mais des instincts et des mœurs."

Old Goa today is a city of ruins. The pig infests the classic streets. In Goa the pig occupies the same social position which

\* Saraswat Conference, 1911. Saverutwadi, p. 28.

he does in Ireland. In the magnificent churches are to be seen struggling native Christians at their devotion in the morning; for the rest of the day the curse of desolation hovers over the ruins. No effort is made to preserve the ancient monuments and find it easier to carry away stones than to quarry it, the Goanese are helping to destroy them. Old Goa is visited by Catholic pilgrims when the remains of St. Francis Xavier are exposed by permission of the Pope (Expasiao de S. Francisco Xavier). The ancient Hindu temple of Shambhu, converted into a convent, is the only Christian religious edifice in Goa possessing a dome. It contained an oil well closed by the Christians, the miraculous water of which was supposed to cure leprosy. The Hindus believe that a cross cannot be constructed on this building, repeated efforts having proved abortive.

The Portuguese revolution of 1910 was proclaimed as a new era in Goa. The republicans were against the Catholic Church. The republican minister who drafted the separation law of church and state declared that "within three generations after the passing of the separation law the Catholic religion will be annihilated in Portugal." At Panaji the chapel in the Government House was converted into the office of the Governor-General. Equality of all religions was proclaimed in Goa and the Hindus obtained the right to build temples.

While the old religious ideals of Portugal have thus passed away and her Churches neglected, the temple of Shāntā Durgā brings together the Sāraswats domiciled in distant parts of India inspired by the poetry of religion. When I approached the temple I saw built and carved in stone the heroic age of Mahārāshtra. The sentiment about the Shāntā Durgā fostered and stimulated by the men and women of the temple represents the higher qualities of courage, devotion and self-sacrifice which go to the making of nations. The temple is cherished not merely as a matter of faith but as a principle of honour.

Kavale, Goa.

R. S. PANDIT



## INTERNATIONAL RELATIONS

*International Relations :—Eight Lectures delivered in the United States in August, 1921, By Viscount Bryce. Mamillan & Co., London. Price 10 s. 6 d. 1922.*

**I**N this book of nearly 275 pages, we find mention of every country in the world from China to Peru, but none of India. We get as far as the Indian Ocean, or even the Afgan War, and there is one reference to Hindu immigrants, with regard to whom the policy of prudent British statesmen is said to be to 'temporise', as they can never induce the colonial authorities to give the Hindus free entrance. Even in the reference to the Washington Conference for the reduction of armaments, where the Rt. Hon'ble Mr. Sastri was our representative, we find India ignored, whereas dominions find honourable mention. If, as our English friends assure us, we have now acquired an international status, being one of the original members of the League of Nations, and signatories to the Peace Treaty of Paris, there is no indication of it in the volume before us. And yet it is not a book written by one who does not know us. Viscount Bryce and Lord Morley are the two great political writers of England who are also practical statesmen, and when in a book written by one of them, expressly dealing with international relations, India is ignored, the presumption is that the so-called elevation of India into the domain of international politics is a myth.

But though India is ignored, Islam and Turkey are not. Whereas Lord Bryce has nothing but flattery for the powerful American nation, and is guarded in his reference to every other nation including even Germany, in the case of Turkey he lets himself go with a vengeance, and delights in using blood-curdling epithets. Pan-Islamism "is an attempt to renew the original aggressive movement of the Muslim peoples against the Christian, and in particular to strengthen the Turkish Sultan by exalting him as Khalif of the whole Moham-medan world." Enver Bey is a "varnished ruffian", the Nationalist Turks of Angora are "the remnants of the infamous Committee of Union and Progress," Turkey is "barbarous and decrepit", "an uncivilized state, with a government stupid as well as savage", and "the misgoverned subjects of the sultanate ought to have risen against it, destroyed it, and created new states", the Turkish government had in 1915 "massacred a million of its Christian subjects, women and children as well as men, under circumstances of cruelty and brutality unsurpassed even in the East"

(this is a charge to which Lord Bryce returns again and again, as at pages 69, 199, 208, 264), "that profligate rascal, Ismail, formerly Khedive of Egypt"; though the government of Turkey is 'detestable', Islam continues to spread among the black races in the interior and along the East coast of Africa, but apart from the fear that it may become a warlike and aggressive force, it is admitted that "its spread is to be desired, for it raises the negroes to a higher level of self-respect". To illustrate the dictum that an Ambassador is "an honest man sent to lie abroad for the good of his country", Lord Bryce selects the case of the Turkish ambassador at London in 1886, "himself a man of exceptional ability", who assured the author that the Sultan was bent upon promoting the welfare of his Christian subjects. It is no wonder that Lord Bryce is strongly against the modification of the Treaty of Sevres (p. 69).

In the chapter on Diplomacy and International Law, the author gathers some maxims from the biographies of famous diplomats, as well as from his own experience which go to show that there is nothing esoteric or abstruse in the art of diplomacy, and that any man of ordinary prudence and strong common sense, coupled with a knowledge of history and of men and manners, can shine in that field. It was hitherto the accepted doctrine that 'the chief duty of diplomatists was to deceive', and Lord Bryce is of opinion that "the relations of states being what they are, no European or Asiatic government can tell the world all it is doing or means to do." But the author draws the line at the bribing of persons to steal documents,—a service which, nevertheless, some governments, according to the author, have asked and received from their envoys. The author says that from the biographies of eminent diplomats it appears "how crafty, how cynical, in a sense how unscrupulous" diplomacy was thirty years ago. Has it, one wonders, changed for the better since then?

The only parts of the world, as Lord Bryce points out, that have not yet been appropriated by the European races are China, Mongolia, Japan, Persia, Abyssinia, Siam and some fragments of Western Asia. It is these European races whom Lord Bryce asks to combine to maintain the peace of the world (that is to say, their world-dominance) and he appeals to



America not to keep aloof from the combination. "The world cannot be left where it is now. If the peoples do not try to destroy war, war will destroy them. Some kind of joint action by all the states that value peace is urgently needed." Unfortunately for those who like Lord Bryce would divide the world among the white races, there is no hope of union among them. As he says, "all the nations must bear their share of the blame" for the great war, and "there is not one that doth righteousness, no, not one." "Not to speak of the angry class struggles within the nations, we see that national hatreds and rivalries and ambitions are hotter than ever and threaten to bring fresh strife upon us. It is possible—I hope it is not probable, but it is possible—that so soon as an intermission of fighting has enabled the hostile peoples to recover their fighting capacity, some of them will fight again. The great lesson of the war, that the ambitions and hatreds which cause war must be removed, has not yet been learned, and if this war has failed to impress the lesson upon most of the peoples, what else can teach them? This is why thoughtful men are despondent."

Elsewhere the author says that the "causes of war do, no doubt, abound in the old world, but whatever may befall among the smaller states, a period of at least nominal and formal peace between the great Military Powers may well last for eight or ten years at least." But in Lecture II, describing the settlement made by the peace treaties, Lord Bryce is less sanguine, and can only say, 'no country is in a position to resume fighting this year or next year or the year after.' In that lecture he shews that the peace settlement bristles with inequities capable of furnishing ample material for fresh wars, to which those who have accepted it under protest are looking forward for the redress of their grievances. Had he lived to participate in the Genoa Conference, with its secret treaties, and disclosures regarding the menacing growth of the Red Army of Bolshevik Russia and of its alliance with Germany, Lord Bryce would hardly have ventured to predict, from the physical and financial exhaustion of the Great Powers, that the peace will last at least for two years more. In South Eastern Europe, the subterranean fires which might at any moment threaten a volcanic eruption are, according to the author, as hot as ever; the disregard of the appeals to the principles of nationality and self-determination in the case of the Macedonians has prepared the ground for future trouble; the treaty of Trianon "has prepared in Hungary a fruitful soil to receive the seeds of future war"; "Germany which though reduced in area is still Germany, still a mighty nation [no longer Huns?], full of intellectual force united by a strong national sentiment,...the most populous of European countries after

Russia, with inhabitants industrious as well as highly educated and with great productive industries." In the opinion of the author, there is not one of the treaties of 1919-20 which is not already admitted to need amendments. Some are utterly condemned by the results already visible. Some are seen to be leading straight to future wars. One hears people say all over Europe 'The sort of peace these negotiations have given is just as bad as war'!! This is due in the author's opinion to the fact, that the peace did not throw up any master-mind or superman to guide the destinies of Europe, and "there is no saying more false than that which declares that the Hour brings the Man." It was fondly believed that the costly preparations for war and the crushing burdens they entailed would end all war. "The price has been paid and the result desired has not been attained." Paris was bombarded during the war by a gun with a fifty mile range; since the war, the author tells us, a gun has been invented with a hundred mile range, and more deadly poison gases have been invented. The powers represented at Paris forgot to recognise the principles of nationality and self-determination and left some grievances unredressed and created other grievances that did not exist before, "thus sowing the seeds of future trouble." The alliances which were formed during the war are broken reeds. "As Aristotle observes, a friendship based on reciprocal advantage comes to an end when the advantages disappear, and in the constant changes of politics this frequently happens. Alliances are unstable: the partner of today may be the secret or even open enemy of tomorrow." Those who have followed the history of the Anglo-French *entente* will have no hesitation to admit the truth of this statement.

In the chapter on the influence of commerce on international relations, we find the following "Where a region inhabited by savage tribes or by a semi-civilized people is believed to be rich in any source of natural wealth, its possession is coveted by civilized states, and has often become a subject of strife between them....some important oil-fields, such as those of Mexico and those of Persia, lie in regions whose inhabitants have neither the skill nor the capital nor the security for life and property that are needed to enable the natives of the country to develop them, so the foreign capitalist jumps in, a syndicate is formed, and some state standing behind the capitalist syndicate tries to back it up because the Government of the foreign state wants oil for the purposes of war. Hence many complaints, many misstatements and misunderstandings, many intrigues, many efforts means not always above suspicion to obtain the lion's share of the spoil. Thus ill-feeling may be created between states, because groups of private citizens seeking their private gain, and inducing their governments to press their claims do not care how much international ill-will they provoke." This, it will be seen, is written entirely







of time than any recent discoveries have enabled us to preserve it?" And what an appalling loss of lives is the world-wide devastation and ruin of the late war responsible for! "Ten millions of men have perished. In England and France half the flower of our Youth, many of whom would have been the leaders of the coming generation, minds that would have enriched the world in thought and learning, in scientific discovery, in literature and art, have been lost to us, a loss far greater than that of any material things." The prevention of wars is therefore in the interest of every country. "Good will sweetens life; nobody is so happy as he who rejoices in the happiness of others. Hatred has never brought anything but evil." The combination of peace-loving States has become absolutely imperative for the safety of this distracted world, lying under the shadow of a great catastrophe. We must remember that "under every political constitution that has been devised the Many are inspired and led by the Few." It is therefore for the leaders of thought and action in every state to take the lead in this matter and bring about the desired combination.

This is the note on which the book closes, but there is one weak link in the chain of arguments by which Lord Bryce would enforce his appeal and it is sad to reflect that even a man of his calibre is unconscious of it though it is fatal to the prospect of the world peace which he, in common with all other thoughtful men of the West, yearns for. That weak link lies in the historical fact that a mere combination of the strong can never last so long as it is meant to repress the weak, and prevent them from disturbing the peace of the world by a breaking out against their masters, under whatever specious name they may hold them under subjection. There is not a word in these lectures to indicate any sympathy for the weak and downtrodden races of the earth, no indignation at the treatment they have received at the hands of the strong powers to whom Lord Bryce makes his appeal, and no manifest desire to ameliorate their political condition or do them justice. Rather, there is too much of violent abuse of Turkey because she is weak and too much of flattery of the United States because she is strong. It is easy to see that whenever Lord Bryce refers to moral principles, they are intended

to apply to the white races as between themselves, and there is nothing to show that their application was meant to extend to the relations between the white and the coloured peoples. When, for instance, Lord Bryce says that hatred has brought nothing but evil, he evidently means the hatred of England by Germany, and not the hatred of the Colonial towards the Indian, nor the hatred of the American towards the Negro, though the principle applies equally in both cases. The result, it may be, is more palpable in the one case than in the other, owing to the weakness of one of the parties concerned, but God's mill grinds small, though it may grind slow. No combination of the strong would prevent mutual jealousies from breaking out for the fleshpots of Egypt if the latter are not considered as sacred as the home-lands of the ruling races themselves—thus ultimately leading to their own destruction. So long as the European politician closes his eyes to the unspeakable wrongs that are being done by the races of European origin to Asiatic and African races, and fondly believes that all will be well if only the strong white races hold together, there can be no peace in this world. Had men of the stamp of Lord Bryce felt as vividly as the truth of the case requires that moral principles are not limited by geographical boundaries but are of universal application and that in the international relations of white communities their breach is not more fraught with danger to the peace of the world than in the relations between the white and the coloured peoples, diplomacy would have taken a higher and altogether different tone and the future would have presented a much more cheerful outlook. When even the best among the Western statesmen cannot transcend their narrow moral outlook, and can by no stretch of the imagination bring the non-white races within the scope of the international code of morality they would prescribe for themselves, and so long as the Great Powers continue to regard the weaker races as fair game for the play of all their lower instincts and propensities which they have perforce to keep in check in their mutual dealings with one another, the prospect of a new Heaven and new Earth, of which Lord Bryce dreams, will remain as far off as ever.

POLITICUS.



# THE ARISTOCRACY IN THE MUGHAL EMPIRE

## I

EUROPEAN travellers were struck by a peculiar institution in the Mughal Empire, *viz.*, the seeming absence of hereditary property among the nobility. As Captain Hawkins remarked in 1608,

"The custom of this Mughal Emperor is to take possession of his noblemen's treasure when they die, and to bestow on his children what he pleaseth; but commonly he dealeth well with them, possessing them with their father's land, dividing it amongst them: and unto the eldest son he hath a very great respect, who in time receiveth the full title of his father." (Purchas, iii. 34.)

Here we must bear in mind that with the exception of vassal kings and zamindars there were no hereditary landholders in Mughal India. All the nobility were mere servants of the State and held their fiefs on service tenure; their lands, naturally, lapsed to State on their death. But why was their personal property escheated?

Bernier stigmatises this custom as barbarous and describes its effects thus:

"The barbarous and ancient custom obtains in this country, of the king's constituting himself sole heir of the property of those who die in his service." (P. 163.)

"As the land throughout the whole Mughal empire is considered the property of the sovereign, there can be no earldoms, marquises or duchies. The royal grants consist only of pensions either in land or money [*i. e.*, *jagir* and *tankha*,] which the king gives, augments, retrenches, or takes away at pleasure. . . . The *Umarahs* of Hindustan cannot be proprietors of land, or enjoy an independent revenue, like the nobility of France. Their income consists exclusively of pensions which the king grants or takes away according to his pleasure. When deprived of this pension they sink at once into utter insignificance." (Pp. 5, 65.)

"The king being heir of all their possessions, no family can long maintain its distinction, but after the *Umarah's* death is soon extinguished, and the sons, or at least the grandsons, reduced generally to beggary and compelled to enlist as mere troopers in the cavalry. The king, however, usually bestows a small pension on the widow, and often on the family, and if the *Umarah's* life be sufficiently prolonged, he may obtain the advancement of his children by royal favour." (Pp. 211-212.)

We find in the letters of Aurangzib such passages as the following, which may startle the reader unaware of the real state

of things in that age: "Amir Khan [the governor of Afghanistan for 20 years] is dead. I, too, shall die. Write to the *diwan* of Lahore to attach the property of the deceased with extreme diligence and effort, so that nothing great or small, not even a blade of grass, may escape. Get information from outside sources and take possession of everything found at any place whatever, as this is the rightful due of God's slaves." (*Ruqat-i-Alamgiri*, letter 99.)

There was a regular department of the State, called *Bait-ul-mal*, where the property of all persons dying without heir was deposited. The property of the nobles and officers of the State after their death was also escheated and kept in this department.\* The reason alleged for this act of seeming spoliation was that all officers were in debt to the Government, having taken money and things in advance or enjoyed the revenue of their jagirs, without clearing their account with the State by setting off against these advances the amounts earned by them by their services and the number and equipment of the men kept in arms by them for the Emperor. Such making out of military accounts was a very slow affair and was hardly ever completed in the life-time of any officer. Again, the exact salary earned by a general could be ascertained only after he had brought his contingent to the muster (*dagh wa tashiha*), when the horses were passed and branded and the retainers were indentified by their descriptive rolls (*chihra*). This took time and was never satisfactorily done except in peace time. We often read of officers being excused the *dagh*; *i. e.*, paid without the muster and inspection of their troopers, in times of pressing need or trouble.

Military accounts, especially in an age when wars are frequent, are naturally badly kept and take many years to be

\* The *Manual of Officers' Duties* mentions another department called *amual* for this purpose; but we cannot trace it elsewhere.



written up and audited. Even under the East India Company, as late as the middle of the 19th century, the salaries of the English soldiers who had taken part in the First Sikh War remained unadjusted for a long time, and they were paid in full only after three or four years. (Bancroft's *From Recruit to Staff Sergeant*, published in 1885.)

In Mughal India the case was worse. The dilatoriness and dishonesty of the clerks of the military pay-office were the despair of the soldiery. Shihabuddin Talish, an officer under Mir Jumla and Shaista Khan in Bengal (1659—1665), draws a vivid picture of the trouble which the soldiers had to undergo on this account. He writes, "I strongly hope that some one would fully and freely report to the Emperor the distress among the soldiery and the fact of their being harassed and crushed by the oppression of the thievish clerks... The army is treated by the Hindu clerks and drowsy writers as more degraded than a fire-worshipping slave and more unclean than the dog of a Jew." Then follow graphic details of how the stipend-holders "had to flay themselves in the *kachari* before they could get their dues." [Bodleian MS. 589, f. 129b-131a.]

Manucci illustrates the power and insolence of the clerks of the military pay-office by means of an anecdote:

"In Shah Jahan's time a soldier went to draw his pay and the official could not attend to him at once as he was busy. The angry soldier threatened him at once saying he should have to smash his teeth with his sword. The official said nothing, and paid him.....The sharp-witted scribe, to get his revenge for the menace, wrote in the book where was entered the soldier's descriptive roll that he had lost two of his front teeth.....Some months elapsed and the soldier appeared again for his pay. The clerk opened the book, and found by the description that he was not the man entitled to that pay, for he had two front teeth more than were recorded in the descriptive rolls. The soldier was put to confusion..... he was obliged to have two front teeth extracted to agree with the record, and in that way got his pay." (*Storia*, ii, 449.)

Thus the military accounts could never be cleared, and no officer's exact dues and liabilities to the State could be ascertained in his life-time and hardly even after his death. Under the circumstances the safest course for the Emperor was to escheat the dead man's property immediately after his death, and then think of settling his account with the Government Treasury.

Thus, Maharajah Jaswant Singh owed a heavy sum to the State, and in 1670, when he was appointed *subahdar* of Gujrat for the second time, it was stipulated that he would refund to the State two *lakhs* of rupees every year, till his debt was cleared. (*Mirats Ahmadi*, 292.)

In 1678 the Emperor learned from the *diwan* of Bengal that Shaista Khan, the viceroy of the province, had drawn from the Treasury one *kror* and 32 *lakhs* of Rupees in excess of his pay for twelve months. The amount was ordered to be entered as a loan to him. (*Masir-i-Alamgiri*, 170.) Again, in 1683 the *diwan* reported that the Emperor had ordered 52 *lakhs* of Rupees spent in the Assam expedition to be recovered from Shaista Khan, but that nobleman had replied that only 7 *lakhs* were so spent and the rest of the amount was an advance for Bengal. The Emperor then modified his order, by demanding the refund of 7 *lakhs* only. (*Ibid*, 234.)

## II

Thus, we find that it was the invariable practice of the Mughal Government to confiscate to the State, at least temporarily, the property of every one of its servants immediately after his death. Though it was in effect an act of spoliation, the theory was not so shamelessly immoral. The Emperor never claimed to be heirs of any dead subject's property unless he died, without leaving personal issue or legal heirs. [And even then, the property belonged to the Muslim community and not to the sovereign himself.] They only wanted to ensure the payment of their dues from the dead man, who had bequeathed his servant and taken advances and loans from them.

Among the twelve ordinances issued by Jahangir on his accession in 1605 was one to the following effect: "When any infidel Musalman died in any part of my dominion, his property and effects were to be allowed to descend by inheritance, without interference from any one. When there was no heir, then officers were to be appointed to take charge of the property, and to dispose of it according to the law of Islam, in building mosques and sarais, in repairing bridges, and in digging tanks and wells." (*Tuzuk*.) But it is not clear from this whether he gave up the system of confiscating the property of deceased servants of the State, especially if they had running accounts



the Treasury. Aurangzib's *farman* on the subject, dated 24th July 1666, is more explicit. He instructs the provincial *diwans* thus: "Whenever a servant of the State dies leaving no heir and owing nothing to the Treasury on account of advances (*muta-liba*) made to him, deposit his property with the store-keepers of the *Bait-ul-mal*. If he owes anything to the State, then take only the amount due and place the rest of his property in the *Bait-ul-mal*. If he has left any heir, attach his property three days after his death. If the property exceeds the amount of his debt to the State, take that amount only and deliver the balance to his heir after the latter has legally established his right. If the dead man owed nothing to the State, give his whole property to his heir, after legal proof." (*Mirat-i-Ahmadi*, 281-282.)

This is a very upright and reasonable rule. Manucci, however, asserts that it was never really followed by Aurangzib. He says of this Emperor :

"He seizes everything left by his generals, officers, and other officials at their death, in spite of his having declared that he makes no claim on the goods of defunct persons. Nevertheless, under the pretext that they are his officers and are in debt to the Crown, he lays hold of everything. If they leave widows, he gives them a trifle every year and some land to furnish a subsistence." (*Storia*, ii. 417.)

A careful examination of the records of Aurangzib's reign shows that Manucci's charge is not true. No doubt there was heart-breaking delay in adjusting and auditing the running account of every dead nobleman with the State, and during this prolonged interval his property was kept under lock and seal in the *Bait-ul-mal*, but not intentionally for ever nor out of an unjust love of spoliation. Thus, we read that when Shaikh Muhiuddin, the *Sadar* of Gujrat and *amin* of *jazia*, died, his property was not confiscated because his son Akramuddin stood security for his father's dues to the Public Treasury. (*Mirat-i-Ahmadi*, 336.)

That Aurangzib's ordinance of 1666 was not a false pretence, can be inferred from the fact that in the latter days of the Empire, it is stated among the duties of the *Bayutat* that he was the officer for attaching and making a list of the property of deceased persons in order to secure payment of the dues of the State as well as to safeguard the property for the heirs of the deceased.

Again, the *Zawabit* gives a list of the pro-

perties actually under escheat in the year 1691; and here we find only the properties of noblemen who had died within the preceding eight years and not earlier (69a-71b). This may be easily explained by the supposition that the accounts of these nobles had not yet been completely made up, and the escheat was therefore provisional or *pendente lite*.

### III

From a careful study of the Mughal practice of escheating noblemen's property after their death and Aurangzib's rules and actual practice in this matter, I am impressed by the belief that here we have the Quranic law of the sacredness of private property superimposed upon an older and alien institution, namely the communal ownership of all property among a nomadic tribe.

The Turks, as the so-called Pathan and Mughal rulers of Delhi really were by race, were originally a nomadic people and they retained the essential characteristics of nomads to the end, though thinly veiled under the pomp and institutions of empire. Such a tribe migrates from pasture to pasture, conquers fresh lands and accumulates plunder and slaves under the leadership of their chieftain and with the solidarity of a family and army in one. Their chieftain is the patriarch of the clan, and the individual members of the tribe (or, more correctly, the heads of the different families) are merely the limbs of the great trunk of the tribe. They derive their strength from the tribe and render up their acquisitions to it as the property of the tribe. The tribe might gain accessions to its number from outside by marriage (as among the Brahmins) or by the adoption of slaves, but the newcomers are made a part and parcel of the tribe as if born to it.

The most adventurous spirits among the tribe, when settled in a country like India, received an advance of men and money from their chieftain, carved out conquests or brought in plunder, and enjoyed these during their life time. But when they died, all their acquisitions legally lapsed to the Government, because they had really been the factors or *entrepreneurs* employed and financed by the tribal State. This practice and tradition of the homeland of Turan continued under the Mughal empire in India. There was no nobleman who was not a servant of the State, a holder of *ma'nsab* or rank in



the army. He received advance of money (*musaidat*) and materials (*ajnas*) or other payment on account from the Public Treasury, and his business was to achieve fresh gains for the State by employing these means, and in the end he was to be rewarded by his grateful employer with a share of the profits. Therefore, all his acquisitions were legally bound to revert to the State, as the earnings of a Christian monk must to the order to which he belongs, and those of an *entrepreneur* of industry must to the treasury of the joint-stock company that he serves. By the essence and fundamental theory of the Turkish social and political organisation, private property on the part of a State official was as inconceivable as in a Catholic monk or a factory manager within the factory.

The whole history of the Muslim period in India—in the Deccani States as well as in the Delhi monarchy—illustrates the expansion of Islamic dominion through the individual efforts and initiative of private adventurers, financed by the State and backed by all its regular forces in the case of a reverse,—and not through the operation of the salaried servants of the Crown acting under the direction and control of the central Government.

Therefore, the State claimed what was left of a life's acquisitions due to its own sanction, money aid, and armed support. The Empire was communal property, and the Amir, Sultan or Padishah, as the Commander of the Faithful, was entitled to escheat all the earnings of the officers in this army of Islam. He was only the trustee of the rights of the Sovereign Congregation (*jama'at*) of true believers, as the tribal patriarch had been in the days before their conversion to Islam. Whether the nomadic society was patriarchal (as before Islam), or theocratic (as under Islam), property was equally communal.

This basic idea of the Turkish State could not be reconciled with the more modern notions of the sacredness of private property and the responsibility of the king before God to see that none was robbed of his heritage,—which is a part of Islamic private law. And Aurangzib's regulations represent an attempt at a compromise between the two, and the final abandonment, in outward profession at least, of the nomad idea of communal property and the adoption of the modern idea of individual private pos-

sessions,—i.e., the conversion of mere agents of the State into private owners. It would, in my opinion, be unhistoric to suppose that these escheats were originally due to a wicked desire of the autocratic sovereign to seize his subjects' rightful property when they were no longer alive to defend it.

#### IV.

Whatever the origin of the custom of escheat may have been in theory, its practical effect was, all the same, most harmful. It has been defended by a modern writer as, tending to keep up the efficiency of the Government by extinguishing a parasite class living on hereditary wealth, and forcing everybody to go through a struggle for the survival of the fittest. But a little reflection will show that this was not the case in reality. One effect of the escheat system was to induce the nobles to live extravagantly and squander their all on women, show and unproductive luxury during their life-time, as they knew very well that they could leave nothing to their family, and the Emperor alone would profit by their abstinence. The material waste and moral degradation of the higher class in society were, therefore, deplorable.

Again, the insecurity of the nobles' fortunes prevented the accumulation of private capital and the economic growth of the country which depends on capital. The general level of civilisation and culture, too, was lowered, because each generation had to work from the bottom upwards, instead of benefiting by the acquisition and progress achieved by its predecessor.

Sometimes, the people proved more than a match for the extortionate State. We read of certain nobles' personal property being secretly given away by them to their children or cunningly hidden before their death.

In the case of some others their estates were looted by their servants and neighbours before the Emperor's agents could come to attach them. We even read of Amir Khwaja Bait-ul-qazi offering fight to the imperial officer who demanded the surrender of her husband's property.

The political effect of the escheat system was most disastrous. It prevented India from having one of the strongest safe-guards of public liberty and checks on royal autocracy, namely, an independent hereditary peerage, whose position and wealth did not depend on the king's favour in every generation.



who could, therefore, afford to be bold in their criticism of the royal caprice and their opposition to the royal tyranny. It also made the Mughal nobility a selfish band, prompt in deserting to the winning side in every war of succession or foreign invasion, because they knew that their lands and even personal property were not legally assured to them, but depended solely on the pleasure of the king *de facto*. The baronage who extorted Magna Charta from King John, or cheerfully courted exile, confiscation and even death under the banners of King Charles I, was impossible in the Mughal Empire. Mediæval India had no independent nobility or trading class to act as a barrier between the Emperor at the top of society and the poor peasants and common people at the bottom. Such a Government is most unstable and unsound, alike from the political and economic points of view.

The *Bait-ul-mal* was the Store Department where, strictly speaking, only the property of persons dying without heirs should have been kept, but where in actual practice, as we see from Aurangzib's regulations, the escheated property of noblemen was also deposited. In Islamic theory, this *Bait-ul-mal* belonged to God and its contents could be spent only in works of charity and not on the Emperor's personal expenses nor on the general needs of the Government.

As Aurangzib writes in one of his letters, "The Khalifa of the Age (*i. e.*, the reigning sovereign of the country) is the trustee [not 'owner'] of the *Bait-ul-mal*." [*Ruqat* No. 107.] And, again, in two other letters, "It is my duty to increase the property of the *Bait-ul-mal*" and "All presents made (to the sovereign) appertain to the *Bait-ul-mal*." [I. O. LMS.]

Practical effect was given to this theory late in his reign. We read that in 1690 he issued an order appointing the provincial *qazis* as the *amins* or trustees of the branch *Bait-ul-mal* of their province. Thus, the *qazi* of Ahmadabad was ordered to present 1500 coats (*qaba*) and the same number of blankets, priced Rs. 1½ and 8 annas respectively, every winter. (*Mirat-i-Ahmadi*, 356.) The amount of Rs. 6000 was spent on the clothing of the poor in that city; but there were other occasions for charitable gift out of this fund.

## V

The information at our disposal does not enable us to distinguish between the limits of work of the *Bait-ul-mal* and those of the other charity fund which the Emperor used to place in the hands of the *Sadar* or Civil Judge and Almoner. The *zakat* or tithe of 2½ per cent on the incomes of Muslims had to be devoted solely to pious works, such as maintaining Islamic scholars, students of theology, monks and beggars, giving dowries to maidens, &c. Strictly speaking, the *zakat* ought to have been paid into the treasury of the *Bait-ul-mal* because the king could not lawfully touch any portion of it for his own use. Manucci tells us that in the closing years of Aurangzib's reign, when the Deccan war had exhausted his treasury and he was beset by financial embarrassment, the Emperor at first wished to open and use the contents of the great store-houses filled with goods left by deceased persons, or with property collected in Akbar, Jahangir and Shah Jahan's times from the men, great or small, who had been servants of the State. But afterwards he ordered these store-houses not to be opened—lest the officials should steal more than half of the things in his absence from his northern capitals. (*Storia*, ii. 255.)

The *Manual of Officials' Duties* clearly distinguishes between the *amual* or confiscated property of officers who died indebted (*mutalibadar*) to the State and which therefore rightfully belonged to the Public Treasury, and the *Bait-ul-mal* or store-house of the property of heir-less persons, which rightfully belonged to God and could be spent on charitable purposes only. But Aurangzib's extensive correspondence never mentions such a department as *amual* and only speaks of depositing the escheated property in the *Bait-ul-mal*. Moreover, the *Manual* shows that the three departments of *ajnas* (*i. e.*, Government stores kept for being advanced to the subahdars and generals on loan), *amual* (*i. e.*, the escheated property of such officers after death), and *bait-ul-mal* (or the effects of persons dying without any heir),—were placed under one superintendent (*darogha*) and one set of accountant, store-keeper and watchmen. Munitions were supplied to the officers from this department on account. Hence, it appears that the surplus powder, shot, lead and waterproofs (*mom-jama*) of the artillery department were kept in the *ajnas*.



The *Manual* (pp. 90-92) instructs a newly appointed darogha of this store-department as to his duties.

## VI

The sovereign had another hold upon the nobility in Mughal times. The peerage consisted largely of able adventurers from Central Asia and Persia and a few from the Turkish empire. The persons were most highly valued for their polished manners, literary ability and capacity for managing the finance and accounts. There was always a keen desire on the part of the Mughal emperors to seduce to their service the higher officers of the Shah of Persia and the Sultan of Turkey, because, as Aurangzib frankly says, the Persians were intellectually far superior to the Indian Muhammadans, while the western Turks brought with them something of European culture and science. For such officers, when they fell into disgrace in their homeland or dreaded the wrath of their native sovereign, a flight to India opened a road to honour, power and wealth far surpassing what they had enjoyed at home. This stream of recruits, who contributed much to the success and glory of the Mughal Empire,

naturally dried up on account of the increasing anti-Shia spirit displayed by Aurangzib in his later years and the preponderant Sunni majority of the Indian Muslim population and partly also on account of the rapid decay of the royal power and civilisation of Persia under the later Safavi Shahs at the end of the 17th century. But so long as it lasted, high-born Persian and Arab refugees in India were welcomed and the Emperors were glad to marry their sons and grandsons to the daughters of these newcomers.

The latter, however, had to give hostages for their fidelity to their new master. No Persian or Turkish refugee was confirmed in any high post or promoted to independent command, so long as he did not bring his family from his native land and settle there in India, for that was the surest means of preventing their escape from this country. They had also to place one of their sons as their representative (*wakil*) at Court really as a hostage for their good conduct during their absence in the provinces. The Hindu Rajahs had to do the same.

JADUNATH SARKAR.

## MUKTA.DHARA

## A BERLIN REVIEW.

THE following review of the Poet Rabindranath Tagore's new play has recently appeared in the leading Berlin newspaper, called the 'Vossische Zeitung', in the 26th May, 1922, edition. [It is interesting to note that the newspaper is now sold for 1 mark in Berlin itself and for 2 marks in the provinces.] The Editorial note was as follows.

"Our contributor, Dr. Hellmuth Von Glasenapp, lecturer in Berlin University and wellknown as a translator of Rabindranath Tagore's works, reports to us about a new work of the Indian poet which he has not published in any European tongue. He has sent us the following account:—

## A NEW PLAY BY RABINDRANATH TAGORE

"The monthly review called *Prabhu* (The Wanderer) which is published in Calcutta, gives in its April number the original Bengali text of a new drama by Rabindranath Tagore.

"The drama is called *Mukta-dhara*, that is to say, 'The Free Current',—this being the symbolical name of a large waterfall which is the centre of the action of the play, and round which all the scenes group themselves.

"The story which forms the foundation of the Poet's drama is this:—

"*Bibhuti*, the Engineer of King Ram of Uttarakut, has finished building (a



twenty-five years' work) a large embankment which makes it possible to keep back the waters of Mukta-dhara, so that they cannot reach the lower territory of Shiu-tarai. The people of Shiu-tarai are in subjection to Uttarakut, but often mutinous and rebellious.

"The King Ranajit hopes to be able, by keeping back the waters of Mukta-dhara, to force the tribes of Shiu-tarai into obedience. The celebration of the completion of the machinery of the embankment for restraining the water is about to be held. A great inauguration festival is to be kept on that very day in a temple of the God Shiva, which is situated in the immediate neighbourhood of the waterfall Mukta-dhara.

"While the monks of the temple sing a hymn of praise in honour of their God Shiva, different characters come on the stage and exchange their opinions about Bibhuti, the engineer, and his work, which is called the Machine.

"Some praise his as a great genius and sing a solemn hymn in honour of the Machine. Others try to belittle his merits, and recall to memory the multitude of human lives that have been lost in the process of building the embankment. Some people, belonging to the King's house, try to induce Bibhuti not to complete finally this plan of stopping the water, which would prove so destructive for the inhabitants of Shiu-tarai. But these people have no more success than the deputation of citizens from Shiu-tarai itself, who, under the leadership of the ascetic, Dhananjay, appear in numbers before the King.

"But it is in the person of the Crown Prince, Abhijit, himself, that the monarch encounters the strongest resistance of all. This young prince is a farseeing friend of humanity. He cannot admit the idea, that all the population of Shiu-tarai shall be sacrificed to the immediate political advantage of the State of Uttarakut.

"The Crown Prince, Abhijit, had been sent by his father, King Ranajit, to this subject country of Shiu-tarai. When he was there, as Viceroy, he had tried to

act for the benefit of the people of the land rather than for his own people. In so doing, he had caused a passage, which before had been closed, to be opened in the Nandi Pass, through which trade might flow freely. Ways of access were opened out during his rule, which would be of the greatest benefit to the subject State,—tortured as it was by famine,—but which might economically be to the disadvantage of the ruling State of Uttarakut.

"The motive, which induces Abhijit to insist on the destruction of the Jantra-  
raja's ( Machine King's ) work, is not merely humanitarian. It has something in it which is mystical. The Crown Prince has heard by chance, that he is not in reality the son of Ranajit at all. He learns that he had been found by the King, when a tiny child, near the waterfall called Mukta-dhara. King Ranajit had adopted him, because he had found, on this baby's body, the marks which proved that he would, when grown up, become World Emperor.

"The Crown Prince feels himself to be the son of the rushing water. The Water-fall has a kind of fascination for him. He believes in a close spiritual relation between the Water-fall and himself. The life and current of Makta-dhara are, therefore, for him the source of his own life. Consequently he imagines it to be his sacred duty to see that all men should enjoy the power of the Water-fall's current.

"By order of King Ranajit, the Crown Prince is arrested; for the King supposes that if he is punished, he will amend. Meanwhile, the people of Uttarakut are getting restless. Some of the citizens wish to punish the Prince for siding with the people of Shiu-tarai against his own people of Uttarakut. Others wish to set him free. But at last, a fire, which has been intentionally caused, breaks out. The Crown Prince, Abhijit, is thus enabled to regain his freedom. He departs, to do what he has made up his mind to do.

"He enters by stealth the machine-works, at the head of the embankment, and sets the levers at work, which make the water rush out in torrents and thus



bring about the destruction of the Machine. He himself meets his own death in this heroic act. He had contemplated death. In setting the Water-fall's current free, he had found his own freedom. He returns to the womb of his mother, the water-fall Muktheadhara.

"The tragic fate of the Crown Prince Abhijit is the key to the comprehension of the symbolism of the whole drama. Human progress is only possible, when men lift themselves high above narrow and selfish prejudices; when those who are the chosen leaders of humanity do not hesitate to renounce all earthly goods and to sacrifice life itself for the ideal. The fight between an exaggerated nationalism, (which tries to reach some merely temporary political success by injuring others) on the one hand, and the idea of the brotherhood of all men, on the other, find in several episodes in this drama a precise and perfect expression.

"For example, as a representative of a cheap form of patriotism, we see a school-master appear on the stage with his pupils. He has made these pupils learn a pompous hymn of praise to the King Ranajit. By this method, the school-master hopes himself to get a higher salary. He has also inflamed his boys with a fanatical hatred against the people of Shiu-tarai, because "they have a bad religion." He finds that their noses are not of the same curvature as those of their loftier neighbours of Uttarakut.

Therefore they must be "inferior". In his "over-zeal" he assures his pupils that the aim of all history is to secure the empire of the world for the dynasty of Uttarakut. He puts forward the divine right of the royal house of Ranajit to pursue this course of oppressing other people by all the means in its power, as a fact grounded on scientific data.

"The opposite view to this is expressed by the ascetic Dhananjay. His teaching does not meet with much success or understanding, but he tries to show that it is necessary to endure evil till it ceases by itself. Retaliation, or resistance of evil by evil, only provokes fresh evil.

"The figure of Dhananjay, the ascetic, bears a certain resemblance to the national leader of India, at the present moment Mahatma Gandhi, who was recently arrested and imprisoned. But the Poet himself remarks in a note that he has already presented that figure of the ascetic and many of the aphorisms he uses in his play called 'Prayaschitta' (Expiation) nearly fifteen years ago.

"Rabindranath Tagore's new Bengali drama is thus rich in solemn episodes and spiritual allusion. The prose of the drama is often interspersed with songs in rhyme.

"In the present political circumstances of Indian life, the play of Mukta-dhara is certain to be received, in India, with vivid interest. Only the future can determine to what extent it will be effective on the stage.

## LICHEN

Lichen to the cherry tree  
Clings like mournful memory.  
Pale the lichen as a face  
Seen when levin lights a place.  
Feet of lichen slowly climb  
Going their way apart from time.

Lichen owns a lineage  
Older than the Golden Age.  
When the world is doomed at last  
Lichen will be clinging fast.  
How looks it, brother cherry-tree  
The lichen that has covered me?  
E. E. SPEIGHT.



# REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu, and Urdu. Newspapers, periodicals, school and college text books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book reviews and notices will be published.—Editor, M. R.]

## ENGLISH.

**THE WHEEL OF FORTUNE:** By Mahatma Gandhi. Ganesh & Co., Madras. 1922. Price Re. 1.

Both in conception and design, this collection of the Mahatma's Essays on Swadeshi, the boycott of foreign cloth, hand spinning, and the use of Khaddar must be pronounced to be admirably adapted to the purpose for which it is intended. The design on the cover, which is 'clothed in Khaddar', is a spinning wheel, and on the back is an extract from the Mahatma's message from Sabarmati Jail, with the headlines: 'Use Khaddar: Save sixty crores annually.' The book is nicely printed in bold type and well bound and in 160 pages. It gives the whole theory and practice of handspinning. Sriyut Dwijendranath Tagore, in his introduction, says: "Many critics and some friends of Mahatma Gandhi have found fault with his desire to introduce simpler methods of spinning and weaving and to do away with much of the complicated machinery of modern civilisation. ...Every civilisation in the history of man has reached a certain point after which there has been one possibility only for it and that was absolute relapse into semi-darkness in order to give place to a new and higher civilisation...now with regard to modern civilisation all the signs of the times show that it has failed lamentably and is gradually tottering to a dishonoured grave...In order that the spiritual civilisation of the future may have a real chance of growing in an atmosphere congenial to it, Mahatma Gandhi's demonstration of the right path should be welcomed. His emphasis on simplicity of life and on the simplification of the machinery of living must be realised as a supremely essential condition of the coming of the new era."

**TO MY COUNTRYMEN:** By Deshabandhu Chittaranjan Das. To be had of the Ahimsa Asram, Triplicane, Madras.

Mr. C. R. Das's presidential address and other messages given about the time of his incarceration.

**INDIA ON TRIAL:** Published by the Ahimsa Asram, Triplicane, Madras. Price As. 10.

This is a collection of some of the Mahatma's messages culled from the *Young India* and the proceedings of his historic trial have also been given in full, and two appreciations by 'Pussyfoot' John-

son and by the Rev. J. H. Holmes, who calls him the greatest man of the world today, have been printed at the end of the book. It is neatly printed and must be considered to be remarkably cheap at the price at which it is offered for sale.

**GANDHI AND TAGORE:** Seshadri & Son, 12, Venkataramier Street, Madras. 1922. Price As. 4.

This is a study in comparison, reprinted from the *Standard-Bearer* of Chandernagore and believed to be from the pen of Aurobindo Ghosh, and certainly in the high literary quality and critical ability which it reveals, quite worthy of him. The writer has seen neither of the two heroes of contemporary India, but "Every day I catch the inspiring echoes of their hallowed existence." "We cannot have Tagore for ourselves [only]. He is a gift of the gods to humanity. Mahatma Gandhi is India's own saintly son...His soul is made of selflessness. Service is his daily bread, sacrifice his guiding star." "The idea that he has uttered cannot be arrested...Great men perish, but greatness never." "Gandhi is good: Tagore is transcendental." "By the truth of his love has the Mahatma won the heart of his country. There we all acknowledge defeat at his feet" is Tagore's homage to Gandhi. According to Gandhi, the hungry millions of India must learn to live before they can aspire to die for humanity. One stands for India in transition, the other for India's culture soul. The concentration of all the available energies of the entire people in a vast and whole-souled national yoga, and not renunciation merely, is Tagore's solution of the problem of attaining Swaraj. "There are no two persons in the world whom I revere so much as Tagore and Gandhi. Long live Gandhi! Long live Tagore! I look up and see Tagore. I look ahead and see Gandhi. Glory to the land in which they are born. Vande Mataram."

**WHAT THE STUDENTS OF OTHER COUNTRIES HAVE DONE (RUSSIA):** Saraswaty Library, 9, Ramanath Mazumdar Street, Calcutta. 1922. Price As. 4.

This neatly got up pamphlet gives us the story of how Russian students organized themselves actively for political and economic freedom, and cheerfully sacrificed their young lives for their ideal, the fruition of which was thereby rendered inevitable.

**FOR INDIA AND ISLAM:** By Ali Brothers: Saraswaty Library, 9, Ramanath Mazumdar Street, Calcutta. 1922. Price Re. 1-8.

This closely but neatly printed book of 120



pages contains all the important speeches of the brothers Ali, and a full report of the proceedings of their trial at Karachi. It is a good compendium of the Khilafat cause, but if one may be permitted to venture a remark on this remarkably able presentation of the movement by its most prominent protagonist, Islam is much more in evidence here than India, and one wonders how far the extra-territorial and religious patriotism of Islam can be harmonised with the national patriotism of the Hindus for building up the India of the future of which we have all been dreaming dreams.

**KRISHNA'S FLUTE:** By Prof. T. L. Vaswani. Ganesh & Co., Madras. Re. 1-8. 1922.

This is another book from the prolific pen of Prof. Vaswani. He takes up detached passages of the *Gita* as his text and expounds them in his own way. "Krishna the hero was essentially Krishna the lover. His love was given to all humanity... I look for the day when our 'nationalism' will be filled with this aspiration: 'When shall our race be one great Brotherhood?' As love of the family must fulfil itself by growing into love of the nation, so must 'nationalism' fulfil itself by growing into humanism. This note—the note universal—is sounded again and again in the Bhagavad-Gita."

**APOSTLES OF FREEDOM:** By Prof. T. L. Vaswani. Ganesh & Co., Madras. Price Re. 1. 1922.

The author takes as his text some of the pioneers of the noble band of men who have advanced the cause of freedom, e. g., Guru, Nanak, who preached the brotherhood of Hindus and Muslims, Abraham Lincoln, the emancipator of the Negro, Tolstoy, who laid down the law of non-resistance, Tilak, the Indian apostle of Swaraj (the chapters on Tilak, are the best in the volume), a Japanese patriot, and some Irish idealists, e. g., Pearse and Macswiney. Needless to say that the volume is full of inspiration for young and old alike and is sure to command a large sale. The printing, binding and general get up, as usual, are excellent.

#### POLITICUS.

**INDIAN CURRENCY AND FINANCE:** By Mr. K. C. Mahindra, B. A. (Cantab): S. Ganesan & Co., Madras. Rs. 3 and Ans. 8.

This monograph secured the Bomanji prize, offered by the Indian Merchants' Chamber and Bureau of Bombay. Unlike an ordinary prize essay, it is a valuable contribution to one of the most difficult branches of Indian Economics. Mr. Mahindra is not satisfied with barren criticism of the currency policy of the Government but sets forth a constructive scheme of monetary reform.

Our author has done well in emphasising at the outset a fact which is often forgotten by the public that "the concrete in the foundations" of our currency structure has up to this time been "Government convenience." (P. 9.) "The conversion of international currency into Indian currency and vice versa did not effect itself automatically at the desire of the holders but rested upon the convenience of the Secretary of State for India." (P. 8.) The main problem of Indian currency is, in our author's

opinion, the problem of good money, i. e., a currency which satisfies the condition of stability and elasticity.

Now, the stability question has an internal as well as an external aspect. The internal stability means the stability of purchasing power in terms of the local commodities in general" (P. 31) whereas external stability simply means stability of exchange. It is true that there is a very intimate relation between the two aspects of the stability problem; and in these days of inflated paper currencies when the old mint par exchange have become matters of mere antiquarian interest in many countries, the relative purchasing power of the currencies of different countries determines their rates of exchange. But Mr. Mahindra has clearly shown that to a country like India the stability of the purchasing power of a currency is far more important than mere stability of exchange.

Unfortunately the spirit of John Company seems to sway the minds of our currency experts who look at the question from the standpoint of the export and import merchant rather than of the Indian ryot.

It is true that the ryot's interest is often made a convenient peg to support their arguments in the exchange problem which looms large before currency authorities affects the ryot for good or evil far less than is ordinarily supposed.

We fully endorse our author's remark that "stabilising the rupee in terms of commodities is the real problem; stability of exchange is a minor issue." (P. 105.)

While we agree with our author so far, we doubt whether it is now desirable to adopt his scheme of stabilization. Mr. Mahindra claims originality for his proposal, which is based on the principles laid down in Prof. Fisher's *Stabilising the Dollar*. There is now in America "a gold dollar of constant weight and varying purchasing power." Prof. Fisher wants to introduce "a dollar of constant purchasing power and therefore of varying weight."

Some of the necessary requisites of the scheme are—

(1) The withdrawal of gold coins from circulation the circulating medium consisting only of paper money;

(2) An accurate index number of prices;

(3) An impartial and efficient body of government officials having a thorough grasp of the theory and practice of the monetary science.

The first requisite already exists in our country. On account of the recent fall in the price of silver the rupee has again become a note printed on silver. But the determination of an accurate index number of prices is beset with many difficulties.

The Government of India has recently expressed its inability to construct an all-India index number to solve industrial disputes. Our main objection is that under Mr. Mahindra's scheme we purchase theoretical stability of our standard rupee in relation to goods at too high a price. We introduce a new element of instability in the basis of our currency.

The scheme would not check, as Prof. Fisher himself admits, violent fluctuations in prices. Small fluctuations which the scheme wants to



does not cause serious inconvenience in our economic dealings.

Another objection to Mr. Mahindra's scheme is that it will leave the control of our currency in the hands of officers, many of whom are mere novices in currency management. The work in the currency department often forms a small link in the long chain of the official career of the Civil Servant. As soon as an I.C.S. officer has acquired sufficient experience in currency matters, he may be transferred to some other department where his experience will be of little use while his successor may have hardly any knowledge of even the theory of currency. It is not, therefore, surprising that our currency authorities should commit egregious blunders.

The ultimate control over Indian currency is also 'in the hands of those whose outlook is Imperial rather than Indian.' As Mr. Mahindra aptly observes, the charge of 'Heads I win, tails you lose' against the India Office wherever Indian and English—or even Colonial—interests come into conflict is not an empty one despite vehement assertions to the contrary." (P. 10.) The sale of Reverse Councils from January to September, 1920, in spite of strong and repeated protests of the Indian public, shows the dangers of leaving the management of our currency in the hands of officials who are not amenable to public opinion. So long as our currency is not managed by real experts, solely in the interest of India, the less managed it is, the better for us.

In order to reduce governmental interference to a minimum, we suggest that the rupee should be made completely a token coin, valued at one-tenth of a gold sovereign and should remain a legal tender, say up to £ 10 while our standard currency should consist of gold sovereigns and gold notes, the latter issued, not by the State but by the Imperial Bank which should be more Indianised and made more responsive to Indian public opinion. State-managed currency may, under proper safeguards, be a step towards ideal currency, but when these safeguards are wanting, gold currency, involving less official interference, is preferable.

Though gold has lost its old stability of value it is not impossible to restore that stability by an international agreement. One objection against gold currency is the loss involved in the actual circulation of the yellow metal. Prof. Keynes tells us "that it is extravagant to use gold as a medium of exchange," but in a country where more than half the revenue of the central government is spent in maintaining not a very efficient army and where crores have been and are being spent in playing the Great Mughal at Delhi, a little "extravagance" in currency matters may be easily pardoned. If proper facilities for convertibility into gold are given, the circulation of gold notes is also bound to increase, reducing the danger of the gold as a medium of exchange. The danger of the gold in circulation being hoarded to a large extent, is also quite imaginary.

Those who object to gold currency on the ground of economy should note that a single official blunder in a managed currency may cause greater loss than the loss due to the actual circulation of gold coins. The sale of Reverse Councils in 1920, apart from the loss of about 36 crores of rupees (the proceeds of the sale of £ 55,382,000 Reverse Councils in 1920 amounted to Rs. 46,93,55,857 only) to the

Government itself, is, to a great extent responsible for the present slump in our trade and the ruin of many Indian merchants. The persistent demand of the Indian public for gold currency is therefore not so 'foolish' and 'unreasonable' as it appears from the standpoint of economic theory.

It is not possible to examine in detail all the problems, especially the elasticity problem of Indian currency discussed by Mr. Mahindra. We congratulate him on his scholarly production which, we hope, will meet with the recognition it deserves from all those who are interested in Indian currency.

J. C. SINHA.

DRAMATIC DIVERTISSEMENTS : By V. V. Srinivasa Iyengar, B. A., B. L. Everyman's Ltd. Rs. 2.

The art of social portraiture has never been a conspicuous feature of Indian Drama, romanticism having always exercised a profound fascination on the Indian dramatist to the exclusion of everything else. The royal author of *Mrichchhakatika*, it is true, portrayed with admirable vividness the pulsing life of the ancient city of Ujjain, but it is unique in the annals of Sanskrit literature and the tradition never struck root in the land. The theatrical companies of to-day in the country have unfortunately not made much of an advance in the matter and we must therefore extend a specially cordial welcome to this volume of bright social sketches of South Indian life. The author is a well-known figure in the social life of Madras, and is one who for the last two decades has laboured hard for the resuscitation of Indian Drama through the premier dramatic association of the Southern Capital, the Suguna Vilasa Sabha. The sketches reveal keen and penetrating powers of observation; a sense of subtle humour expressed with an almost Meredithian refinement—though he has also occasionally sought delectation in farce—and also a certain underlying profundity of outlook on the social problems of the day. One of the most serious obstacles which the Indian dramatist has to face in the delineation of the social environment through the medium of English is with regard to the incongruity of making his characters speak the foreign tongue in circumstances in which one is almost certain that the language spoken could not have been English. Mr. Srinivasan has minimised such incongruities to the utmost, and what is more interesting, while the conversation of his characters is in racy English, it also seems to come out most naturally from their lips. This writer would like to mention the interesting fact, not so much for recalling a personal reminiscence, as for complimenting the sketches on their dramatic qualities that he has seen most of them acted on the stage with remarkable success—the volume is therefore not only for the appreciation of the student in the closet, but also for the play-goer and stage-manager. We have great pleasure in recommending the volume to educated Indians all over the country and to foreigners who wish to have glimpses of Indian social life. The Hon'ble. Mr. Justice Coutts-Trotter of the High Court of Judicature, Madras, writes an appreciative foreword to the book.

A SOUL'S POSY : By Zero. Panini Press, Allahabad. 8 as.

A small pamphlet of reveries and reflections in poetic prose. P. SESHADRI.



**BAHAI: THE SPIRIT OF THE AGE:** By *Horace Holley*. Approved by Bahai Committee on Publications. Published by Brentano's, New York. Pp. 212. Price not known.

"In 1844 a Persian named Mohammed Ali, then twenty-four years old, announced publicly that he was the forerunner of a Manifestation who, after a certain interval, would declare himself to be that 'Ancient', that 'Lord', that 'Alpha and Omega' foretold by all the prophets and that from him would emanate a new cycle of spiritual civilization encircling and uniting the world.

Nineteen years later, in 1863, Hosein Ali, a Persian prince of purest Aryan lineage, announced himself as the Manifestation declared by Mohammed Ali. The title by which Hosein Ali has since been known is that of Baha' O'llah, or the Glory of God. The title of Mohammed Ali is that of El Bab, meaning the Door, or Gate.

Baha O'llah passed from the flesh in 1892 at the Turkish prison city of Acca, Palestine, leaving as the last of his works a covenant or Testament, designating his eldest son Abbas Effendi, as his spiritual successor among men responsible for and able to carry on his function and purpose in the world. Since that date, Abbas Effendi has been known by that title of Abdul Baha or Servant of the Glory. (Pp. 26—27.)

The book is divided into three parts.

The first part, The Cosmic Trinity, deals with the source of Bahaim in its three founders. The brief chapters concluding the first part have special references to the relation of Bahaim to some established body of opinion, such as Christianity, Judaism, Christian Science and to current problems under the head of Science, Politics and Economics.

Part two is a compilation from the utterances of Baha O'llah and Abdul Baha, selected from every possible source.

Part three contains two important Bahai documents. In conclusion, a Reading List is added which includes all books known to the author as being strictly Bahai in origin or theme."

The Bahai movement is full of meaning. The Spirit of the Age is manifesting itself in many ways and who will deny that it is a manifestation of the same spirit. The movement is deserving of an attentive examination.

We have read the book with interest.

**POSITIVE RELIGION:** By *J. C. Ghosh, M. A., B. L., M. L. C.* Published by *H. L. Banerjee* at the *Calcutta Law Press, Bhowanipur*. Pp. 676. Price not known.

The book is divided into 15 chapters under the following heads:—(i) Introduction, (ii) Examination of different systems of Religion, (iii) Philosophy and Religion, (iv) Science and Religion, (v) The Mystery of Pain, (vi) The Mystery of Evil, (vii) The Evolution of the Good, (viii) Definition of Positive Religion, (ix) God and Self, (x) Prayer and Worship, (xi) Mysticism, (xii) The Positive Rule of Right Conduct, (xiii) Woman and Positive Religion, (xiv) Religion and Common Life and (xv) The Life Eternal.

Our author's Positive Religion is to be sharply distinguished from Auguste Comte's Positive Religion which he considers to be a "travesty of the name". He has "laboriously gone through the objections of philosophy and science to the belief in personal God

and religion and" has "found that God and the close relationship of man and God are real and that man feels the necessity of worshipping and loving the Father and the Lover above all lovers. Such belief and consciousness of such relationship constitute religion. It has been attempted in these pages to prove that they are based on sure foundations of the facts of life and of science and not on revelations, fancies and specious arguments. A religion having such foundation can surely be termed positive" (p. 429).

The book is written in non-technical language, is a man of wide reading and liberal ideas, and will be profitably read by a wide circle of readers.

**A SHORT HISTORY OF THE ORDER OF SAINT JOHN OF JERUSALEM:** By *E. M. Tenison*. Published by the *Society of S. S. Peter and Paul* 32 George Street, Hanover Square. Pp. 119. Price 5 shillings.

It contains a history of the order from its earliest foundation in A. D. 1014 to the end of the Great War of A. D. 1914-1918.

**GOSPEL OF GANDHI:** By *T. C. K. Kurup, M. A., LL. D.*, *Bar-at-Law*, Editor, *Madras Review*. Published by the *Madras Review office, Madras*. Pp. 112. Price Rs. 2-8.

The book is divided into sections under the following headings—Introduction, Gandhi's Personality, Philosophy of Life, A Christ-like Life, Love of Humanity, Philosophy of Jail Life, Satyagrah or Truth Force, Passive Resistance, Conception of Duty and Conclusion.

The author differs "from Mahatma Gandhi wholeheartedly both on politics and on economics" and has "avoided in this book all reference to politics."

According to him "Mahatma Gandhi is the greatest teacher that descended on Earth since Gautama Buddha and Jesus Christ" and "the basic principle of Mahatma Gandhi's teaching is Renunciation Action."

**THE GAYATRI:** By *P. T. Srinivasas Iyengar*. Printed by *Srinivasa Varadachari & Co., Madras*. Pp. 43. Price As 6.

The booklet deals with the text of the Gayatri, its authorship, meaning and uses, rival Sanskrit mantras, the Sandhya rite, the Gayatri Vidya, etc.

**THE BUDDHA'S PATH OF VIRTUE: A TRANSLATION OF THE DHAMMAPADA:** By *F. L. Woodward, M. A.* With a foreword by *Sir Ponnambalam Arunachalam*. Published by the *Theosophical Publishing House, Madras and London*. Pp. 102.

There are 423 verses in the Dhammapada in the translation, the last verse is numbered 423. It is due to the fact that the verses 360 and 361 of the original have been numbered 360 in the translation and the verse 386 has not been translated. These mistakes have been corrected in the "Errata".

The translation is metrical and fairly accurate. **IN THE SIKH SANCTUARY:** By *Prof. T. L. Vasudevan*. Published by *Ganesh & Co., Madras*. Pp. 95. Price Re. 1-8.

Author's political ideal preached through Sikhism. **MESSAGE OF THE BIRDS:** By *Prof. T. L. Vasudevan*. (My Motherland series.) No. 2. Pp. 78. Price Re. 1-8.

"The Message of the Swaraj movement," published on the 18th May, 1922 (the Gandhi Day).



THE PLANNING AND FITTING UP OF SCHOOL LABORATORIES. (BUREAU OF EDUCATION, INDIA. OCCASIONAL REPORT, No. 9): By M. C. S. Ananta-padmanabha Rau, M.A., L. T. Published by the Superintendent of Government Printing, India, Calcutta. Pp. 40 and 18 Plates. Price Re. 1-4.

There are nine sections under the following headings: (1) Introduction, (2) Accommodation of General Science, (3) Elementary Laboratories, (4) Laboratory Accommodation, (5) General Description of Rooms, (6) Details of Working Benches, (7) Lecture-room and Fitting, (8) Details of Special Fittings, (12 subsections) and (9) Care of Laboratory Fittings and Furniture, and an Index.

It will be useful to those who are engaged in the planning and fitting up of laboratories.

भक्तिवर्धनी (BHAKTI-VARDHINI): By Srimad Bhallabhacharyya. Published by Mulachandra Tulsi-das Telivala, Vakil, High Court. Khakhar Buildings, C. P. Tank Road, Girgaon, Bombay. Pp. iv + 100. Price Rs. 2.

This book contains the text of the *Bhakti-vardhini* and 14 commentaries. The whole book has only 11 verses and is considered, by the Vallabha-sect, as the foundation of *Bhakti Marga* (Path of Devotion). A summary of the book has been given in English in the "Editor's Note" (page 99).

"TO MY COUNTRYMEN": By Desha-bandhu Chitta Ranjan Das. Published by Vande-Mataram Karyalaya, Vellore. Pp. 58, Price As. 8.

The undelivered presidential address intended for the Indian National Congress, 1921.

NOTES ON ELEMENTARY SOCIAL PHILOSOPHY AND THE DUTIES OF GOOD CITIZENSHIP: By J. W. de Tivoli, A. M. Inst. C. E. Pp. 48. Price Re. 1. (Published by W. W. Newman & Co., 4 Dalhousie Square, Calcutta.)

Elementary lessons on social and political virtues: intended for the use of schools.

NITYAHNIKAM (THE DAILY RITES OF EVERY BRAHMIN): Edited and published by R. Subrahmanya Vadhiar, Kalpathi, Palghat. Pp. 127. (Pocket Edition.) Price Eight annas.

Intended for orthodox Brahmans.

THE ARYAN IDEAL (My Motherland Series No. 1.): By Prof. T. L. Vaswani. Published by Ganesh and Co., Madras. Pp. 96, Paper. Price Re. 1.

The Hindu Ideal is well depicted. Our author's language is eloquent. The book is worth reading and worth buying.

THE DRINK AND DRUG EVIL IN INDIA: By Badrul Hassan. With Foreword by Mahatma Gandhi. Published by Ganesh and Co., Madras. Pp. vi + 161. Price Rs. 2. (Foreign 5s.)

The book contains 12 chapters and 5 appendices under the following heads:—

(i) In ancient India; (ii) The Influence of Buddhism; (iii) Under Muslim Rule; (iv) The Various Systems; (v) The Policy; (vi) Sources of Revenue; (vii) Excise Revenue; (viii) Consumption; (ix) and (x) Opium; (xi) Hemp Drugs and (xii) Retrospect and Conclusion and Appendix; (a) The

Story of the Jar (A Pali Jataka); (b) Statement showing Excise Revenue; (c) Statement showing Provincial Revenue; (d) Statement showing Opium Revenue and (e) Statement showing number of shops.

In this book the author has traced the growth of the drink and drug from the Vedic time to the British Period and this he has done without any partisan spirit. The ways and means suggested by the author are sane, practical and worthy of consideration.

The book is recommended to our countrymen.

"THE BOOK OF THE RELIGION OF LOVE, THE WORD OF LOVE": By Mahendra Pratap (Raja). Pp. 89.

Claims to be "the new Bible, the new Koran, the new Veda, the new Dhampad, in fact new common holy book for the whole world."

PROGRAMME OF THE HAPPINESS PARTY: By Mahendra Pratap (Raja).

The object of the "Party" is "to establish and work for happiness throughout our human race".

All communications should be addressed to the first secretary of the Happiness Party, Potsdamer strasse, 26A III, Berlin, or Rudols-strasse, 4 III, Leipzig, Germany.

MAHES CHANDRA GHOSH.

HINDI.

CHIN KI RAJYAKRANTI: By Sampurnananda Barma, B. Sc., L. T. Published by the Pratap Pustakalaya, Cawnpore. 1921. Pp. 192 + VII. Price Re. 1-8.

Mr. Barma, is surely to be congratulated for presenting to us in a very lucid style and interesting way the main incidents of Chinese Revolution of 1911. Both the historical perspective of old-day China and the occurrences of recent history are as charming as works of fiction. How the sons of Han awoke after age-long stupor and inaction, and how, as a writer said, in the "Christian Register" of Boston "At last our self-complacent dream of superiority has been shattered by the exhibition of mental sagacity, moral power, and admirable self-control in a nation that was supposed to be fettered and shackled by superstition, formalism, and a tyrannical ruling class"—are but most wonderful facts of modern history, and we thank Mr. Barma for this most readable work. The facts are mainly compiled from English sources, and the sympathy and power of the author make them interesting. The incidents recorded by Dr. Ramlal Sarkar from personal experiences (published in the "Modern Review" of 1912) have been incorporated in this work. The four appendices add to the utility of the book.

This work of Mr. Barma cannot but show how little we do and care to know of China, which was connected with India from very ancient times. The history of China of all ages is replete with wonderful facts, e. g., the silk industry, the mariners' compass, Confucius' doctrine, the Great Wall, Chinese Buddhism, the art of printing, the pigtail, the peasant-soldiers, the river-telegram, etc., etc. The proclamation of Emperor Kwang-hsu, issued in 1898, which says, "With death, I shall be worthy of my 400,000,000 subjects"...and "I saw no other course but to risk



my life on behalf of the Empire" is the charter of new life for China. It may not be out of place here to remark that few modern literatures of India possess useful information about modern China, so this well-written work will be welcome to the public.

UCHCHHWAS : By Sumitranandan Pant. *Scottish Mission Industries Company Limited, Ajmere. 1922, Pp. 15.*

This book contains two poems on "Sawan" and "Bhādo." It is not everyday that we get such nice poems in modern Hindi literature for review. Both the style and sentiments of the poems, and specially those of the former one, are a great advance on the ordinary Hindi poems which are almost invariably of the old type. The flow and rhythm of the poems mark the charm and freshness of all these but two poems. The get-up of this little work gives credit to the publishers.

SWAMI RAMTIRTH. PT. I : *Published by the Ramtirth Publication League, Lucknow. 1919. Pp. 108 + XIV. Price As. 8.*

Some lectures and conversations of Swami Ramtirth, the great Vedantist of Northern India, are published in this volume. It will be welcome to the adherents and admirers of the Swami whose memory is perpetuated in this fitting manner.

RAMES BASU.

### SANSKRIT.

CARUCARITAVALI : By Pandit Siddhagopala Kavyatirtha, Haldwar, Bijnor. Pp. 14 + 163. Price Re. 1.

In this volume in Sanskrit prose the author has presented us with the life-sketches of seven of the great religious teachers of the world, viz., Buddha, Sankaracharya, Christ, Mahammad, Kabir, Guru Nanak, and Dayananda Saraswati. Indeed, this is a new departure in Sanskrit literature and so the attempt of Pandit Kavyatirtha is commendable, no doubt. But we are afraid, he is not successful. The book is not free even from grammatical inaccuracies.

VIDHUSHEKHARA BHATTACHARYA.

### TELUGU.

We have received a copy for review of 'HEROES OF ANDHRADESA, PART I' by Mr. Somasekhara Sarma. The appearance of such a work satisfies a long felt want. This part contains the lives of some Andhra Emperors and a great Queen. The author has used all the informations available on his subjects. He commands a good style which would show greater strength and vigour on a more sparing use of ornamentation. The author, who is very promising, would we hope give in future some more works on Andhra History and Biography. Mr. Chilukuri Narayanarao, M. A., L. T., has written a very useful work on ANCIENT SEATS OF LEARNING, in Telugu. It is a scholarly production, full of interesting and useful matter which the author has gathered from various sources and he has treated it in a scientific manner. His appendices are really interesting. We hope it would be widely read throughout the Andhradesa

particularly in these days when people are busy about the reformation and organisation of education in the land.

[ Both the above works are published by Jaisarasvata Nilayam, Rajahmundry. Price 1 each. ]

### KANARESE.

MAHATMA GANDHI YAVARA CHARITRE, PART I. K. N. Karaguppi-Kar and G. B. Hukkeri. Published by Karmaveera Press, Dharwar. Pp. 1-80. Price 12 (1921.)

This book is intended to be a biography of Mahatma Gandhi. It is proposed to complete life-history in three volumes. The first part under review deals only with the great man's activities in South Africa; nearly half the book is devoted to this topic. The other half gives a brief glimpse of parentage, childhood, boyhood, education and foreign travel. The arrangement of the book is good. The language is lucid and clear. There are hundreds of incidents in Mahatma's life from which we can conveniently take a lesson; we wish the authors would add a few more, as that would enhance the value of the work. Let us hope that the second edition would be made more attractive in every way.

KARNATAKA RASHATREEYA VIDYALAYADA VARIKKA VARADI, DHARWAR. Printed at the Karnataka Printing Works, Dharwar, and Published by S. S. Desai at the National School, Dharwar.

This is a report on the working of the National School at Dharwar. The chief points to be noted are the working hours of the school and the insistence of the vocational education along with the literary training. The morning hours are devoted to literary subjects and the afternoons to vocational ones.

The climatic condition in India needs a change in this direction in all schools national or otherwise. It is no matter what the season of the year is; the student can always read or be taught best in the mornings. The authorities have done well to adopt the more natural method. The vocational subjects are:—(1) Spinning and Weaving (2) Carpentry (3) Tailoring (4) Art Drawing (5) Medicine (6) Printing (7) Gardening (8) Singing (9) Commerce (10) Social making. It is proposed to add a few more to the list if circumstances permit. Time is the surest of progress. Let us hope that a Presidency College could bring into existence a Fergusson College, which would be equally successful in making a national school of the right type a reality.

JAIMINI BHARATA KATHA SANGRAHA, PART I. By R. Rama Rao of the Mysore Archaeological Department. Printed at the Guruvilasa Press, Bangalore. 1920. Price 8 as. Pp. 1-120.

We are very much indebted to the author for publishing a prose version of one of the most famous works in Kannada Language. Till very recently, say 1900 A. D., the work was being read very rarely. It was not an uncommon scene to find in the days even the illiterate peasants listening with attention to a schoolboy reciting the verses



this book. Thanks to the present day system of education, we have forgotten our own mother tongue. Jaimini Bharata is a classic of our literature. It teaches the reader how devotion to the Almighty Sree Krishna will enable one to surmount all difficulties, what real heroism means and wherein consists true valour. It is a book full of good sayings and is best fitted for imparting religious and moral instruction not only to the young but also to others.

It was really a treat to go through the work. The language employed is most apt and deserves commendation. The size of the work permits its being used as a text-book for the Intermediate and B. A. Examinations. We wish the author every success in bringing out the further Parts.

DESABANDHU C. R. DAS. LIFE HISTORY: By Ganapatrao Rama Rao Masura. Printed at the Sree Rama Krishna Printing Works Ltd. Kumata. 1922. Pp. 1-94 Price 8 as.

The author deserves our thanks for the trouble he has taken in collecting the informations from different sources. He is at times carried away by vehemence. The matter is jumbled up. In some places the language employed looks pedantic. We hope the author will rectify these in his next editions. The book is quite valuable and interesting.

NARAKA-YATANA RAHASYA DARPANA:—By Krishnappa. Printed at the Kodandarama Press, Mysore. 1922. Price 8 as. Pp. i-iv, & 1-96.

We appreciate the author's keen desire to inculcate moral principles by pointing out what punishment one would have to meet for one's misdeeds. We are doubtful about the utility of the book so far as intellectual classes are concerned.

P. A. R.

## URDU.

SUBHE WATAN: By "Suddarshan". Pp. 192. Price Re. 1 (Paper) and Re. 1-8 (Cloth).

A collection of twelve stories, each of them being very entertaining and highly inspiring. A vein of patriotism runs throughout the book. A worthy task has been performed in a splendid way. The author has admirably succeeded in keeping the language pure even while depicting love scenes. The last story which is in the form of a drama and deals with the reformation of a public woman is not an exception to the rule. The book can safely be commended to our young boys and girls, and is likely to induce in some of them, at any rate, a keen sense of patriotism, of social service, of Hindu-Muslim unity, of national self-respect and of real sacrifice. The get-up is excellent.

HONORARY MAGISTRATE: By "Suddarshan". Pp. 46. Price As. 4.

A humorous, yet very true, pen-picture of the mentality of our fawning countrymen and of their relations with the official classes—from the District Magistrate down to his peon. The dramatic form of the story has lent additional life and vivacity.

TAHZIB KE TAZYANE: By "Suddarshan". Pp. 142. Price As. 12.

This 'Scourge of Civilisation' is a collection of eighteen stories by Bankim Chandra Chatterjee, translated from Bengalee into Urdu by 'Suddarshan' of Lahore. Bankim Babu's name is too wellknown to need an introduction. His aversion to the imposition of foreign culture on India was as deep and thorough as was his insight in human nature. His exposition of European diplomacy, Western morals and of English manners is very penetrating, and his witticism has made this work of criticism alluring to a degree. The translator has to a very large extent succeeded in maintaining the charm and exquisiteness of the original.

[All these three books are published by Ram Kutia Book Depot, Lahore.]

A. M.

## GUJARATI.

1. RASHTRA GITA: Collected By J. K. Yajnik and Published by the Rashtriya Sahitya Karyalaya, Ahmedabad. Printed at the Vasant Printing Press, Ahmedabad. Paper Cover. Pp. 260: Price Re. 0-10-0 (1922).

2. ATLUN TO JANJO (आटलु तो जाजो): By Narhari Dwarkadas Parekh. Published as above. Printed at the Jnan Mandir Press, Ahmedabad, Paper Cover. Pp. 99. Price Rs. 0-6-0 (1922).

These two books represent the activities of the National Literary Karyalaya at Ahmedabad, which has till now published about a dozen books. The collection of songs (1) has run into a second edition in a very short time, and the editor has availed himself of the opportunity to bring out a fresh edition by adding to the number of the songs. We have already noticed this first edition sometime back, and are glad to see that a second one has been called for in so short a time—a sure indication of its popularity. The title of his second book is very expressive. It means "This much at least you must know." It tells in a popular form, how we are situated at present, politically and economically. Its closing pages, describing the prosperity of the Indian weaver and artisan, a century ago, and the deliberate policy of the East India Company to kill the trade of India, should not be missed.

SUMAN GADYAVALI (सुमन गद्यावली): By Dikshit Kesarlal Nanlal, B. Sc., and Dikshit Hari-Kant Nanlal, B. A., of Baroda. Printed at the Lakshmi Electric Printing Press, Baroda. Thin Paper Cover. Pp. 128. Price Rs. 0-12-0 (1922).

A series of short essays, trying to point out the way in which our society can be reformed all round. The book is the result of the joint labour of the two brothers, and is published in memory of their Sister Suman. As a first attempt they have turned out creditable work.

PARAKRAMI POWRAV YANE BHARAT NUN GOWRAV (पराक्रमी पौरव याने भारत नुं गौरव): By Professor J. C. Swami Narayan. Printed at the Diamond Jubilee Printing Press, Ahmedabad. Thick Card-board Cover. Pp. 108. Price Re. 1-4-0 (1921).

This is a spirited play in three acts. It recalls the days of Alexander's expedition and the bold stand made against him by Porus. The author has worked



on a sure historical back-ground, and woven imaginary incidents round about it, all to the credit of Indian ladies. Women like Kalavati, Sarla, and Ilakumari, have from times immemorial typified the courage, chastity and patriotism of Indian womanhood, and the parts they play in their several characters are indeed admirable. The play is written with a view to remind us of our glorious past and it fulfils its purpose entirely. The preface is very well written and furnishes a key to the understanding of the several events narrated in the play. An otherwise good diction is however spoiled by the use of such unclassical phrases as "Punjab Mail" to represent speed, "upper garret lost" to represent foolishness or brainlessness and so on. These expressions jar on the ear.

NAVAGIT (नव गीत) : By Gokaldas D. Raichura.  
Printed at the Natwar Printing Press, Bombay,  
Thin Paper Cover, Pp. 35. Price Rs. 0-6-0 (1922).

Mr. Raichura is a constant contributor of his short poems to Gujarati monthlies and dailies. They are all connected with recent national movements, and this book contains thirty such (selected) poems. The author says that some of them have become very popular and that little children even sing them,

VIJAY DHWAJ (विजय ध्वज) : By Ratipatiram U. Pandya, B. A. Printed at the Suryaprakash Press, Ahmedabad and published by Jivanlal Amarshi Mehta, Ahmedabad. Cloth Cover. Pp. 96. Price Rs. 0-8-0 (1922).

This is not exactly a translation but a book written largely on the lines of James Allen's *Life Triumphant*. We wonder whether it would become popular with the masses, as both its style and subject seem to be over their heads.

HASYA KATHA MANJARI (हास्य कथा मञ्जरी)

Part I: Published by Jivanlal Amarshi Mehta, Ahmedabad. Printed at the Ambika Vijaya Press, Ahmedabad. Cloth Cover. Pp. 217. Price Rs. 2-0-0 (1922).

Gujarati Language does not boast of a large volume of humorous literature. Whatever little it possesses, is due in a large measure to Parsi writers and even in that community, the number of such writers can be counted on one's fingers. Among Hindus, there is no towering personality excepting R. B. Ramanbhai, and in this collection therefore, would be found humorous and witty pieces of various shades as his work is excluded. Whatever the quality the publisher has certainly done well in collecting scattered writings and bringing them out in book form so that they might be found handy for those who are inclined to extract delight even from an emaciated kind of humour.

HRISHIKESHA CHANDRA (हृषीकेश चन्द्र) : Ramprasad Kashiprasad Desai. Published by Jivanlal Amarshi Mehta. Printed at the Union Printing Press, Ahmedabad. Cloth bound. Pp. 334. Price Rs. 3-0-0 (1922).

This is the first part of a novel in which the author has tried to present the picture of a Gujarati Hindu domestic, social and religious life as lived to-day. It is not a simple life, but full of several complex problems, and we like its language and the way in which he has described those problems and the many phases of our life, which is still greatly under the influence of western thoughts and ideas. It has got one or two bright chapters.

## TAGORE'S MESSAGE TO THE WORLD

(As proclaimed in his latest book "Creative Unity.")

BY JAMES H. COUSINS.

IN his latest book, "Creative Unity" (Macmillan, New York), Dr. Rabindranath Tagore throws a bridge across the gulf that Western criticism has set between the function of thought and the function of expression, between philosophy and literature. He has given to the world a volume which, by virtue of its transcendent qualities of utterance, takes rank among the masterpieces of world-literature; a volume which, at the same time, sets the profoundest thought close to the world's vast problem of disease and agony to-day, and out of an unflinching but compassionate diagnosis, prescribes for temporal ills the heroic but only

availing remedies of the pharmacopia of eternal Truth. He has thus rendered a signal and far-reaching service to both literature and philosophy by giving his unique gifts of brilliance and astonishment of idea, of splendour and vividness of figure and phraseology, to the expression of an urgent, moving and world-embracing purpose; and by releasing philosophy from the bare prison of textualism and scholastic tory, and setting it to the testing of the realities of life with the warning, pleading, selling trumpet of high literature at its side. He has made it impossible for any who have ears to hear the resonant and shining message



of this book to acquiesce any longer in the indolent and uncritical acceptance of literature as the polite mental libertinism of humanity, and philosophy as its medicine and penance.

Before a book such as this, criticism of the negative order lays aside its microscope and scalpel—or expends itself in a feeble reference to the merely external fact that the essays included in "Creative Unity" were written under a variety of circumstances and without immediate organic relationship to a single central theme. What is vital to the world is not the question of the mechanism of these essays or their connection with former presentations of their substance in their author's books on Personality and Nationalism, but the fact that they present adequately and maturely their writer's plea for the establishment in human relationships of a unity which, by participating in the Divine function of Creation, attain's peace and joy; a 'creative unity' in contradistinction to the present world-wide religious, racial, and social disunity which, because it is essentially uncreative, and merely productive and destructive, is vowed to spiritual abasement, intellectual poverty, and physical misery.

Such is, in brief, the message of "Creative Unity" and of Tagore to the world. To realise its full significance, it is necessary to understand the implications which the author puts on the words 'creative' and 'unity' and on the words 'nationalism' and 'internationalism' which, to Tagore, stand for the organised expression in human society of the opposed forces of destruction and creation.

There is a rough, and ready idea in the popular mind of the West that 'creation' means the making of something out of nothing. The subtler mind of the East postulates a Creative Power, and a Substance which, in being capable of response to the Creative Power, has within itself the principle of creation. All activity of a creative kind is seen as the making (Sanskrit, *kri*, to make) of new combinations within limited are as of the (to us) unlimited sphere of possible variation in life, substance, and form. Creation, therefore, in this sense, is not simple reproduction or multiplicity, but the setting up of a process which draws around a special centre of energy certain related expressions in substance and quality, and by 'making' the beholder with joy in the disclosure through finite. Artistic creation is possible only through social creation (instead of the vast antagonistic proliferations of to-day) is possible only through the aims and movements of human beings. Says Rabindranath,

"We feel that this world is a creation" (in the sense that has just been set forth); "that in its centre there is a living idea which reveals itself in an eternal symphony

played on innumerable instruments all keeping perfect time. We know that this great world-verse, that runs from sky to sky, is not made for the mere enumeration of facts; it has its direct revelation in our delight. That delight gives us the key to the truth of existence; it is personality acting upon personalities through incessant manifestations."

When a great seer and sayer points his finger towards "the truth of existence," it behoves those who have set out with open eyes on the Great Exploration for that very Truth, to pay close heed to all that is involved in the crucial statement that "the truth of existence" is "personality acting on personalities...." This full-minded attention is all the more necessary here because it happens that, through the exigencies of a language in which the mental and material solidity of the Greek genius is predominant, the only word personality that Tagore could find for the full expression of that ultimate Being, or Life, or Consciousness, within which 'our little systems' and the incalculable universes revolve, is commonly regarded as meaning just the reverse. And this work-a-day reading of the term has come down through two thousand years of verbal custom from the days of the theatre of Greece and Rome, when (as in Japan today) the actor hid himself behind a *persona*, or mask, the thing through which he spoke (Latin *per* through, *sono* to speak). In the vocabulary of "Creative Unity" the derivation of 'personality' is taken further back, from the thing spoken through, to the living speaker; and this deepening of meaning refers not only to the personalities that are as cells in the body of the Great Personality, but also to the Great Personality Itself. Within the totality of existence, and within its details, there is consciousness, feeling, activity. No one of these terms gives full expression to the Entity in whom these functions are co-ordinated and given unity of life. The word 'personality' is taken as coming (despite its limitations) nearest to adequacy of meaning.

In the exercise of consciousness, feeling and activity, there arises a sense of satisfaction beyond the immediate pleasure of thought, of sensation, or of movement. This deeper pleasure is the *ananda* (bliss) of Eastern thought that is the response between one person and another and between the nominally separated personalities and the Personality of the whole. "The Spirit himself beareth witness with one spirit," as the Christian scripture has it; "and that immediacy of intercommunication arises out of the simple inescapable fact that there is no getting beyond that totality; that there is nothing but that Being, that Life, that Divine Personality." This, according to Tagore, is 'the truth of existence.' It is also the justification of all those efforts to express in terms of race and place some apprehension of the Divine Personality which have been called anthropomorphism and idolatry.



It is obvious that a mind to which this 'truth of existence' (the Divine Personality acting on human personalities) is not merely a literary idea but the very breath of its nostrils, cannot but look with disapproval on any human activity whose tendency is towards exclusiveness or the building of barriers against the flow of the Universal Life. There is within each human being the impulse to creative unity. Says Rabindranath,

"It is the object of this Oneness within us, to realise its infinity by perfect union of love with others. All obstacles to this union create misery, giving rise to the baser passions that are expressions of finitude, and of that separateness which is negative and therefore *maya*."

Now the word 'love' used in the foregoing paragraph is not a mere evaporation from the surface of a fluid sentimentality. It is the poet's expression of the truth that in the Universal Life there is a principle of cohesion through which it maintains its identity and continues its activity. Separate any branch absolutely from the tree of life, and it will die—but the assumption of such separation is an impossibility; were it possible the universe would collapse. Take away the cohesive principle ('love') from the Universal Being, and it would disintegrate into nothingness—but the notion is absurd, for Life and Love are fundamental; you cannot get around them, or behind them, or through them, or beyond them. For which reason Rabindranath says,

"In love we find a joy which is ultimate because it is the ultimate truth."

Love, too, was the ultimate truth to the great seer-poet, Shelley. It was love that released the chained Prometheus, and with him set free the suppressed powers of nature and humanity. It is characteristic of the different approach of West and East to 'ultimate truth'; that to Shelley love was the key of liberation, while to Tagore it is the cord of binding. Yet both are, in the end, the same. The freedom that Shelley dreamed of was freedom for love to find its full expression and voluntarily to seek its affinities; the binding that Tagore affirms is the voluntary merging of the self of illuminated human beings with others in love. The one dreamed of love attainable; the other affirms love present and invincible if put into action. The Western poet, from the side of humanity capable of Divinity, says, 'We must be free in order to love'; the Eastern poet, from the side of the Divinity in humanity, says, 'We must love, in order to be free.' It is characteristic, also, of the contrasted but complementary points of view of West and East, that, while both poets regard human unity as the essential condition of true creation in the arts and sciences (Shelley in the great chant of the Earth at the end of 'Prometheus Unbound,' Tagore in 'Creative Unity') the Western poet sees the attainment of world-comradeship as an event

beyond the victory of the chained Titan over the tyrant Jove; and the Eastern poet affirms the essential unity of humanity as existence here and now, and its recognition as the measure and test of all movements that take to themselves the sacred name of Freedom.

We have said 'the measure and test'—not the denial. It is just here that the contact of the message of Rabindranath Tagore with the national movements of the present day has been subject to misinterpretation. Years ago when the writer of this article was doing his share of work on the literary side of the national revival in Ireland, the word 'international' was as a red rag to a bull; it drew upon it a fierce opposition with lowered horns and dilated nostrils. There are those in India to-day who, in their zeal for their country's welfare, set themselves against the world-wide appeal of Tagore. To his 'internationalism' they oppose their 'nationalism', and do not realise (as the writer failed to realise years ago) that they are setting the part against the whole; asserting the fallacy that the interests of a constellation are opposed to the interests of any of the stars which compose it, lifting a rebellious hand to do hurt to the body of which it is a member.

The real enemy of nationalism is itself, in its imposition of narrowness and exclusiveness on its own aims and methods; for these cut it off from the flux of the Divine Life, turn creative energy into destructive fever, and set up antagonisms which breed antagonisms. The enemy of Indian nationalism is not internationalism, but an alien nationalism. The 'plantations' of English settlers in Ireland and the coming of the "John Company" to India were not international movements but predatory excursions from the lair of nationalism with intent to bring back to the lair as much and as good prey as might be snared or pounced upon.

Against the whole spirit and operation of burglarious nationalism Rabindranath sets his condemnation and prophecy in speech that is kindred to the lightning which (as P. Richard puts it in *The Scourge of Christ*) if it does not illuminate, slays. "The wriggling tentacles of a cold-blooded utilitarianism," says Rabindranath, "with which the West has grasped all the easily yielding and succulent portions of the East, are causing pain and misfortune throughout the Eastern countries"—"causing it nowhere more strongly than at the heart of the great patriot who flung his title in rebuke of sin against the spirit of internationalism in the barbarities inflicted on the agents of one nation on another. One feels a flame of noble scorn in his condemnation of foreign rule that holds itself aloof from the people it rules. He says,

"You must know that red tape can never be a human bond; that official sealing-wax can never provide means of human attachment; that it is a painful ordeal for human beings to have to receive



from animated pigeon-holes, and condescensions from printed circulars that give notice, but never speak."

But this condemnation strikes no more strongly at a foreign bureaucracy than at an Indian bureaucracy if it assumes the method of the machine. Organisation, Tagore admits, is necessary. It is when the spirit of the machine assumes ascendancy that it becomes not only obnoxious to the elastic and expansive spirit of humanity, but dangerous to the machine itself; for "the repressed personality of man generates an inflammable moral gas deadly in its explosive force."

Here we are at the central point of Tagore's message to the world in its application to the world-struggle now going on: the point which, if deeply pondered, would banish from criticism of his utterances the false antithesis of nationalism and internationalism. The real struggle at every stage of human history, whether between or within nations, has been, he tells us, "between the living spirit of the people and the methods of nation-organising"; between the expanding soul of humanity (Indian or English) and mechanical limitations that refuse to adapt themselves to that expansion. We must take care, however, not to look upon the protagonists of this struggle as external enemies, one of whom must achieve victory by the annihilation of the other. The spirit of expansion and the spirit of organisation are not foes, but partners in one operation, and each achieves victory by making just sufficient concession to the other to permit the expression of the Divine Personality. There must be growth, says Rabindranath, but "growth is not that enlargement which is merely adding to the dimensions of incompleteness", it is "the movement of a whole to a yet fuller wholeness," which implies flexible organisation at every stage of the process; and there must be the shaping service of a limitation that is yet free from rigidity, "some spiritual design of life" which curbs the activities of the peoples of the earth, and transforms the peoples into an 'organic whole.' The symbol for 'nation-organising' should not be red-tape, which must be cut or loosed, but an elastic band capable of infinite expansion.

In this co-operative struggle the human spirit has the force of evolution with it, driving it forward by necessity, calling it onward by idealism, towards the freedom of voluntary association. When its demands and methods are in line with the spirit of harmony, it succeeds; but if its demands and methods are set towards power, it suffers frustration until it learns the better way. Harmony is the condition in which man's true nature, which is spiritual, finds adequate and appropriate expression, for harmony is the medium whereby personality communicates fully and joyfully with personality and finds the high way and communication with the Divine Personality—which is "the truth of existence." But power, personal or national,

can only be generated through restriction and suppression which, carried beyond a certain point, brings about its own destruction. The living air is universal, harmonious, beneficent; but capture a portion of it in a receptacle and subject it to pressure, and you produce an elastic, expulsive force which will submit to the pressure just to a point of balance between its own resistance and the resisting power of the agent of pressure. If and when explosion comes, it is not the air that is shattered, but the things that compress it. The yielding air, that the bird of gentle wing hardly ruffles in its passage through it, becomes the ruin of that which presses it beyond endurance.

There is safety only in harmony. The political leaders of the great nations see this truth, but only give it half allegiance. Today they are seeking safety in a *harmony* artificially produced by a balance of *power*. They might as well try to simulate the harmony of the world-encircling ocean by making an alliance of icebergs. They will only sink with their own weight, collide with their own mass-attraction. If they want real harmony they must melt—melt out of "the exclusive advantages which they have unjustly acquired" through the exercise of frigid power. Instead of this, "they are concentrating their forces for mutual security;" and in this concentration Tagore sees trouble, for the strong think only of the strong, and ignore the weak, wherein, he says, lies the peril of their losing the harmony at which they aim, and collapsing in a welter of still greater destruction than that from which they are blindly trying to extricate themselves. Tagore throws his conviction on this matter into a figure of speech which is supremely Indian, intensely vivid, and conclusive.

"The weak are as great a danger for the strong as quicksands for an elephant. They do not assist progress because they do not resist; they only drag down."

The League of European Elephants is on the edge of the Asian Quicksand—"Yet in the psychology of the strong" no account is taken of "the terribleness of the weak." The 'powers' on both sides of the Pacific have made a pact safeguarding them from one another; but Japan has under her feet the dangerous weakness of Korea.

This is the perilous position in which humanity stands to-day. It is summed up in a passage in "Creative Unity" which is not only literature at its highest (feeling and thinking with intensity), but is an admonition carried to the height of prophecy that cries on behalf of the repressed of all lands and ages, the doom, sooner or later, of the one enemy of the human spirit, the spirit of greed which incarnates in the rapacious nations:

"Politicians calculate upon the number of mailed hands that are kept on the sword-hilts: they do not possess the third eye to see the great invisible hand



that clasps in silence the hand of the helpless and waits its time. The strong form their league by a combination of powers, driving the weak to form their own league alone with their God. I know I am crying in the wilderness when I raise the voice of warning; and while the West is busy with its organisation of a machine-made peace, it will continue to nourish by its iniquities the underground forces of earthquake in the Eastern continent. The West seems unconscious that Science, by providing it with more and more power, is tempting it to suicide and encouraging it to accept the challenge of the disarmed; it does not know that the challenge comes from a higher source."

What is the way of escape from the universal catastrophe that is inherent in these circumstances? It has moved by implication parallel with the foregoing considerations. The solid clear-edged path of constructive idealism is under every step of the poet's criticism—though with the sensitiveness of the artist, he refrains from didactic summarisation of the obvious. He says,

"I have often been blamed for merely giving warning, and offering no alternative. When we suffer as a result of a particular system, we believe that some other system would bring us better luck. We are apt to forget that all systems produce evil sooner or later, when the psychology which is at the root of them is wrong...And because we are trained to confound efficient system with moral goodness itself, every ruined system makes us more and more distrustful of moral law. Therefore I do not put my faith in any new institution, but in the individuals all over the world who think clearly, feel nobly and act rightly, thus becoming the channels of moral truth."

Tagore's message, therefore, as summed up in this book, is addressed neither to thought which stultifies itself in systems nor to feelings which circumscribes and artificially intensifies itself in exclusive movements, but to the share of the Divine Being which every man and woman possesses in his and her personality. But the ends of personality are not fulfilled by appropriation and accumulation: these frustrate the purpose of life, the interplay of Personality on personalities.

"For us the highest purpose of this world is not merely living in it, knowing it and making use of it, but realising our own selves in it through expansion of sympathy; not alienating ourselves from it and dominating it but comprehending and uniting it with ourselves in perfect union."

Two means at hand to this end are education and art; in the first but in a different form and spirit from that obtainable in India today can be found a meeting ground between persons and groups of persons "where there can be no question of conflicting interests," but only a common pursuit of truth and a common sharing of the world's heritage of culture; the second is the means of attainment of expression, which is fulfilment.

"In everyday life our personality moves in a narrow circle of immediate self-interest, and therefore our feelings and events, within that short range, become prominent subjects for ourselves. In the vehement self-assertion they ignore their unity with the All...But art gives our personality the disinterested freedom of the eternal, there to find it in its true perspective."

## AN EDUCATIONAL PROGRAMME FOR BENGAL

### I

**D**URING the last eight years, education in England has gone through, what may be called without exaggeration, a new birth. The revolution in English social life caused by the war and those still mightier disturbing factors, the economic collapse and financial cataclysm of after-war Europe, have not been able to shake the broad foundations of the new educational system of England, because it has been organised on an enduring basis, according to a carefully thought out, consistent and methodically pursued plan, which can defy the changes of time and personality. England owes

this marvellous achievement to the genius of her Minister of Education, the Right Hon'ble Mr. H. A. L. Fisher, supported by the unselfish and energetic education of public opinion of the country.

In India, the value and permanence of our advance in all departments of education—political, economic, social and military—depend entirely on the reorganisation of our children's education on a modern and progressive basis, casting off the cherished shams and shibboleths of the dead weight of convention and custom which have ruled us so long. Our educational system must 'come to grips' with the facts of life; it cannot



longer afford to doze philosophically in the dreamland of Laputa. Its strength, nay, its very life, will depend on its whole-hearted recognition of reality and merciless rejection of all sham and show, 'window dressing' and newspaper advertisement. In proportion as it is real and sound, it will stimulate the nation's energies and succeed in adapting itself to changes in circumstance; it will easily find the means of its support in the national resources (in men and money) improved by it; it will, by its normal daily operation, work off the inertia of time and the invisible deadening effect of custom. The test of our educational system will be the character of our educated countrymen and the altered life and resources of our country,—not the tons of printed parchments distributed to droves of youngmen fantastically dressed in mediaeval monkish costume.

## II

For achieving this result, two things are necessary: (a) We should adopt a *clearly thought out plan* of educational reform and reorganisation, *considered as a whole*, with correlated parts which change and advance in constant reference to one another. (b) A wise and public spirited Minister of Education to carry the plan through the Legislature and give effect to it through the academic Executive. Remember that the other provinces of India are not standing still in this matter. Wake up, Bengal! You require a Fisher; but unless your public opinion is trained and organised to support him, even a Fisher will be powerless; he will be a voice crying in the wilderness, a prophet breaking his head against a stone wall.

The recent educational advance in England has set to itself the following aims:—

(i) Strengthening the foundation by making *primary* education really efficient. The means adopted are improvement of the quality of the teachers by increasing their *pay* and making it regular (on a graded scale) and free from uncertainty.\*

\* The teachers' contributory *pension* (improvement) scheme is now before Parliament.

(ii) Extending the range of national education by making *secondary* education almost universal. To this end, the age of compulsory attendance at schools has been raised so as to include "young persons" between 12 and 16; and the number of secondary schools and secondary school-teachers will be steadily increased in order to supply the need created by this policy of expansion. Only a greatly enlarged grant from the State and local bodies can make this expansion possible. The economic distress of the country after the war is retarding the full enforcement of this scheme.

(iii) Securing greater *efficiency in teaching* by means of conferences, commissions and reports on the best methods of teaching specific branches like English, modern languages, the classics, Science, etc. 'The Parrot's Training' is at a discount *there*.

(iv) Greater co-operation and *division of labour among the Universities*, so as to economise expenditure and prevent the over-lapping of effort.

(v) Where practicable, the *reform of University constitutions*, so as to give the public an effective interest in the University and a voice in shaping its policy and aims and choosing its executive,—by means of a Court elected on a wide popular and diversified basis, while leaving purely academic questions to be dealt with by a body of academic experts. No University can now afford to remain a narrow oligarchy,—still less an autocracy.

## III

The most crying need of Bengal today is the improvement of Secondary education. It is the key-stone of our educational arch, and the entire system, Primary and University, depends upon it. If our secondary schools are made really efficient, they will, on the one hand, send forth capable teachers to our primary schools and reliable workmen into various walks of life (with the exception of the few learned professions), and, on the other hand, they will turn out (a select body of) students really able to profit by University teaching and prevent the present economic waste of our Colleges doing



what is really school work during the first two years of their course.

Our growing educational expenditure will be justified only if our sons become better fitted for the struggle of life in consequence of it, and not if they repeat the parrot's training imbibed from the black-board of a silent lecturer or the type-written "lecture-notes" of a teacher who did *not* teach that branch. Merely stamping them with two letters of the alphabet by some rapidly-operating multiple-action machine, cannot increase their survival value in the modern world, however much the machine-owner may blow his own trumpet.

It is admitted on all hands that our high schools at present turn out students whose education is too literary and too narrow to enable them to join any business, technical or professional school without further *preliminary* teaching,—which evil the school-leaving test is elsewhere designed to counteract; at the same time even this "literary" education is not sufficiently sound and high to enable them to pursue immediately the literary education imparted by the Colleges. Business employers, technical teachers and College lecturers alike have been complaining of the unsatisfactory quality and daily *decreasing* (average) intellectual equipment of our Matriculates. Therefore the Matriculation teaching and examination should be taken out of the hands of the University and placed under the control and guidance of a Secondary Board composed mainly of business men, actual teachers and the educated public (representing society and the guardians), with the necessary leaven of higher educational experts.

#### IV

They should first improve the pay and qualifications of the H. E. School teachers and the equipment of the schools;—not buildings at present; do not lock up too much money in brick and mortar. Then the *standard* of the Matriculation can be easily, almost automatically, raised to what it was till about 25 years ago, (remedying, however, the narrowness of

range and inelasticity which marked in those early times). The deplorable lowering of the standard in order to bring more students to the higher University examinations which in recent years, has made the Calcutta Matriculation the laughing stock of the rest of India and the adjoining Universities of Dacca and Patna with bewilderment and Bengali teachers and employers with despair, should be firmly checked. When a really sound and fairly high *general* education is at last secured by the reformed Matriculation it will be the gateway to professional and technical institutions, to many of the services and to business employment. Our young men, thus educated, will be able to earn their bread after only two years of special training and derive the fullest benefit from such training. To take one example only; the low quality and poor success of Bengali (short-hand) reporters (with a few honourable exceptions) rightly ascribed by their examiners and employers to the very defective general education and extremely poor knowledge of English with which they now leave our High Schools. A few enterprising spirits among them, no doubt, teach themselves privately while at work, and thus improve their chances in life, in spite of our schools. Madras reporters, on the other hand, are man for man better than by reason of their superior general knowledge and keenness at work. Here, as in all other departments, success in the modern world depends on efficiency and real ability and not on University degree, grace marks and "moderated" results. It is the interest of every employer, every guardian and even every student, in Bengal that the final examination of the school course should be taken out of the hands of a cumbrous overgrown inefficient machine chained to Calcutta, whose main occupation and chief interest lie in something else, (*viz.*, "higher" studies), whom the Matriculation is only a most bringing instrument, and which has succeeded in causing the collapse of our educational system by rendering the Calcutta Matriculation of recent years



Our secondary schools and school-masters having been improved, the Secondary Board will then apply itself to making the School Final examination a test of sound general knowledge, a working mastery of English, and character. This examination should not be, like the present Matriculation, a predominantly literary test, with a curriculum formidable on paper (which renders cram inevitable), while the actual examination is a farce. A real working knowledge of modern English prose—and not philology nor rhetoric nor the acrobatics of grammarians, which disfigure Matriculation papers,—should be the first thing aimed at. This can be easily secured if the other subjects are taught through the vernacular, with the gain of discounting unintelligent memory work and finding a place for science and “modern knowledge”. School teachers and the general public co-operating on this Board will keep the course and standard constantly in touch with modern requirements and save them from becoming a dead routine.

## V

When this first requisite of reform from the bottom upwards has been secured, the next step in advance will be taken by following the recommendations of the Haldane Commission and raising certain select well-equipped schools to a standard two years' higher than that of the present Matriculation class, without however calling them Intermediate colleges and thereby bringing on them the indescribable confusion (already experienced at Patna) of control by two diverse authorities (the University and the Board) with their two diverse ideals and standards. These will be perfected schools, doing (with greater efficiency and less noise, show and cost) the work of our Intermediate college classes. No difficulty will be found by their passed students in joining medical, engineering or commercial colleges. Their literary qualification will be no less, and their mental breadth and alertness, habits and physical training distinctly better than those of the present I.A's and I.Sc's.

10

This improvement will remove one of the saddest sights of Bengal,—young men in thousands going up blindly, mechanically, from school to college, receiving the same ‘general’ (or literary) education till at the end of their college career they run against a blind wall and find that they have learnt to be nothing except school-masters and clerks,—and not even ‘trained’ school-masters and ‘stenographer’ clerks, who are more highly paid than the general run of these two classes. The deplorable spectacle of passed Matrics in their thousands fighting for admission to our overcrowded colleges (giving the same ‘general’ education as the schools) and of inefficient ill-equipped colleges springing up (or older colleges opening branches of a similarly poor quality) to catch these young men, will, it is hoped, be a thing of the past.

Our colleges will benefit in two ways from the proposed reform: (a) All and sundry will not enter the colleges after the Matric, but only those who have the means and capacity to pursue a University course; hence there will be no inefficients to retard the progress of the whole class and drag down the level of examinations. (b) The colleges will get students who can really follow the lectures of the professors in the class and can supplement these lectures by guided private study in the library,—the two things essential in a true college student. The under-graduate course can then be reduced to three years (from the four of the present arrangement), leaving to those who elect it, two years more for postgraduate work. With keener and better educated freshmen to start with, our colleges will be able to discard their present lower two years of school work, keep a smaller but more highly qualified staff, and (with smaller numbers to handle) put their resources to the best use by following a scheme of co-operation, each college specialising in a particular subject or group of allied subjects, instead of diffusing its energies over all of them as now. There is no reason why the five large private colleges in Calcutta should be as like each other as eggs,\* or why there



should be two colleges doing exactly the same kind of work so close together as, say, Krishnagar and Berhampur.

## VI

The basis of our educational system having been thus made sound and suited to modern requirements, and a wide door opened from the reformed schools to the professions (except the very learned), the next step will be the reform of the constitution of our University. The evil of the present regime is felt throughout the country and public opinion has been clearly pronounced against its continuance. All that is now required is to frame a definite scheme of reconstruction adapted to our needs and the altered conditions, political and economic, of the after-war world. It will be the business of the Legislature to prepare such a scheme and of the true leaders of the nation to push it through. I can here suggest only a few lines of advance:—

The electorate for the Court (old 'Senate') should be as wide as the graduate community, so that it may truly reflect national feeling and ensure national control over the policy and activity of the University and the selection of its executive Council (old 'Syndicate'). It should be guarded against the risk of falling into the degraded and demoralising state of a narrow oligarchy, dividing the "spoil" among its members or clientele or registering the edicts of one man. *Public* opinion should be made to prevail in its deliberations.

As a means to this end the franchise of the Court should be thrown open to all graduates on a nominal registration fee of one Rupee (and not the present income-tax of Rs. 10) a year, with special electorates for college teachers, graduate school teachers, certain learned bodies and commercial interests. A minimum number of Mohammadan members should, at the present stage of our political growth, be secured by law, and whenever this number is not reached through the general constituencies, the special Muslim electorate would come into operation to fill up the deficiency.

Certain precautions should be provided for specifically in the Act. Incidents of recent years which have been the talk of society in Bengal and even in other provinces, show that it is not safe to leave purity of administration to chance. Without going into the details of this unsavoury subject, a matter of public notoriety already, we may demand—

(a) Secrecy of voting in the elections to Court, Council and Boards,—no person interested personally or through any relative being given access to the voting papers. Certain rules for preventing bribery and influence at elections already adopted by the Madras and Dacca Universities.

(b) The reign of law, as opposed to personal consideration, in the distribution of academic titles, rewards and honours. One rule for all men and for all years operating of itself and not requiring to be set going by an individual petition.

(c) Anonymity of the candidates for examinations, and a wide selection of external examiners to prevent any "domestic arrangement".

(d) The laying down of clear general principles binding the examiners as opposed to the "simple ignoring" of a paper by the unreasoning show of hands 14 against 2. Wherever you may draw the boundary line between a First class and a Second, or a Pass and a "Fail", you are sure to have some candidate immediately below the line. The law should take away from the examiners the temptation—and take away the examiners from the pressure—to boost up that somebody on the ground that he is just short by 4 or 5 per cent, either without re-examining his papers or examining them with a biased mind and on a lower standard than in the case of the other candidates. If you boost up, have an open general rule for all years and all such cases.

(e) Publicity of transactions and the recording of reasons for every breach of law or morality, instead of the bare final result (often in cryptic language). Keep the original mark-sheets.

(f) Clear division of responsibility



The University in its operation should be an organism, each limb having life and action of its own, and not a mechanism, moved by the power transmitted from one central dynamo and dead when that centre stops working.

## VII

Reform will be hopeless unless the University chief of the future and his responsible associates have a true orientation of aims, unless they look forward to the future of the country and not to the immediate present, unless they lay to heart the old old theological maxim, "Cupidity is the root of all evils," and fight against tempting schemes for bringing grist to the University mill and securing press applause by means of 'petty shifts and temporary expedients.'

Such a reform, if it can be safeguarded against perversion to personal (or family) ends, oligarchical "law"-lessness and "special cases" will result in introducing a new element of purity, efficiency and genuine light into our national life in its highest aspects. It will teach our teachers to be worthy of their task of national uplift and guidance of national thought, instead of raking in the muck for a few additional examinations and extra pay for the supposed teaching of additional subjects. It will enable our sons to stand in the open competition of the world. The reign of impersonal law and the clear division of responsibility in the conduct of University business will assure its future students that they will reap rewards in strict proportion to their honest labour, without owing anything to chance or favouritism, without losing anything through the intervention of the private coach or the near relative. Career (in the University) will be open to talent without requiring the arts of the courtier and the literary puff. The same rule will apply to all. All disheartening distinctions will be things of the past. Nobody will care to ask whose son is he? or who is

the author of this (unexamined) competitive thesis?

Students will flock to University lectures in the full assurance that they can have there what cannot be had elsewhere,—not "type-written copies of (undelivered) lecture-notes supplied out of the fee-fund," not the rapid improvisations of any tired Alipur *mokhtar*\* or Sealdah *sokhtar* labelled as "higher study" lectures, nor the abstracts of text-books and plots of modern novels written on the black-board by a "lecturer" who is physically incapable of 'lecturing',—but the life's work of a staff devoted to their respective sciences, who had garnered knowledge single-mindedly, tirelessly in the past and are still garnering it,—who scorn riches gained by the arts of the courtier or the hack,—a staff smaller certainly than now, but less bizarre and more efficient, more averse to defend themselves by claiming analogy with Oscar Wilde, more keenly bent on developing *character* in their pupils by their own example and precept, and more constant to the University because assured of security of tenure, open treatment and honourable conditions of work. The University chief, by wise economic reform, will prove that there is no real cause for despairing of the adequacy of the University's existing resources to all its legitimate reasonable ends, and that the present policy of alternately whining in the streets and snarling at the custodian of the public purse is as unnecessary as the starving of its paid servants and the demand of "patriotic (money) sacrifices" from them. He will not delight in the title of *Nabob-maker* because he will know that the Nabobs of the post-graduate department will end by making him 'The Emperor of the Saharas.'

JADUNATH SARKAR.

\* In India certain members of the indigenous *avocassaire* class are permitted to act as solicitors, when they are called (*am*) *mokhtars*.



## SPONTANEOUSNESS

*( A study of the art of Sunayani Devi. )*

THE plant does not know when it blooms. Nor do birds sing deliberately. They are active with their whole and inmost being and need no reflective intellect. Sunayani Devi paints her pictures in the same way. She was never taught how to draw, and so her untouched spontaneousness directly blooms in colours and sings in lines.

Her pictures have no design, for they have grown. Unbroken and unswerving is the flow of lines, for no hesitation deflects them from the course they take as they well forth out of her very nature ; they surge in grave tranquillity and clasp groups and figures ; they are forceful and languid, self-asserting and full of surrender ; their curvature is the same which the passing breeze gives to the heavy ears of corn ; all the warmth and light which surrounds ripe fields shines forth from these lines.

Vigorous fatigue, the relaxation of a fully grown, fully ripened life, clings—dark red, dark green—round girlish faces. Their sarees are not made of cloth, but of some tender mood,—so expressive are they. They protect their wearers with a wide and generous flow. They are no longer garments, but cradles which rock with motherly solicitude the pensive, mysterious being of young girls who have learnt the secret before it is told. Therefore their eyes do not look about ; they know where they are ; they are messengers from the world within, the world veiled by the sweep of red and green sarees. It is through these eyes, long and steady, yet alert like wagtails, that their thoughts and feelings are sent out and enliven the picture.

In this way the paintings gain a two-fold rhythm : that calm and sonorous swing which pervades them as the wind



THE VILLAGE MAID.

By Sreemati Sunayani Devi.

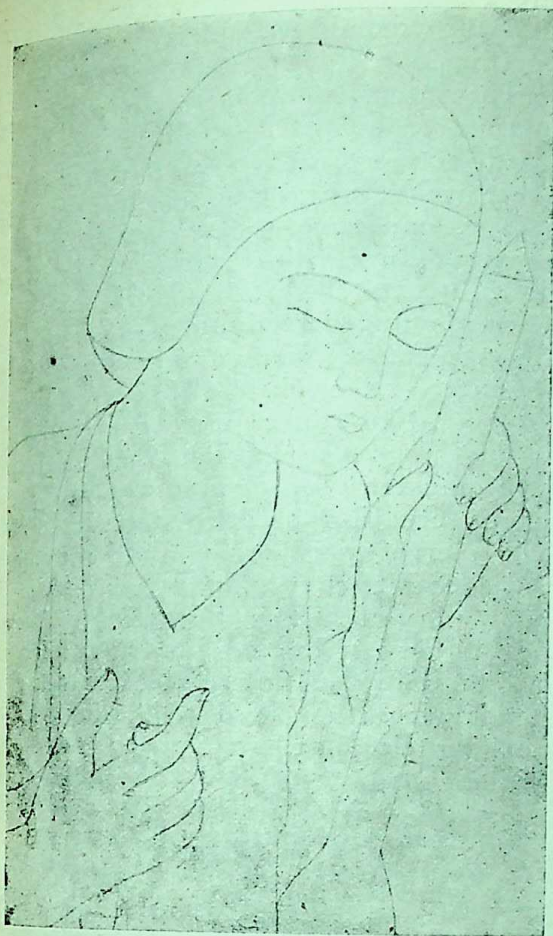
pervades the fields, that grave flow which organises the picture and gives it stability : and the other movement which counteracts it,—alert, sharp and light flashes through the eyes and hurries over the broad masses of colour, itself colourless, thin, nothing but pure movement. That is how eyes and mouths and hands become one expressive gesture, which flits across the composed flow of the composition, quick like the flight of birds.

Thus the fleeting expression of a moment and the everlasting state of perfection are visualised in a poise of perfect equilibrium. This simultaneous manifestation of life's duality, whose melody is at the same time fugitive and eternal,



India,—is reborn again and again in its unknown simple village girls of our own day?

Sunayani Devi belongs to a family of artists. Some of her brothers painted long ago the caves of Ajanta, and others worked later on in Italy, as for instance, Margaritone d' Arezzo and Guido da Siena, by whom the spirit of St. Francis found visualisation. None of this fraternity, however, imitated any of the others, nor could they have been mutually influenced in any other way, for none of them even knew of the others' existence. But such is the law of creation that all human inner experience, which is moving in its own particular direction, cannot but find expression, whatever be the time or place, in similar forms (cf., the almost verbal identity of the recorded experiences of mystics of all ages and countries). The same unhesitating sureness, which guides the sweep of her brush, makes Sunayani Devi select the colours



BAUL OR THE WANDERING MINSTREL.

By Sreemati Sunayani Devi.

the vital essence of Sunayani Devi's art. It is a direct growth out of the Indian Spirit, which takes up without effort the unbroken tradition of Ajanta. That Indian painting attempted to make Indian art smaller (in size, vigour and experience) is forgiven and forgotten. Unconscious, yet sure, the pure Indian curve unfolds its calm and elegiac melody.

Probably no man of the present age could create so spontaneously and yet with roots fastened so deep in a tradition of about 2000 years. It needs all the instinct of a woman, the sensitiveness of her hand, her innate sense of security that the chain of life, of which she feels herself to be a link, is never broken. Do we not see in Indian *alpana*-drawings how the edgeless, flowing movement of round lines,—the life movement of the art of



THE VOTARESS.

By Sreemati Sunayani Devi.





ARDHA-NARISWARA.

By Sreemati Sunayani Devi.

red and green. Solemn in its monotony is her unvaried colour-scheme. Gold and black, economically distributed, give relief and depth, while the red and green

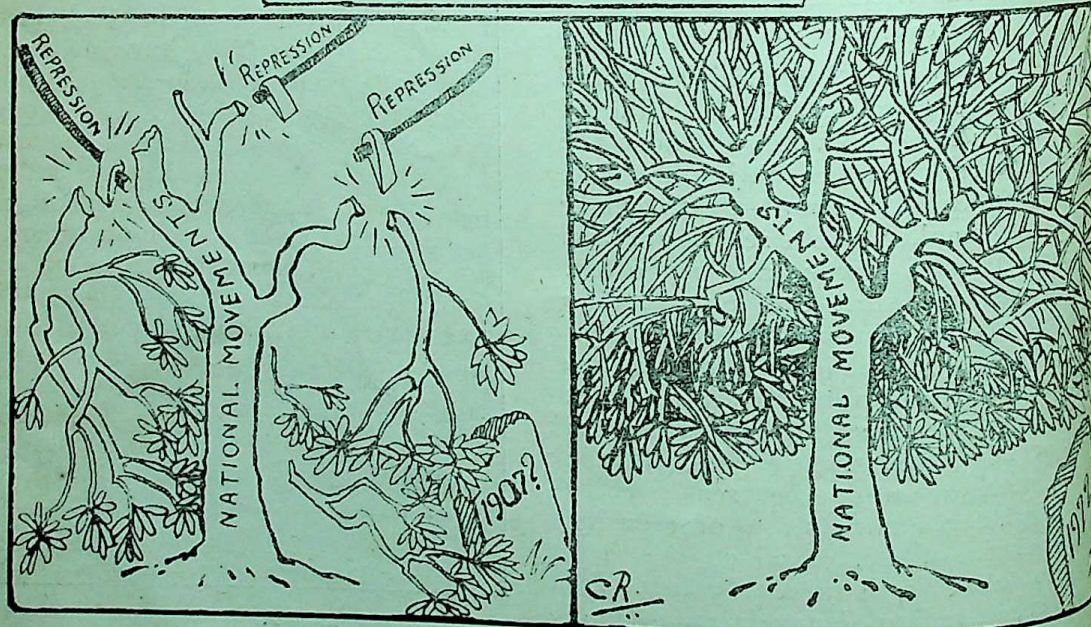
are displayed on one level with soft greys and browns of complexion, walls and curtains.

The intensity of such an art, pure and instinctive because it follows an indigenous tradition, necessarily is confined to its own soil. No learning, no outside influences whatsoever, can develop it. These, on the contrary, are bound to distract it from its root, to dissolve and to destroy it. There is another danger, which sometimes menaces Sunayani Devi and that is the interest she takes in life and in stories. The creative source may get choked with things seen and imagined if descriptive illustration claims the tools which creation used to manifest itself. The alertness of eyes and movement then becomes predominant, and from the busy play of feeling and action the calmness of her inspiration has to withdraw.

Sunayani Devi has all the wealth of an artist within her own self. She need nothing else but listen to the secret voice of the guardian of her treasure, in order to create master-works.

STELLA KRAMRISCH.

### A SIMPLE FACT OF NATURE



By the courtesy of the artist Mr. Charuchandra Roy, B.Sc.

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## HARRY THUKU AND THE 'NATIVE RISING' IN EAST AFRICA

## I

IN a recent number of the *Modern Review* I gave my own impression of Harry Thuku, whose sudden deportation, without any trial or warning, excited the Africans in Kenya to such an extent, that they marched forward in large numbers into Nairobi with a threatening attitude, and after refusing to disperse were shot at by the police and military with many casualties. There has come to me by the *African Mail* to-day (June 21st) a full account of what occurred from those whose word may be trusted, together with very important evidence about Harry Thuku. To recall what I had previously recorded,—Harry Thuku was a young African Christian, who had taken up the cause of his fellow countrymen. The things that he had specially brought forward, in a perfectly constitutional manner, by means of petitions and resolutions passed at public meetings, were as follows :—

(1) The terrible abuse of flogging practised by settlers. The weapon used was the *kiboko*, or rhinoceros-hide lash. The use of this, to an almost unlimited extent, had again and again, I was told, nearly brought about a native rising on a small scale. The best settlers were altogether against it, but they could not restrain the worst.

(2) The continual attempt, countenanced by the European Convention of Associations, to force a pliant government to encroach still further in the 'reserves' which are the only soil left to the original inhabitants of the country; for the Africans are not allowed to own, or buy, agricultural land in the Highlands, outside these 'reserves'.

(3) To claim that a fair proportion of the revenue collected, by means of the hut tax, from the Africans should be returned to them in grants for the

education of their children. I cannot remember the exact figure spent on education out of the seven to eight hundred thousand pounds, annually collected in taxes from the natives, but it was disgracefully low. There has been a very slight improvement lately.

(4) To prevent young girls and young women being enticed or forced out of the reserves for labour purposes. The immorality, which regularly followed such female labour recruitment, has been explained by Dr. Norman Leys, who was a medical officer in the British East Africa Protectorate in the days before it was made Kenya Colony. One of his sentences I remember, in which he speaks of the practices of the recruited men.—

"They are paid their wages by the month, and they marry by the month. The system fits the life."

## II

It must be remembered that these African natives are absolutely at the mercy of the ruling race. They have no representative of their own on the Council; no education to speak of; only about one in ten thousand can speak English; and there are very few English indeed who can speak the different native languages. The usual mode of intercourse is a smattering of Sorahili,—the coast language with Arabic roots. They have had all their lands taken away from them in the Highlands except certain reserved areas; and everything has been done to get them out of the reserves for cheap labour purposes. It is quite easy for settlers to combine and keep the prices of labour down, and therefore their wages on the farms are always disgracefully low. More than 600,000 of them were 'recruited,' I was told, in labour corps, during the war. We, in India, know what that word 'recruiting' meant, from our



experiences in the Punjab. The *Fellahin* of Egypt also could tell a story about it!

In South Africa, I had many long talks with a British Officer, who was pay-master of certain native labour corps, employed in German East Africa. He was a university man,—I think from Oxford,—a gentleman in every sense of the word. He told me that he was haunted day and night since the war by the sights he had seen,—the way the natives were treated, on the forced marches, in pursuit of the enemy. One figure in rupees sticks in my memory to this day. He said that, in the final settling up of accounts, *Six million rupees was never claimed at all*, and no one could tell anything about the men, who had earned it, or their dependents. It simply went back into the Treasury 'unclaimed'.

Those who read what I am now writing have to get the background of it all before they can understand Harry Thuku and his fate. He was one of the infinitesimally small number of East Africans who could speak English fluently and think in modern ways. He, and a very tiny group of like-minded persons, had formed an East African Association through which they hoped, with a pathetic faith and confidence (which we in India know so well), to get their people's grievances righted by petitions and to receive justice from the King. Their whole work, as I saw it being carried on in my own presence, was done by holding meetings and passing resolutions and sending in petitions. But this, from the first, appeared highly dangerous and offensive to the European settlers.

### III

Then followed attempt after attempt to get Harry Thuku punished, or checked or reprimanded, by the ruling chiefs belonging to his tribe. Here again the similarity to Indian conditions shows itself. For the tribal chiefs have been pampered and bribed and flattered by the ruling white race; they have become so utterly dependent on this ruling race for their position and credit, that a hint from the

rulers is enough for them to act upon at once. They dare not refuse.

But Harry Thuku appears to have been able to escape from the terrors of tribal discipline. He remained in Nairobi. There his intimate friends were members of the Indian Community, who sympathised with him in his efforts to win freedom for his people. He was allowed to keep his office close to the office of the Indian Association, and in every petition he wrote or resolution which he framed, he used to receive their help. I used to meet him there every day on my way to the office of the Indian Association.

It is an exceedingly common charge brought against the Indian community, that Indians have done nothing to help the African natives. In this instance of Harry Thuku we find real kindness shown by the Indian community to the one or two educated African natives, who could best of all help their own countrymen to resist oppression by constitutional means and stand up for their rights. There, when *this* kind of help is given, at once the cry is raised, that the Indians are teaching the natives to be seditious! As a matter of fact, the one thing that the average European is constantly afraid of, as he looks to the future, is lest the Indians should become too 'friendly' with the natives, and should take up the position of 'agitators' for the rights of the natives.

### IV

I now come to the evidence, which lies before me, in Harry Thuku's own case. The first point to notice is, that although the judge, in any event, would have been a European, who might be expected to deal severely with an actual case of sedition, if the evidence for such existed, *no evidence whatever was brought before any court*. Harry Thuku himself states that, after his deportation, he was told by the Senior Commissioner of Kismayu (the place to which he was deported) that there was no particular information available affecting himself, but if any was afterwards available it would be told. That was all that was said officially.



We have further the direct evidence of Mr. F. Dracott, Bar-at-law, whose own clerk, George Mugekenji, appears to have been arrested at the same time as Harry Thuku. Mr. Dracott is evidently somewhat nervous at taking up this case at all. He states at the beginning of his application to the Governor,—“At the outset, I would beg to state, that I have undertaken this work on the very definite understanding, that all I would do for my clients must be on absolutely constitutional grounds and with a view, if possible, to get the Government of Your Excellency to show some clemency to my clients.”

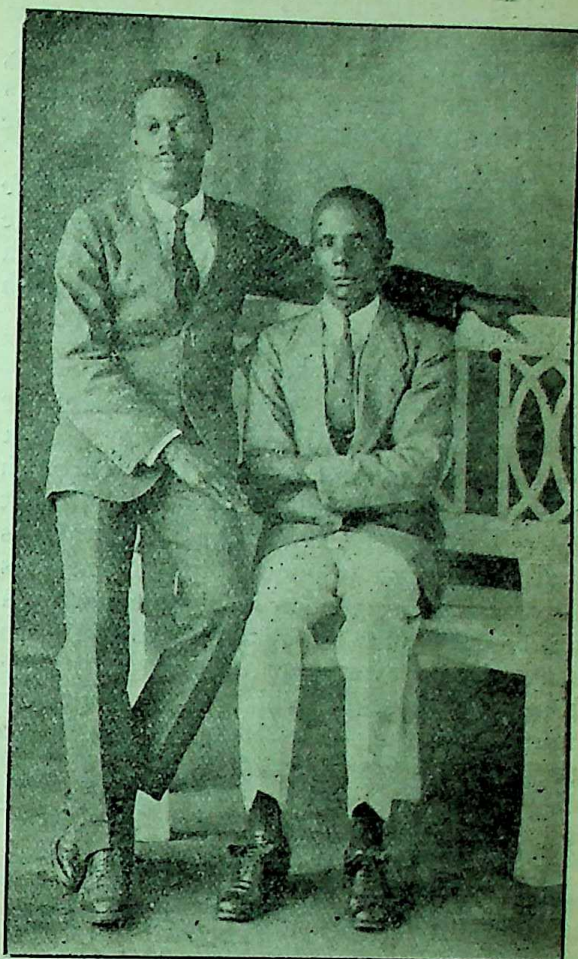
‘Clemency’ is a strange word for a practising barrister to use, who is taking up a case where no evidence whatever has been given to form that his clients are guilty!

Mr. Dracott then goes on to show, that the Act, under which Harry and George were deported, lays down very clearly how, before deportation, there should be sufficient evidence *on oath* to satisfy the Governor of the genuineness of the charge.

“As far as I am instructed,” he goes on to say, “neither of my clients have the slightest notion, what the evidence against them amounts to, or by whom it was given, or in what manner.”

He then explains to the Governor, that ‘evidence on oath’ according to the Indian Evidence Act, which is in force in Kenya, means statements of witnesses made on oath, in their examination in chief, and includes statements made by them in cross examination and re-examination.

Mr. Dracott shows from the example of his own clerk, George, who was deported along with Harry, how impossible it was that any such process of taking ‘evidence on oath’ could have been carried out. George had been in Mr. Dracott’s office for several days before-hand, and was evidently absolutely unconcerned about any action Government was taking against him. This appeared to Mr. Dracott (to quote his own cautious words) “clearly to show a certain



Harry Thuku and Prince Sunnu of Uganda.

amount of innocence.” George was therefore not aware of any evidence having been recorded against him, and was given no opportunity of cross examination. It was the same with Harry Thuku. Mr. Dracott, as a barrister, knowing the country and the difficulty of reaching the truth, then says,—“I feel that the value of evidence given on oath, but not subjected to cross examination, is particularly little, or nothing”...“Entirely relying on such evidence constitutes a grave danger to the public, particularly to the native, who after all, being thoroughly ignorant, should be given much greater latitude and opportunity of defending himself, especially as Your Excellency’s orders are final and without any appeal.”

His Excellency, Sir Edward Northey, replied to this appeal, through his Private Secretary, as follows:—



"His Excellency is advised that the evidence, on which the removals of Harry Thuku and George Mugekenji were made, enjoys the highest privilege; and he is therefore unable to supply you with the information you request."

It is clear from this, that the '*lettre de cachet*' system, which filled the Bastille with prisoners and led to the French Revolution, is not out of date in a British Colony.

## V

The pity of it all is, that this Governor in question, Sir Edward Northey, is a nerve-racked man, who has been through the war and has never had any real rest since; who has been wretchedly ill and has had to undergo an operation, while he was Governor, losing one of his eyes; who is unfit, even under normal conditions, to stay on year after year as Governor in the Kenya Highlands, which are admittedly injurious to the nerves of Europeans, when they are already affected.

Such a man might, in a moment of nervous depression, be swayed by any plausible evidence, given in secret and under the strict seal of secrecy. He need not bring it out into the open. He need not even tell his own Ministers. All he has to do is to sign a paper,—a '*lettre de cachet*'. And from that moment a man, like ourselves, with family ties and human affections, is suddenly taken off, hundreds of miles away, to a desolate spot where no one can visit him.

Furthermore, if that, which Harry Thuku himself relates, is true, the English character of such an act as this has in his own case been greatly increased. For, in his letter to Mr. Desai, he states that he is only allowed *four annas* a day. Nothing is granted for his family, or relations, who were dependent on him. Only the kindness and generosity of his Indian friends has prevented hardship.

Santiniketan.

C. F. ANDREW

## CORRESPONDENCE

## Calcutta University Affairs,

"Boosting up and Nepotism."

[As our object is, on the one hand, to afford members of the public opportunity to set right what is wrong by exposing irregularities, &c., and on the other, to give opportunities to whomsoever it may concern to correct wrong statements made in the course of such exposure, and as in the present case this object can be gained without giving more publicity to the names of individuals than is strictly necessary, in our last issue we omitted the names of the persons concerned, giving only their initials. In the present issue, too, we have followed the same principle. For this reason, we have also omitted a subordinate clause in the third sentence of the first paragraph of the letter printed below. This clause did not contain any refutation of the allegations of "One Who Knows," from whose rejoinder, too, some passages have been deleted in pursuance of the same rule.—EDITOR, THE MODERN REVIEW.]

To The Editor,

The "Modern Review".

Sir,

My attention has been drawn to two paragraphs in the June Number of the Modern Review, pages

739 and 740, in which, a correspondent, writing under the pseudonym "One Who Knows", makes serious allegations against my son. As he is in England, and, as such, unable to defend himself, I am compelled, most unwillingly, to send a rejoinder, which, I hope, you will kindly publish in the next issue of your Journal.....In my capacity as a parent, I feel it my duty to point out the untrue statements made by your correspondent.

P. 739, II (1). "One Who Knows" says that my son "fell short by a considerable number of marks, after the final tabulation, to enable him to secure the position he eventually attained at the M. A. (Econ.) in 1918", that (2) "One of the five examiners had very obligingly given him half a dozen extra marks before he submitted his answer sheet", that (3) "the remaining examiners sounded as to whether they would allow some extra marks each to the candidate in question", that "as they showed reluctance on the ground that they had already given, on revision, ample grace marks, so happened that the marks that were still wanted to make the candidate first in first class were allowed by way of grace straightway."

Each one of these allegations is false. My son obtained 498 marks, i. e., 18 marks more



the minimum required for a First Class. He was also the only First Class man in his Group. No Examiner gave him any extra marks. Neither is it true that any grace marks were given to my son.

P. 740, III. Your correspondent says that "directly" my son "came out first in first class in the way mentioned above, he was put on the staff of the Post-graduate Department on a salary of Rs. 200 a month". This is not true. After passing his M. A. Examination he was appointed Professor in the Scottish Churches College, where he served for nearly a year. One of the Post-graduate Lecturers, Mr. Durgagati Chatteraj, resigned his post and my son was appointed to fill up the vacancy on Rs. 200 a month, the usual minimum salary for full-time teachers in the Post-graduate Department.

Your correspondent says my son "was elected for the Guruprasanna Ghosh Scholarship to proceed to Europe to study for the B. Com. in the London University in supersession of the claims of a number of bona fide Science students, for whom particularly the Scholarship is intended." "One Who Knows" insinuates that my son was not eligible for the Guruprasanna Ghosh Scholarship. I would draw the attention of your correspondent to the following extracts from the Calendar (vide pp. 283-85, Calendar, 1920 and 1921), the first from the will of the Donor and the second from the Scheme framed by the Senate to give effect to his wishes.

"The said University shall, out of the income thereof, send every year or as often as funds will permit either together or alternately pure natives of Bengal to study in Europe, America or Japan the Arts, Sciences and Industries of Europe and America."

"The application of every candidate must set forth precisely the Institution in Europe, America or Japan in which, if elected to the Scholarship, he intends to study, as also the particular branch of Agriculture or the Arts, Science and Industries of Europe, America or the East, in which he desires to specialize."

Your correspondent evidently does not know that my son passed the Intermediate Examination in Science with Physics and Chemistry before he went over to the Arts side, in this way fulfilling the conditions of the Guruprasanna Ghosh scheme as adopted by the Senate. I may add that the Selection Committee for the Guruprasanna Ghosh Scholarship for that particular year consisted of Sir Asutosh Mookerjee, Dr. P. Bruhl, Rev. Dr. W. S. Urquhart.

Your correspondent further says: "Favouritism did not stop here. He was allowed to draw an outfit allowance of Rs. 800—a thing unheard of in the case of such Scholars and quite unprovided for in the terms of the endowment." "One Who Knows" is not aware that this sum of Rs. 800 was paid money (vide Part III, P. 161, item 84, Minutes of the Syndicate, 1920). Such an allowance is not unheard of, for, in the past, whenever the state of the funds permitted, Scholars have been helped in paying their passage and occasionally an allowance for return passage has also been given. Among the Scholars who thus received an allowance in addition to the Scholarship may be mentioned Mr. Probodh Kumar Dutt, Mr. Birajmohan Das, Mr. Sadhan-

chandra Roy, Mr. Samateodra Maulik, Dr. Surendranath Dhar, Mr. Rabindranath Chaudhury, Dr. Meghnad Saha.

It is not correct to say that this is "quite unprovided for" in the terms of the endowment. In this connection, para. 8 of the Guruprasanna Scheme will bear quotation.

"The Syndicate may contribute towards the expenses of the passage of the selected Scholar such amount as the state of the funds may permit. The Syndicate may also, whenever practicable, contribute towards the return passage of any Scholar who has specially distinguished himself in his studies."

I regret exceedingly that such serious allegations are made by the gentleman hiding under a pseudonym and further that they should be published in the *Modern Review* without enquiry.

The 7th June, 1922.

Yours faithfully,  
J. C. G.

### Rejoinder by "One Who Knows."

The Editor of the *Modern Review* has sent me the letter which Mr. J. C. G. has written to him in refutation of the charges that I brought against the University in reference to the position which his son, Mr. M. K. G. attained at the M. A. Examination and the mode of his securing the Guruprasanna Ghosh Scholarship for 1919. As he has chosen to do so, it behoves me to explain as far as possible all the facts and incidents that relate to the statements I have made.

With regard to how the position was acquired by Mr. M. K. G. at the M. A. Examination, I would refrain from dragging the names of my informants into this controversy, lest I should imperil their worldly interests. If I could have counted upon their assistance, the matter could have been explained quite convincingly. But at a time like this they may falter and hesitate, plead forgetfulness or deliberately shirk giving out the truth. Men do sometimes remain silent, prevaricate, or even tell lies, but facts generally do not change complexion. I shall, therefore, rely upon some facts, which, I believe are not subject to change. I mean I shall take my stand upon the marks-sheet of Mr. M. K. G. at the M. A. examination. I assert, subject to correction by the Controller of Examinations, that the marks obtained by Mr. M. K. G. are as follows:—

	First half	Second half,
First paper.....	26 out of 50	35 out of 50
Second " "	16 " "	36 " "
Third " "	27 " "	26 " "
Fourth " "	27 " "	35 " "
Fifth " "	19 " "	36 " "
Sixth " "	67 out of 100	
Seventh " "	81 " "	
Eighth " "	67 " "	
Total	498	

I wish to draw attention to a few points in connection with these marks.\* The first is, that their total is the same as that mentioned by Mr. J. C. G.

\* The letter of "One Who Knows" published in our last issue, and these marks, reached our hands at the same time.—Editor, *M. R.*



The second is that in the first halves of the first five papers, the marks are not high : in fact, in the first half of the second paper, the candidate failed to obtain pass-marks, and in the first half of the fifth paper, he barely passed : but in the second halves of four out of five papers, he has obtained high marks. How is it that in the first halves of *all* the five papers, the candidate invariably obtains low marks, and in the second halves of all but one of the same papers *on the same Subjects, he equally invariably gets high marks*? Does not this fact betray manipulation of the marks or the marking of these papers? Stress may be laid, in reply, on the fact that in the third paper the marks assigned to the second half are almost equal to those given for the first half; but may not this be justly interpreted as a cleverly kept loop-hole of escape from what would otherwise have been an irresistible conclusion that the marking or the marks of these papers had been manipulated in some way? I now come to the third point, which is, that in the sixth, seventh and eighth papers, the candidate has consistently and invariably obtained higher marks than in the two halves combined of the first five papers. Does not this fact also indicate manipulation? The fourth point is, that in the two papers on International Law, *viz.*, the sixth and the seventh, the candidate shows unequal proficiency of a marked character, obtaining 67 in one paper and 81 in the other. Standing by itself, this fact might not have been of any significance, but taken along with the other facts, it looks suspicious.

In the above paragraph I have drawn certain conclusions from the marks obtained by Mr. M. K. G. If Mr. J. C. G. can give a more *reasonable* explanation, I am prepared to be convinced.

Mr. J. C. G. has been pleased to proclaim that his son got 498 marks—18 marks more than the minimum required for a first class. I was perfectly aware of the fact when I noticed his son's case. I can only say in reply that if the total marks obtained by Messrs. Birendranath Datta, Sudarsan Maitra and Romeshchandra Ghose, the three Economics students, who all beat Mr. M. G. in the B. A. Economics Honours, and each of whom got a first class in Group A at the M. A. and maintained their respective positions in order of merit at the latter examination, were available to me I could have given a clincher to Mr. J. C. G. as to the real significance of "498". In their absence and failing to refer to the answer-books submitted by Mr. M. K. G. and his three formidable competitors, I am not in a position to explain the underlying significance of that figure of three digits (498). Also for the same reasons I am unable to prove conclusively whether any examiner or examiners or somebody else other than as examiner did give grace marks to Mr. M. G. or not. If Mr. J. C. G. is really anxious to vindicate the achievements of his son, let him apply to the university authorities to place his son's answer-books at the M. A. before an impartial committee and see if my allegations are not proved to the hilt.\*

\* Additional information relating to this matter, emanating from two different sources, has been voluntarily given to us recently. At present we do not think it necessary to use it.—Editor, *M. R.*

I am sorry I have not been quite precise in using the expression "directly" in regard to the period of Mr. M. G.'s service in the Post-Graduate Department. It is undoubtedly a fact that Mr. M. G. was in a few months on the Economics staff of the Scottish Churches College where he was getting Rs. 120 per month (Rs. 80 less than his starting salary at the University). My reason for not referring to the short service put in by Mr. M. G. at the Scottish Churches College are first, because his name does not occur in the "*Description of Affiliated Institutions*" among the teaching staff of the Scottish Churches College in the Calendars either for 1918-19 or for 1919-20, although we find in both the volumes the name of his former competitor Mr. Birendranath Datta on the staff for economics; secondly, it is only recently that I have found that the place where his name does find a place is in the tabular statement of the teaching staff in July 1919 appended to the Inspection Report of the College for 1919-20 dated 7th January 1920 and set out in the *Minutes*, part III, 20th August 1920, pp. 275-305. There he is mentioned as one of the teachers on the Economics staff who delivered altogether eleven lectures, but there was simultaneously the remark that he had already resigned, although the statement is altogether silent as to the date of his appointment in the college in the usual column therefor,—an omission not observed in the case of any other appointment. Mr. M. K. G. really, as stated in this application for the G. P. C. scholarship, joined the Scottish Churches College in November 1918 and continued up to the beginning of the long vacation (April) in 1919; for Mr. J. C. G. says he joined the Post-Graduate Department on the resignation of Mr. Durgagati Chattopadhyay which event took place on or about 18th July, 1919. Does this period constitutes "nearly one year"? Taking all these facts into consideration, it strikes one that Mr. M. G.'s service at the Scottish Churches College was a sort of stop-gap measure.

I have never insinuated that Mr. M. K. G. was ineligible for the Guru Prasanna Ghosh scholarship in view of the indisputable fact that he passed the I. Sc. "with Mathematics, Physics and Chemistry as his optional subjects" and "stood ninth in order of merit and first in Physics and obtained the D. Sc. Scholarship and the Saroda Prasanna prize in the subject". But surely Mr. J. C. G. need not be too fastidious that "eligible" does not mean the same thing as "most eligible"! May I also incidentally observe that Mr. J. C. G. must feel ashamed that his son who could secure the first position in Physics at the I. Sc. (at which his own father as Head Examiner in both the Physics papers undoubtedly saw to it that no partiality was shown to him) and stood ninth in order of merit at that examination should all of a sudden lose his uncommon proficiency in the Science subjects, so much so that he eventually gave them up and had recourse to purely arts subjects in the B. A.? Again, the very outstanding fact that Mr. M. K. G., the first in Physics and ninth in order of merit at the I. Sc., threw up his scientific pursuits at the end of the I. Sc. for some occult reason and took to purely arts course in the B. A. sufficient to disqualify him for the G. P. C. scholarship, the sole purpose of which is the study abroad of Science subjects of technical Arts, Science or Industries.



can justly and rightly contend, therefore, that there was nepotism and that Mr. M. K. G. was awarded the Guru Prasanna Ghosh scholarship in supersession of the claims of a number of deserving and out and out science candidates, such as, Messrs. Bijoy Kumar Basak, M. Sc., Biraj Mohan Gupta, M. Sc., Sudhakar Chakrabarti, M. Sc., Kshitish Prasad Chattopadhyaya, B. Sc., Nalini Mohan Basu, B. Sc., Sudhabindu Biswas, B. Sc., or bona fide technical students, like Messrs. Pratap Chandra Basu, Jiterdra Nath Das Gupta and Jiban Krishna De, B. Sc., B. E., and this may have been done with a far-sighted and ulterior object in view, namely, to enable Mr. M. G. to qualify himself for a Commerce Degree abroad so that he might on his return claim to get into a nice berth in the newly-created Commerce department in the Post-Graduate section on a fat salary.

The real object of the donor is quite clear from Rule 3 of the scheme adopted by the Senate for giving effect to his wishes. It is laid down there that "If an applicant has not already passed the Intermediate Examination in Science of this University or the final examination of a recognised School of Arts or Technical or Agricultural College, he must produce with his application proof that he has attained a knowledge of English and Mathematics up to the standard of the Matriculation Examination and of Physics and Chemistry up to the standard of the Intermediate Examination in Science". As Schools of Arts teach some fine or industrial arts, the word 'Arts' here does not refer to history, philosophy, literature, economics, etc., which are vaguely termed *Arts* as distinguished from the *Sciences* in University curricula. So, candidates must be either science candidates, or technical or agricultural or "arts and crafts" candidates. It may be conceded that by virtue of his having passed the I. Sc. examination Mr. M. K. G. was a science candidate. But as he did not keep up his science studies after passing his I. Sc. it should be clear to the meanest intelligence that his claims as a science candidate were inferior to those of all those candidates who were M. Sc.'s or even B. Sc.'s. A hurried glance at the list of candidates shows that there were among them eleven M. Sc.'s and one M. A. in Physics. The M. A. stood first in the first class of his year. The number of B. Sc.'s was much larger. It is a very significant fact that in the "*Statement showing the names and qualifications of the applicants for the Guru Prasanna Ghosh Scholarship for 1919*", printed by the University, the qualifications have been numbered, the marks obtained in a particular subject mentioned and the striking points italicised only in the case of Mr. M. K. G., similar consideration not being shown to the other 43 candidates, among whom, too, there were professors. Why and by whom was this done?

Mr. J. C. G. evidently tries to create some effect

by saying that the committee for the selection of the Guru Prasanna Ghosh Scholars for that particular year consisted of Sir Asutosh Mookerjee, Dr. P. Bruhl and Rev. W. S. Urquhart, apparently meaning thereby that the members made the selection with great discretion and impartiality. ....[ Here followed in the manuscript a detailed examination of the claims of these three persons to be considered impartial and independent judges of merit. We have omitted it as not necessary, though quite reasonable.—Ed., M. R. ]

I owe Mr. J. C. G. an apology for wrongly stating that the allowance of Rs. 800 paid to Mr. M. G. as passage money was for his outfit and that such a grant was a thing unheard of and unprovided for in the terms of the endowment. By a curious association of ideas I mistook one thing for the other. What I really intended to refer to in that connection was the grant of two instalments of the scholarship *in advance* to Mr. M. G. besides the passage money, (vide *Minutes*, part III, 6th August 1920, item 96, at page 218), as also certain other things. Such a grant was to my limited information a thing unheard of and unprovided for. Will Mr. J. C. G. cite another such instance or refer me to any portion of the donor's will or to any part of the scheme which empowers the syndicate to make such a grant? Is it not a fact that ordinarily no grant out of the scholarship is made till the scholar gets abroad and reports his arrival there? Then, even the grant of the passage money is more or less a matter of favour with the authorities. That is why out of 19 scholars sent up to 1919 Mr. G. could name only seven who got the passage allowance. I know of a scholar's case I mean that of Mr. Nripendra Kanta Nag, B. Sc. (not an M.A., as shown in the recent calendars), who was not favoured with any passage money although he applied for it. The other things that I wanted to refer to are that Mr. M. has been allowed to continue as a member of the Provident Fund, and that he has been granted study leave for 3 years, probably (as to this I am not yet sure) with an allowance of Rs. 100 a month to supplement his scholarship. This allowance was prayed for at the meeting of the Executive Committee of the Council of Post-Graduate Teaching in Arts held on 7th August, 1920, its consideration being "deferred until further orders." Is it usual or regular either to pray for such an allowance or to grant it?

It was stated in Mr. M. G.'s application that he intended to study for the degree of Commerce at the Victoria University, Manchester. Why has he gone to London instead? And will Mr. J. C. G. say what progress his son has been making according to the certificate of the Institution where he prosecutes his studies (according to rule 10 of the scheme)? For "the continuance of the scholarship shall depend upon the regular production of such certificate".

"One Who Knows."



## COMMENT AND CRITICISM

[ This section is intended for the correction of inaccuracies, errors of fact, clear erroneous views, misrepresentations, etc., in the original contributions and editorials published in this Review or in other papers criticising it. As various opinions may reasonably be held on the same subject, this Section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. No criticism of book reviews and notices will be published.—Editor, "The Modern Review." ]

### "The Present State of the Calcutta University," in the light of facts.

An attempt has been made by Professor Surendra Nath Sen in the June number of the *Calcutta Review* (a paper purchased some time ago by the Calcutta University) to controvert Prof. Jadunath Sarkar's article in the April number of the *Modern Review* examining the present condition of that University and laying down the broad lines of reform. I shall not tire the readers by adverting to Dr. Sen's opinions and profuse quotations of vague general import, but examine the *facts* put forward by him, so that the public can judge of the truth for themselves. Minor points are necessarily omitted for want of space.

On the subject of the salaries of University lecturers, Prof. Sarkar's contention is borne out by the very statistics quoted by Professor Sen. A newly passed First class M. A., if he can enter the Post-graduate department as a lecturer starts on an initial salary of Rs. 200, rising by regular annual increments of Rs. 25. But if he enters a private College his starting salary is (as shown by Prof. Sen) never more than Rs. 170 and sometimes as low as Rs. 100. Several of these colleges have no progressive scale of pay. First class M.A.'s. (of the inflated post-1914 post-graduate nickel mintage) have been known to go abegging for posts in private Colleges on Rs. 125 a month, and one of them has entered a school in Calcutta on Rs. 50. Take a single instance. A Professor served for a few months in the Scottish Churches College on Rs. 120, but he got appointed on Rs. 200 at the University. Here the advantage is all on the side of the University lecturer. The case of older and experienced teachers is quite different; special pay is offered to them by the Colleges, or has been reached by them by reason of length of service; even the University gives such men an initial salary considerably higher than the sum of Rs. 200 a month.

Let me take a concrete case. Dr. Harendra Coomarr Mukherji was serving in the City College on Rs. 250; he is taken into the University service on Rs. 400. Add to this big jump, that he is thenceforth made a multi-examiner, not only at the M.A., (which might be reserved for the post-graduate staff) but also at the B.A. (the highest examinership open to mere College lecturers); he is in addition given Rs. 2,000 as fee for the herculean labour of clipping leaves out of the printed Bible (with the learned assistance of two veteran heads of Colleges) and sending them to

the press. Dr. Surendra Nath Sen himself was multi-examiner in 1921-22. How many different papers are given by the University to any one College lecturer who passed in the same year as him?

Regarding the practising lawyers among the Calcutta University lecturers on ordinary Arts Subjects (at the Law College), Prof. Sen remarks, "Practising lawyers, however, should be appointed only in unavoidable cases, as for example in the case of Dr. Suhrawardy and Mr. Khuda Bukhsh, when no scholar familiar with the original sources of Islamic History was available."

This learned Vakil for the Calcutta University discreetly silent as to whether this wise rule is at the bottom of the appointment of certain other practising lawyers as History or English lecturers, such as Mr. Pramatha Nath Banerji, Mr. Rama Prasad Mukherji and Dr. Gauranga Nath Banerji (before his translation to the wealthy repose of Post-graduate Secretaryship). These, we knew, ARE *unavoidable cases*; but we have yet to know of what original sources these three young lawyers were the indispensable and sole repositories. Why does Dr. Sen fight shy of even naming them?

Dr. Sen says, "if we had similar [agricultural or commercial] institutions in Bengal, students would have eagerly flocked to them in large numbers." Have students flocked in large numbers to the Agricultural College started with the help of the Khaira Fund? He thinks "courses of guided self-training" would be too costly. Certainly not too costly for the resources of the University if there were no thoughtless expansion. He says that at Robertson College his lecture work was reduced by 4 hours a week in consideration of research work. But he omits to mention how much lecture work he had still to do. Was it twenty periods a week?

Prof. Sen should know that the organisers of the Bhandarkar commemoration volume published it at the money raised by them for the purpose. But the organisers of the Ashutosh Commemoration volumes were not the University; they got it (or rather their friends got it) published at the expense of the University, which had not raised any funds for the purpose.

Prof. Sen writes:—"Government service offers still greater charm [than service under the Calcutta University] since the abolition of competitive examinations for the recruitment of executive officers. A lucky man, if he plays his cards well, can easily secure one of those much-coveted appointments for a son."



a son-in-law and thus establish an *ijārā* right over the public services of the country."

Is Professor Sen really ignorant of a place where a chief gives appointments under him to brother-in-law and son-in-law (plural number), brother-in-law's son-in-law and son-in-law's brother-in-law? But these are, no doubt, cases of the Nair law of succession and are therefore rightly excluded from Prof. Sen's list of *ijārā* rights. Has Prof. Sen never heard of a wicked place, far away from the pure serene of the Senate House, where the Boss sent up the name of his favourite's son-in-law (a third class M. A.) in preference to many first class M. A.'s for one of these very "much-coveted appointments in the executive service" of Bengal, and the *ijārā* was secured for this young man the next year, though the father-in-law was a University servant and not a Government servant? Has he never heard of a class of hereditary bondsmen who have been serfs to the father, are serfs to the son, and will be serfs to the grandson, if they live so long? Does he not know how a faithful vassal was pressed to vacate his seat in the Syndicate to make room for the heir-apparent who had just entered the Senate? But these are instances of academic villainage, and not of *ijārā* rights, and therefore they do not excite Prof. Sen's indignation.

Prof. Sen writes:—"Prof. Sarkar might have assisted [the Sadler Commission] in their arduous task by placing his views before them but he found himself unable...to co-operate with the Commission at that time. For the same reason, he failed to attend a single meeting of the Board of Higher Studies in History and lend the weight of his experience and wisdom to the deliberations of that body when he was co-opted a member in 1917."

What are the facts of the case? Professor Jadunath Sarkar had been in sole charge of the University M.A. classes in History at the provincial centre of Patna (then under the Calcutta University) for eight years; but his name was carefully excluded from the list of witnesses submitted to the Sadler Commission for examination. The "hidden hand" in this clever manœuvre can be easily detected by the reader. In 1917-18, when he was University Professor at Benares, Prof. Sarkar was for one year only co-opted a member of the History Board at Calcutta. Of all the Universities of India, that of Calcutta alone refuses to pay the travelling expenses of its examiners and co-opted members of Boards. This University has money to pay Mr. Pramathanath Banerji Rs. 70 for "distributing among his students of the 6th year [M. A.] money to present Rs. 6,000 to three learned gentlemen on its staff for cutting leaves out of the Bible and the Authorised Commentary and sending them to the press, though one of these three declared that Rs. 1500 would have been quite enough, (he swallowed the golden pill, however); it has money to spend Rs. 1200 on modifying Palit's Ballyganj house to suit Mr. Bhandarkar and charge him only Rs. 100 a month, although the fair rent of such a flat in that quarter and with its extensive grounds is Rs. 400 a month. But it has no money to pay a single second class fare to its mufassil examiners and co-opted members to enable them to attend meetings at Calcutta. In fact, the attendance of mufassil examiners and co-opted members is considered

undesirable, as they are likely to introduce an element of independence and freshness of outlook and mar the placid harmony of the Calcutta post-graduate coterie. One University has been known to offer a second class fare across the length of the Indian continent from Darjeeling to Lahore and back, in order to enable an examiner to attend a meeting for discussing question-papers. But the ideals of the Calcutta University are diametrically opposite to this.

Prof. Sarkar, then a University lecturer under Calcutta, had sent his views on the general principles of reorganisation of post-graduate instruction (without going into details, which would have been premature then), but they were quietly burked by the President. [We published them in our columns at the time.—Ed. M. R.]

With regard to the case of creating first-classes and Firsts by manipulating the marks, which Professor Jadunath Sarkar cited, Dr. Sen attempts a long and laboured defence, and questions the accuracy of Mr. Sarkar's figures. A few facts will show what a shameless case of boosting up it was.

(a) The candidate in question had, as the result of the marks submitted by the original examiners, secured second-class Honours. Then came the manipulation of results (euphemistically called 'moderation' at Calcutta). Two papers\* out of the six were ordered to be re-examined by his private coach, who had before this examined a third paper at the same examination, and thus finally he became the arbiter of half the entire course (three papers out of six). The moderation was so immoderate that in the result as moderated, no loophole was left for any risk or chance, and the private coach's private pupil was boosted up to the first class with a rear-guard of three other boys,—all originally 2nd class men.

(b) At the M. A. examination two years later, fair half the entire Course (four papers out of eight) was ab initio given to this candidate's private coaches,—examiners in some cases are promoted with their pupils from the Matriculation upwards. Nothing was this time left insecure; he got the first place in the first class in the combined result of the eight papers †, though he had failed to gain the top-mark in some of the other papers, and in one or two cases even the first class minimum.

Dr. S. Sen rightly appeals to the records of the Calcutta University in support of his statement. But it is a rule with law courts that a 'record' to be held judicially valid must be the original document signed and submitted by the persons concerned (here the examiners), and the great public Judge outside should have the right to examine the date, character and condition of these "records." Does Dr. Sen accept this test of the reliability of "documentary evidence"?

Prof. Sen tries to defend this result by refer-

\* One of the original examiners whose work was thus thrown over-board was Prof. Keith of the Rangoon College. Is it contended that he did not know his subject or was a careless dishonest examiner?

† His thesis, which secured from his coaches 90 p. c. of marks in one-fourth of the entire M. A. course, was afterwards read by an Englishman (an experienced and able professor) who called it a *tour de force* attempted without real knowledge and a mere 'catalogue of characters from Browning.'



ring to the fact that he himself gained a second class in his B. A. and a first class in his M. A. How many *private* coaches-examiners could he afford to keep? He forgets that in the case of the candidate under discussion, the full brigade of private coaches was pushing him from behind, at both the examinations, and the only difference lay in this that in the original deal of examiners in the B. A. his *private* coach had only *one* paper out of six to examine, but in the reshuffling for "moderation" as many as *three* were given to him; while at the M. A. *four* papers out of *eight* were given to his coaches *ab initio*. 'Moderation' of the result in the latter case would have been a superfluous labour.

On p. 416 Professor Sen sophistically confounds the *private coaches* of this particular candidate with University *tutors*, who are a public and legitimate body. What University tutor teaches any other candidate in the latter's house?

The artificial creation of *seventeen* first class M. A.'s in English at last year's examination, when only *three* had really qualified for this class, has not been denied and cannot be denied, because the records are still fresh and preserved in the original. The case is instructive and arguments adduced to defend it are illustrative of the present-day ideals of the Calcutta University. One young man was boosted up to the first class, necessarily with *thirteen* others above him, who were all short of a first class by marks ranging up to 35 in a paper carrying a total of 100 marks. It was the paper on Chaucer, who is admittedly the most difficult and most antique in style among the various authors to be studied for the A or non-philology group in English. It stands to reason that general students of English would score less in Chaucer than in Shelley or Scott. The examiners of the Chaucer paper were the very gentlemen who had lectured to *all* the candidates on this paper; their competence to examine and their impartiality as examiners cannot be doubted for a moment. They were two experienced teachers of the Presidency College,\* with very high academic qualifications and commanding a greater independence than the short-term direct servants of the University. Nobody has suspected them of lunacy or dotage. They have participated in the highest examinations of this University for years past. And yet their judgment was this year and in this paper thrown overboard. They challenged their brother

\* Dr. Sen will next time argue that Presidency College Professors have "a queer kink in their nature." Yes, they have. They never can look eye to eye with some University servants. For example, a student who headed the list in the University at the intermediate, escaped plucking by the skin of his teeth at the test examination of the Presidency College held three months before. It is possible for a boy to stand first in a subject at the University examination and gain the Duff scholarship and yet get low marks in that very subject in his class exercises at the Presidency College. Is there no means by which the Presidency College Professors can be "simply ignored" during the remainder of the present regime, as their Chaucer paper was ignored? It ought not to be beyond the brain of the Indian Lincoln and the principles of the Indian Washington. Shivaji would have done short work of them.

examiners (the "majority of fourteen") to look at the answer-papers of the candidates and say whether they could honestly give more marks for that sort of stuff. But this request was not acceded to. The answer-papers on Chaucer were not re-examined, not even looked at by the Board. They were simply ignored; because it was necessary to boost up 14 boys, and cancelling the Chaucer-paper-result was the shortest way to achieve this end. It was certainly examination by count of head (1; against 2); not examination of *candidates*; it is the diametric opposite of the Oxford method.

Dr. Sen writes:—"Prof. Sarkar is entirely wrong when he thinks that moral bankruptcy necessarily implies intellectual insolvency. Dryden was a moral bankrupt, but who will deny to him or Oscar Wilde or Jean Jacques Rousseau an exalted place in the intellectual aristocracy of the world.... But I cannot and do admit that a moral bankrupt should on no account be appointed a University teacher, and I therefore most respectfully request Prof. Sarkar not to try to lower the University teachers in the estimation of their pupils."

None of the contributors of this Review, least of all Prof. Jadunath Sarkar, has gone so far as to compare any University teachers to Oscar Wilde (in matters spiritual). Dryden, Dr. Surendra Nath Sen speaks of them as if they were of the same type, which we doubt not they will thank him. He forgets that genius is a heavenly gift, while scholarship is acquisition. Even genius produces its highest possible only when it is moral. With the scholar, however, character is everything, especially if he is a teacher of youth. The Calcutta post-graduate students form their estimate of their teachers from the character of the latter as displayed by their independence in voting their attitude towards additional sources of University income, and the method pursued by them in research work (in the case of those who are continuing research after winning their degrees). No "libel" or journalistic criticism is half so damaging as what the boys say about some of their teachers in their messes around the Goldighi, and what the better type of University lecturers reveal under the vow of secrecy. University reform does not require time or money so much as *character* and public spirit.

Dr. Sen defends sham in the Calcutta University in the year 1922 by saying that Oxford was not an ideal seat of learning *half a century ago*. Evidently according to him the blunders (not crimes) of Oxford should be faithfully imitated by the Calcutta University as a "fundamental essential" of its growth today. Well might Oxford reply to him in the words of a mightier thinker than either Pollock or Bryce: "When this child of ours wishes to assimilate to its parent and to reflect with a true filial resemblance the beautiful countenance of [Oxford scholarship] are we to turn to them the shameful parts of their constitution? Are we to give them our weakness for their strength? Our opprobrium for their glory?"

Among the earliest crude prototypes of the steam engine is the aeolipile of Hero of Alexandria (c. 100 B. C.). Will the manufacture of an apparatus like that now by someone told to produce a modern steam engine be defended by Dr. Sen?

As for the management of University finances, the points pressed by Prof. Sarkar and this Review are clear and remain unassailed:—(1) The accounts



of the university should be published and published immediately after the expiry of the financial year. (2) The accounts should be got ready for auditing immediately after the expiry of the year and the audit notes published. (3) The University Budget should be passed by the Senate before the year begins, and every large deviation from it should be covered by sanctioned reappropriation. (4) The audit it to be of any real use should be held immediately after the financial year and the audit notes sent to the Chancellor (with the University's explanations, if any) for action. Audit notes have been known to accumulate unanswered for years, in spite of reminders from Simla. The audit papers of 1920 had not reached the Bengal Government even in May 1922. (5) At present the Government has only the right to demand an audit at the end of the year. But to safeguard the University Funds it is necessary to have throughout the current year *ad interim* audits and right of inspection before any incurable mischief has been committed. The University for its own good ought to have continuous audit from day to day. (6) The trust funds of the University should be lodged with the Public Trustee. (7) The University Press should show a clear account of actual sales and expenditure year by year, and not merely report "the market value of work done", or disguise the loss (due to reckless printing) by crediting the income from compulsory text-books and wisely selected theses. The public ought to know how the business and research sides respectively stand financially at any time. (8) There should be definite leave and pension rules for the servants of the University. (9) No chair should be created unless there is a sure income to support it year after year, or, in other words, no new department should be opened in the hope of something "turning up." Any self-respecting employer would feel ashamed of himself if he has to leave his servants in arrears of pay for months, or call upon them to take only part payment, for reduce their salary for no fault on their part. A University has no body to be kicked or soul to be blessed; still, it ought not to forfeit the respect of decent people by its reckless financial mismanagement.

Professor Jadunath Sarkar has been laying stress again and again on certain facts, namely, that there are some very sound scholars and earnest students in the post-graduate department, and many who are not; that if the Calcutta University really wishes to get good value for the enormous money it is spending and make a true advance towards the Oxford standard, its chief (and his silent supporters) must set their faces sternly against the sham teachers, develop the sense of responsibility and the right method of teaching in future heads, pursue its gain temporary popularity for the University above all things to scrupulously avoid the manipulation of examination-results to serve special cases. The promotion, honour and power given to the

undeserving, break the hearts of the truly good teachers and students alike and drag the University down.

It is convenient to Dr. Sen to ignore these points and make a general accusation of lack of appreciation, unreasoning prejudice and malicious hostility against those who are pressing for reform. He talks glibly of his chief in the same breath as Abraham Lincoln. Has he cared to inquire what soft job Lincoln gave to his son Ted, or his son-in-law (if he had any), or whether gossip was busy with Ted's career at Harvard, supposing Ted was there? Capturing the caucus and beating the big drum in a hired press cannot make a Lincoln, any more than long-windedness and rhetorical claptrap can make a Jessel.

A. B. C.

### Mr. S. Maulik's Qualification.

In the course of a Note in our last number we wrote that Mr. S. Maulik, late professor, Calcutta University, was not a graduate. Mr. R. Maulik, orally, and Mr. D. Mukherjee, by letter, have pointed out to us that he is an M. A. of Cambridge. We are very sorry for this mistake, which was due to the fact that in the Proceedings of the Governing Body of the University College of Science, dated the 28th March, 1922, from which we made an extract in the aforesaid Note in our last issue, whilst Mr. S. N. Bal's name is printed with the letters indicative of his degree, Mr. S. Maulik's name is printed without any. As regards the remark we quoted from Nature, March 18, 1920, p. 64, viz., "it leaves more than an impression that the author lacked experience to begin with, and had not quite mastered his subject," Mr. R. Maulik and Mr. D. Mukherjee have told us that Mr. S. Maulik "is considered an authority on the subject he has treated of", "demonstrated by the fact that he has again been permitted by Dr. Shipley (Editor of the *Fauna of India* Series) and the Secretary of State for India to contribute another volume. He is at present engaged in writing his second volume."

EDITOR, MODERN REVIEW.

### Indian Member of League of Nations Intellectual Co-operation Committee.

A correspondent tells us that an Indian member of the Council of the Secretary of State for India was ultimately responsible for the nomination of the Indian member of the League of Nations International Intellectual Co-operation Committee, not the person named by the Calcutta correspondent of *New India*, whose information was quoted in our last issue.

EDITOR, MODERN REVIEW.



## GLEANINGS

**America's First Automobile—And Its Giant Offspring!**

The honour of building the first automobile of America is claimed for Gottfried Schloemer who drove a strange, tiny "horseless buggy" of his own design and construction through the streets of Milwaukee, Wisconsin, in 1889.

From this inventor's crude "freak" of 33 years ago—the probable progenitor of the modern high powered motor car—has developed a gigantic industry in which \$ 1,204,378,642 of capital is invested.

Mr. Schloemer's machine was hardly a car at all as we use the word today. Not until years later were the steering-wheel, pneumatic tire, and radiator invented.



First Automobile.

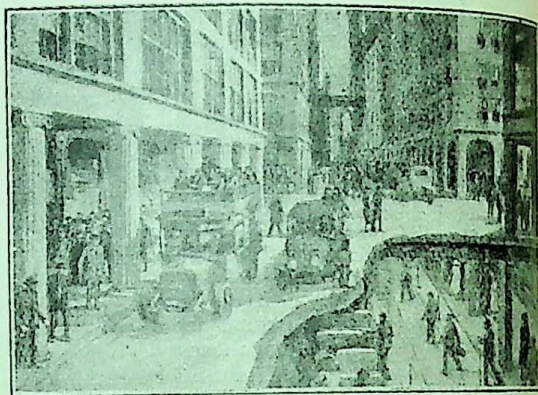
Today the auto industry is so vast that it is hard to comprehend. In the United States alone are registered 9,000,000 pleasure cars and 1,000,000 trucks. If these cars formed a procession, radiators against rear wheels, the line would extend over 16,000 miles. Half the population of the country could go auto riding at once, for there is a car for every ten people; but on all the state and national highways there would not be room for such a crowd.

Eighty-three per cent of the cars registered in the world are owned in the United States.

**Relieving City Traffic.**

To relieve the congestion of city traffic in America, it has been proposed, that the main

arteries of travel may be double decked. Suggestion has also been made to cut new streets or to tunnel through blocks of buildings forming arcades. Such arcades would be elevated, not interfering with the cross streets.

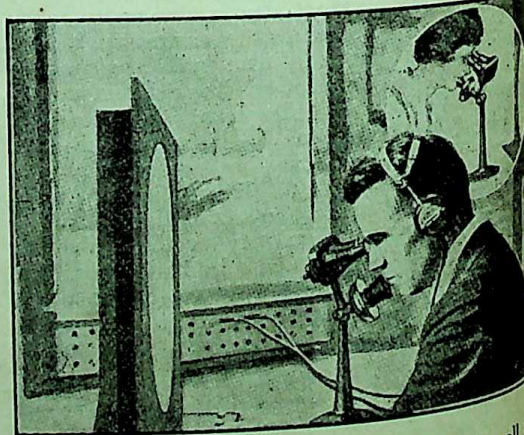


Double-decked Street, Planned for American Cities.

Endless moving sidewalks running at two, four, and six miles an hour and bordered by seats moving at a greater speed have already been planned for New York.

**Tele-Vision.**

It will soon be possible to see as well as hear by means of electricity. "Tele-vision" will be employed as generally as telephoning. As one listens to a voice at the other end of the line, he will also see every expression of the speaker's face.



Tele-Vision, or the apparatus for seeing as well as hearing, by electricity, from a distance.

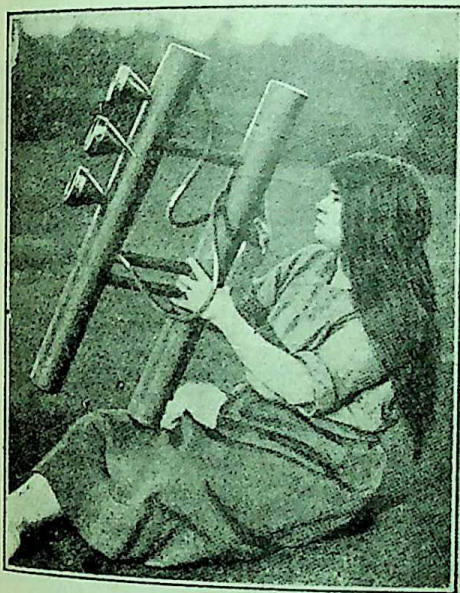


It will be possible to see as well as to hear either by the wireless telephone or over the regular wire circuits. There will be no limit to the distance of such transmission, so that we shall be able to talk to a person in any part of the world and watch his face at the same time.

In a general way the instrument used for television will closely resemble the mechanism of the human eye. Success in transmitting vision depends upon four things, and of these the famous engineer and discoverer Nikola Tesla claims to have already perfected two.

### The Wind Will Play Real Tune On A Flute.

The wind can play a real tune when assisted by a strange flute recently demonstrated. When the triple mouthpiece of this flute is held to face



Flute played by the Wind.

the wind, the air blowing through the instrument can be controlled to play a scale of eight notes.

### Sculptors, Replacing "Upholsterers," Re-Create Animals For Museum.

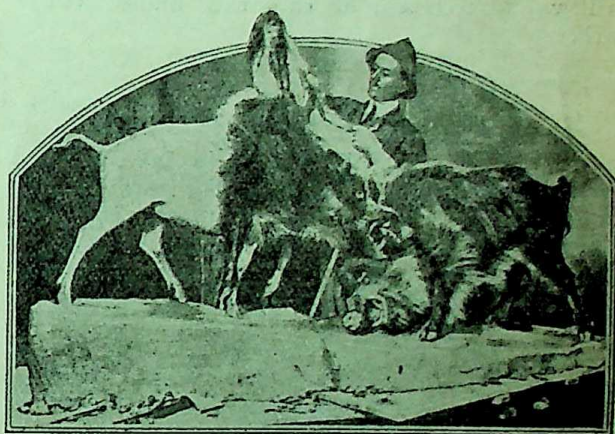
Under the tanned skin of the life-like wild animal in a modern American museum is a statue created by a sculptor. Mounting of animals is no longer a task for an upholsterer, but for a sculptor-scientist.

There was a time when a skin was sewed into a bag over a framework of sticks, and crammed as full as possible of hay or curled hair,

but now American museum groups are genuine works of fine art.

The first step in mounting an elephant skin is to make a clay statue of the animal in a natural pose copied from photographs. This model is life size and it is finished with such attention to detail that it might conceivably be exhibited in a museum of art. Its purpose, however, is to provide a perfect body for the skin.

The hide is stretched over the clay and pressed firmly into the wrinkles until it fits as closely as the skin of a living animal. Then a heavy coating of plaster is placed on the outside of the skin, arranged in three sections to form a mold. When this plaster hardens, it is removed with the hide, and all the clay scraped away from the inside, leaving only the skin covered by its heavy coat of plaster. Inside the skin is then built a firm shell, hard as granite, made of layers of wirecloth, papier-mache and shellac, exactly similar to the original clay statue. Over this the skin is again stretched, the plaster removed—and



Animals being Recreated for American Museums.

the stuffed animal appears as real as a living elephant, but light enough to be moved by hand.

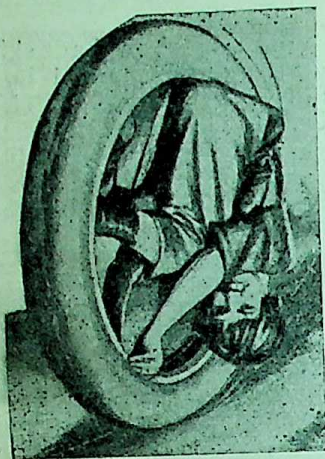
For long-haired animals, such as Rocky Mountain sheep, a slightly different method is adopted, since it would be almost impossible to clean the plaster out of the coat if it were poured directly upon the hide. Here the animal is modeled in clay and a coat of plaster placed directly over the clay model. This mold is cut apart in sections, the clay removed, and a permanent model of papier-mache built up inside. Over this the skin is stretched.

### Thrills in a Tire.

Looping the loop in an old auto tire is the latest game.

The youngster clings to the inside of the tire, while some grown-up sets the tire on edge





Looping the Loop in a Tire.

and gives it a shove. Carried heels overhead a dozen times a second as the tire rolls along, the child loops the loop with as many thrills as he would receive in an elaborate amusement park.

### Hot Lunch on the Run.

Ordering a quick, hot lunch in Java is no trick if you can catch up with the restaurant, for the quick lunch proprietors travel the



Hot Lunch on the Run in Batavia.

streets of Batavia with cookstove, tables, service, napkins, and all, slung over their shoulders. The meals are said to be well cooked.

### The Strongest Skull.

The strongest skull and the stiffest neck on record belong to a man named Siegmund Breitbart, known as the "Iron King", who supports a three-inch iron pipe on his head while the pipe is bent by 20 men. The pressure

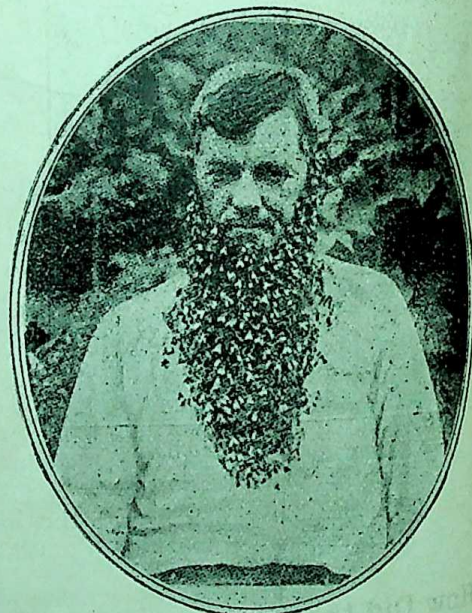


The Iron King with His Load of Twenty Men supported on the Skull.

on his skull is more than 150 pounds to the square inch.

### Bees Will Not Sting.

Bees will not sting while they are swarming and will alight on almost any object. To demonstrate this, the veteran beekeeper shown below offered his chin to a swarm and



Bees do not sting while Swarming.

several thousand bees affixed themselves to his face. To induce the swarm to gather, the queen bee was placed in a little wire cage under the keeper's chin.

### Keep Blossoms Fresh in a Potato Vase.

Potatoes are excellent receptacles for the stems of cut flowers, permitting the arrangement



ment of bouquets in ways that often cannot be obtained with the usual china flower-holders. The holes to receive the stems may be bored in the potato with the point of a paring knife. It is claimed, although upon what grounds it is not known, that if the stems of cut flowers are placed in a potato, they will remain fresh longer than those kept in water.

## Newest Orchid Is Worth Thousand Dollars.

One thousand dollars for a single flower ! This is not too high a price to pay for a new variety of "educated" orchid, declares V. Ferraria, of San Francisco, who has just developed a flower unlike all others in form and color.



Orchid worth a Thousand Dollars.

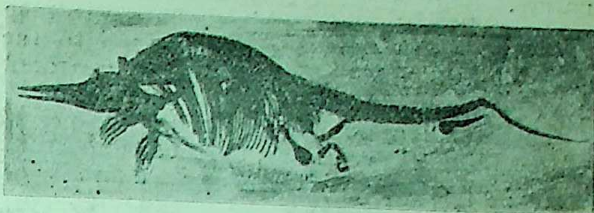
New varieties of orchids require painstaking cultivation and cross fertilization by expert gardeners. Long experiment with many kinds of orchids was necessary before this new hybrid could be produced.

## How Did the Ichthyosaurus Live ?

No other prehistoric creature now extinct is receiving as much consideration to-day as the Ichthyosaurus.

In view of the wealth of fossil material available for investigation and comparison, the scientist was enabled to study every detail of the bodily structure of this sea-monster. The scientist was also enabled to determine to a large extent its habits of life by means of a comparative study of existing creatures, whose

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Ichthyosaurus.

bodily structure resembles that of the Ichthyosaurus.

The Ichthyosaurus appeared chiefly in the Jurassic and Cretaceous formations in Europe, as well as in the Upper Jurassic strata of America to Greenland in the North, and likewise in the Upper Triassic formations of Europe. Individuals 10 meters long were then a common occurrence, lived exclusively in the sea, and consequently might be considered to have adapted themselves to this life to a very high degree. Undoubtedly they were descendants of some land-monsters, although their bodily structure shows they were utterly incapable of moving about on land, but spent their lives exclusively swimming about in the water. In addition to their bodily characteristics, which show adaptation to an aquatic existence to a high degree, their method of reproduction is evidence of this fact. Sufficient proof exists that they were born alive. A total of 14 bodies of Ichthyosaurus were found with young ones in their bodies.

The Ichthyosaurus possessed a longtailed head, which was joined to the spindle-formed torso practically without a neck, a fact which enabled the monster to skim through the water with practically no resistance. Undoubtedly, through bodily structure and limbs they must have been the best swimmers among the sea-animals of that time.

They lived chiefly on cuttle-fish ( Belemnites ) and fish. In the upper Jurassic formations we find forms equipped with considerably fewer teeth. This reduction in the number of teeth is unquestionably due to the increasing numbers of soft-shelled cuttle-fish which developed at that time and which formed their main diet.

The skin of the Ichthyosaurus was completely naked, being an adaptation to its aquatic existence and its swift movements, and in order to overcome the resistance offered by the water. Nevertheless, there are traces of armored limbs ( Panzarresten ) to be found on the front and hind fins, which give proof of the fact that its land predecessors were armored.

In their outer appearance the Ichthyosauri remind one very much of the Delphine mammals. This correspondence can only be accounted for by necessary adaptation to a similar mode of living. Among other characteristics its simple vertebral head bespeaks its monstrous



nature. Bony ventral ribs covering its thoracic cavity, unquestionably enabled it to take in large quantities of air in diving into the depths, for one must assume that breathing took place through the aid of the lungs.

This reptilian family flourished in the period of the Liassic Formations, the most important feature of which is the large number of

different specimens of Ichthyosaurus and other reptilian remains. In the Upper Jurassic strata they become rarer, and rarer still in the Cretaceous rocks. Not a single Ichthyosaurus remains from the Tertiary Period. It may accordingly be assumed that this reptile became extinct in the Upper Cretaceous formation.

## INDIAN PERIODICALS

### Indian India.

In the *Hindustan Review* for June, Mr. St. Nihal Singh says in a telling way what may be said in favour of Indian India, by which he means the states under the ruling princes of India. In two prefatory paragraphs he says :—

A correct measure of the intellectual slavery bred in us Indians, as the result of political serfdom, is furnished by our attitude towards Indian India. Instead of deriving satisfaction from the fact that something like one-third of our country (about 700,000 square miles) and one-fourth of the total population (about 70,000,000 persons) have managed to escape foreign domination, perhaps not entirely, but to a greater or smaller degree, many Indians show a disposition to imitate the foreigners and to decry and to belittle Indian rule.

It often happens indeed, that the Indian critics go far beyond the alien critics, and can see no good in Indian India. They make out that the Rajas are inefficient, or indolent, or both, that they are no respectors of personal or political freedom and that the Indian States are, in consequence, back-waters of reaction.

He does not pretend that Indian rule is perfect.

It has its defects—and serious defects at that. I admit that the standard of administration in many places in Indian India is low, the rate of progress slow, and the sense of duty far from quick. These evils are partly the result of Indian indolence and inaptitude, and are partly due to the fact that, in the last instance, the Rajas are creatures of a system not of their own making.

This last point he amplifies thus :—

In view of the so-called education which our Rajas, in their boyhood, are compelled to receive, I often wonder that a single one of them ever amounts to anything. Whether they

attend the "Colleges", maintained out of funds subscribed by Indian States but not, any real sense, controlled by them, study at home under a British tutor-governor, they come under the influence of persons who have little knowledge of Indian culture and less reverence for it—men who, in general rule, have grown up in an atmosphere of racial arrogance and who insist upon subordinating Indians at every turn. For hunting, sports, drinking, smoking and like are more easily learned from them by the Rajas than consideration for their subjects or the art of just, humane, progressive administration.

Our people complain that modernised Indian Rulers are neglecting their States—that they are constantly running away to European capitals and there squandering money extorted from their subjects. To me it is a wonder that any of them does anything else. Does not education they receive teach them to love India and to devote themselves whole-heartedly to the improvement of the conditions in which their subjects live and work?

The British Resident at an Indian State is also responsible for inefficient administration in the Indian States.

The Rajas are brought up and work in a system which gives them small chance to develop a sturdy sense of manhood or a conscientious conception of their personal responsibilities for the good governance of their State. The British Resident at an Indian State, instead of fulfilling his original function and serving merely as a channel of communication between the Government and the ruler, he is accredited and his own, quite often, substitutes himself into a super-Raja. He encourages the subjects of the Indian Ruler—especially the feudal barons and courtiers—to bring complaints to him against the state officials, and sometimes arbitrarily, intervenes in their behalf. The Raja is, in any case, humiliated in the sight



the very men who should be taught to look up to him—to go to him for redress of their grievances.

Administration under such a duality of control can never attain the maximum of efficiency. Half the troubles in Indian India are attributable to the assumption by the Resident of functions which, under existing treaties and undertakings, lie entirely outside his province, but which he arrogates to himself, with at least the tacit assent of his own Government.

One outstanding merit of the Indian States is then pointed out.

Whatever the faults in Indian India, whatever their causes, however, it must not be forgotten that it is only under Indian rule that the sons of the soil have the opportunity of rising to the highest office. No one has ever heard of Indian occupying, in British India, the highest position under the Crown. Even the Governorship given to one Indian was not handed over to another when he resigned.

In Indian India, on the contrary, no post is too good to be given to an Indian. To a truly self-respecting people that one fact should outweigh all the disadvantages which may mar Indian rule.

Such non-Indians—Europeans and Americans alike—as are employed in various parts of Indian India occupy the status of servants, and not of overlords. They may inwardly chafe against that position, and may occasionally act in a churlish manner. As, however, the standard of self-respect is rising, the Indian Rulers are more and more insisting upon their Western servants observing a more decorous mode of conduct, and it is becoming more and more difficult for them to exhibit boorishness.

Since in respect of its services Indian India is practically self-sufficing, except in isolated exceptions, it is saved the drain from which British India suffers. Salaries paid to officials remain within the State, or, in any case, within India.

There is, therefore, economic as well as political gain. Above all, the opportunity to rise to the highest post under the crown serves to stimulate the ambition of the youth in school and college.

Some of the evils complained of in Indian India exist in British India, too.

The Indian glamoured with the West will say, however, that persons who work under a personal Ruler have no security of tenure, that they are liable at any moment to be thrust into the shadows, even exiled; and that at every turn they find themselves victims of an undisciplined will. As if rule by a bureaucracy though supposedly impersonal, cannot be arbitrary! The only difference between the two is that a personal Ruler does not gild the pill, while

the bureaucracy invariably does. The one issues a mandate, the other camouflages the executive action under a section of the Penal Code, or an Ordinance of which any civilised government would be ashamed.

Persons are deprived of their freedom without charge or trial in British India as well as in Indian India. In neither case is there the slightest pretence of ordinary legal process. Compared with the number of men kept in durance vile without charge or trial in British India, the number of those who have suffered from deportation and seizure of property in Indian India is a mere bagatelle.

Some of the obstacles which are deemed insurmountable in British India have been surmounted in this or that part of Indian India. For instance, free or compulsory education in Baroda and elsewhere, higher education through the medium of a vernacular in the Nizam's Dominions, measures of social reform in Baroda, Indore, &c., prohibition by the Nizam of Hyderabad of the sacrifice of cows on the occasion of the *Id*, separation of the judicial and executive functions in Baroda and the Nizam's Dominions, and the like.

It is a matter of common knowledge that if scarcity comes, the occupants of Government land in Indian India are able to secure remissions of revenue much more easily than is the case in British India. In the one instance personal rule is elastic, in the other, bureaucratic rule is mechanical and relentless.

Some of the writer's concluding observations are important.

Apart from considerations of social progress and administrative reform the Indian courts, which Indians have been systematically taught to depreciate, form a link with our past. The tradition of extending patronage to learning and art is still alive there.

In the scheme of future progress Indian India, it is to be hoped will play as great a part as it has played in the conservation of our traditions. If its rulers will only take their duties seriously they may enable us to evolve institutions of self-government suited to our genius, since Indians in British India are not free to evolve such institutions.

Even if British India succeeds in winning *Swarajya*, it will be a *Swarajya* modelled upon a foreign pattern. There is, however, nothing to prevent any part of Indian India working out a scheme whereby the indigenous system of rule can be remodelled to suit modern exigencies.

The writer might also have added that the experiment of obtaining electric power



from the flow of water was first tried and made successful in Indian India by an Indian Dewan.

In Wilfrid Scawen Blunt's *India Under Lord Ripon* the opinion has been expressed that the inhabitants of Indian India are materially better off than British subjects, though Indian India possesses a larger proportion of sterile land than British India.

### New Emigration Bill.

The Indian Emigration Act, 1922, is examined in an article in *The Young Men of India* and the following general observations made thereupon :

The Bill is by no means a perfect one. It only deals with recruiting in and emigration from British India, it leaves the Protector of Emigrants a provincial officer, when it would be far better that he should be responsible to the Government of India, along with the proposed agents; it still leaves a loophole to 'arkatis' through which they can get unskilled labourers to emigrate on false hopes; and there are other minor criticisms which might be urged. But the Bill is a great advance on previous ones. Indenture is finally abolished once and for all; recruitment is more carefully guarded against; emigration to any country is subject to the approval first of the Indian Legislature; the principle of appointing Advisory Committees to help the Protector of Emigrants in his difficult work of controlling emigration is admitted; and power is given to appoint accredited agents of the Government of India in the colonies where emigrants are settled. It may not be a perfect Bill, but it is a good Bill.

India has much lee-way to make up. She is crying out for a full recognition of equality and citizenship in the Empire. The conditions and status of her people overseas have aroused the indignation not only of the public, but also of the Government of India. This Act puts emigration into the hands of the public by bringing it under the control of the elective Assembly. Indians will have the right to say whether their people shall be sent abroad to conditions which have been in the past degrading, and which are now, to say the least of it, thoroughly unsatisfactory. They will be able to say to the Colonies: 'If you want Indian labour, you can only have it on our conditions and we will appoint a representative in your country who will see that these conditions are carried out. And when India can say that, and say it effectively, she has taken quite a big step towards her rightful place in the Commonwealth of Nations.'

### Method of Rice Selection in Assam

Mr. S. K. Mitra, M. Sc., Ph. D., Economic Botanist to the Government of Assam, writes in the *Agricultural Journal of India* that usually two methods of selection of rice are adopted by the Assamese.

(1) The most careful cultivators select a plot in the field suitable for seed purposes. In this case the farmers depend for results on their good judgment. Extreme conditions such as areas too dry or too wet, are always avoided. Uniform ripening and medium size of straw and ears are specially noted. The bundle of sheaves harvested from selected plots is kept separate for a time until the pressure of work in the fields is over, when the *mutees* (handful of sheaves cut and bound separately) are opened and selected by hand.

(2) In the second case, no field selection is done. When the proper season comes round the rice is harvested in *mutees* and is temporarily stored. The *mutees*, when opportunity arises, are then taken out and selected by hand.

The method of selection from the *mutees* is very simple. The operator unties the *mutee* or bundle, grasps the top of the ears with the left hand and shakes them slowly. This causes the small ears to fall to the ground. He then grasps the other end of the *mutee* with the right hand and after again shaking the same he lays it flat on the ground. All the small, poor and abnormal ears are then removed. The sound ears that are left are kept separately, threshed and packed in specially made bamboo baskets lined with straw called *tom* or *tom*. These baskets are then kept hanging from the ceiling of the house. Some of the cultivators prefer to hang the baskets in the kitchen over the open fireplace where water is boiled. This latter practice keeps the seeds free from insect and fungus pests.

The seed baskets are taken down when the sowing season begins and are used as desired. In my opinion, this process of selection and hand selection is perhaps the best and easiest method that every cultivator can follow so as to keep up the purity and quality of the cultivated paddies of the desirable type. That it exists among the Assamese proves how much the cultivator of this tract values good seed for his paddy crop.

### A Case of Plant Surgery.

In the same Journal Mr. L. B. Karni recommends the kind of plant surgery, described below, by which he has saved the life of a Baobab tree at Bijapur.



to the attention of those who want to save their old mango and other trees.

There is a gigantic Baobab tree (*Adansonia digitata*) at Bijapur probably more than 300 years old. Since the time of Ali Adilshah, offenders sentenced to death were executed on this tree (*Bijapur Gazetteer*). For this reason the tree is still known as the "Execution Tree".

The tree has a very thick stem with a girth of 49 ft. at 3 ft., 50 ft. at 6 ft., and 58 ft. at 10 ft. from the ground, where it divides into 3 huge branches. It covers an area of  $\frac{1}{4}$  acre. Thus it presents a huge appearance and attracts the notice of every passer-by.

Being old, this tree was naturally attacked badly by rot and also the main trunk near the base, where there was a hole, and the whole of the heart of the tree had disappeared.

Being afraid of losing the tree, the District Judge applied to the Private Secretary to His Excellency the Governor of Bombay for its rejuvenation. I was deputed from the Agricultural Department for the work.

Encouraged by the successful results of similar work done on *Casuarina* and other trees in the Ganeshkhind Botanical Gardens, Kirkee, I proceeded to Bijapur and examined the tree. In the base, a conical-shaped hollow was found of the dimensions of 15 ft. x 9 ft. x 17 ft. The following operations were made during the 1st week of September, 1920. The hole was filled in with rubble and mud and concreted over. The affected parts were first cut out and it was found that the rot was due to the grubs of a large beetle. Hundreds of these grubs were cut out of the tree. As soon as the wound edges were cut down to sound wood, the wound was tarred over and then filled in with concrete. All the other parts which showed signs of attack or susceptibility to it within a short time were tarred over, and all places where water was likely to lodge filled in with concrete.

The District Judge was pleased to remark in his letter addressed to the writer as follows:—

"The result has been a most workman-like job, and the tree this year, though a famine year, at once reacted by producing a far finer foliage than was noticeable the year before. The whole job has been satisfactorily done and had attracted a large crowd who had never seen such a surgical operation on the tree before."

Within my knowledge this kind of operation has proved successful on the following trees in the Deccan:—(1) *Guruga pinnata* and (2) *Casuarina equisetifolia*.

**How to Encourage the Writing and Study of History.**

*The Educational Review of Madras for*

April contains a translation, by Mr. L. V. Ramaswami Ayyar, of a Bengali article on Methods of Historical Research and Composition, which all young writers and students of history will do well to read. The article concludes by suggesting how our learned Associations can be of help in the task of writing pure history.

(1) Learned Associations should, from time to time, publish a list of those books in the various subjects and departments of history from which the latest information and the most reliable materials can be had.

(2) Parishads and learned Associations and noble-minded Zeminders should collect such useful books (as are mentioned above), illustrated lists of old coins, the issues of the past 30 years of the Journals of the London and Bengal branches of the Asiatic Society, the Indian Antiquary, the Epigraphica Indica, the Map of India (1 inch to 4 miles scale) published by the office of the Surveyor-General, and other useful documents. A few books may, from time to time, be selected from this collection and circulated amongst all branches of the Parishads, and amongst reliable libraries of the mofussil also.

(3) A department should be opened in the main Parishad Office, from which it would be possible, for the enquiring student, to obtain a list of source-books, prepared by specialists on the subject. The Parishad should appoint specialists for every branch of history to whom all inquiries may be directed. The names and addresses of such specialists and the 'critical bibliographies' they would prepare in each branch of the subject, may also be published in the organ of the Parishad, the Sahitya Parishad Patrika. In one of the issues of the *Modern Review* (1907) such a critical bibliography in regard to Sikh history was published.

There is yet another duty on our learned Associations, and this is that all important books for the study of History, and particularly Indian History, should be placed before the public, in their Bengali garb. Every year hundreds of Bengali students appear for Sanskrit examinations; these are ignorant of English and they have neither the opportunity nor facilities to search for and find out historical essays from Bengali magazines. Therefore all those recent books published in the English language, about the ancient history and civilisation of our land, are sealed books to these students, many amongst whom may be possessed of acuteness and originality. It is regrettable that these students have to remain unacquainted with the latest information on their own subjects of study and their own religion, for the simple reason that they are ignorant of English. It is



a matter for our learned Associations to be ashamed of that Vincent Smith's "Ancient Indian History" and Prof. Macdonnell's "History of Sanskrit Literature" have not yet been translated into Bengali.

The examples of Gujrat and Maharashtra are cited.

The Guzerati language is spoken by a much smaller population than Bengali, and yet owing to the enthusiasm, industry and far-sightedness of the scholars of the province of Guzerat, that province has been deluged with translations in all kinds of subjects. But we in Bengal comfort ourselves with the proud feeling of possessing Bankim Chandra and Rabindranath without paying any heed to mass education. Having travelled through Poona and Baroda and examined the working of the schools there, I am firmly convinced that in another twenty years the people of the Maharashtra will have out-distanced the public of Bengal in respect of mass education.

The value of history is thus described :

A proper knowledge of history is the first step to national progress or greatness. In the measure in which we are able to find out the genuine truth regarding the past and in the measure in which we are able to apply to the present state of affairs the counsel and experience of the past, in that same measure our masses will be advancing in the path of progress and our united power will be producing proper and desired fruits. Further, in the measure in which we would be content with acquiring untruths or half-truths about our past, in that measure our national development will be retarded and the efforts of the people would be shorn of their fruits. As Professor Seeley says, history acts as the best teacher, guide and friend of all political and social leaders. The ultimate end and value of history is thus to illumine the paths of the future with the experience and example of the past.

### Separation of Railway and General Budgets.

Writing on Indian Railway Finance in the *Journal of the Indian Economic Society* for March 1922, Mr. R. M. Joshi claims to have shown that

The separation of the railway budget from the general budget is not absolutely essential for securing the most essential reform in railway finance, viz., (1) laying down a capital programme for a period (bearing in mind the need for loans for other than railway matters), (2) modifying the doctrine of lapse with regard to the Railway Depart-

ment, (3) determining the programme for repairs and renewals on commercial grounds and (4) keeping railway accounts on strict business line. The proper disposal of the "net gain", when the "net gain" is ascertained on business principles, can also be arranged without separating railway from general finance. There is the undoubted danger, however, of creating an *imperium in imperio*. The Acworth Committee while advocating the separation, do not want the *imperium*. So the proper course would probably be to secure the needed reform without resorting to separation of the railway budget so that the danger of an *imperium in imperio* may automatically be avoided.

### Educational Policy in U. P.

In the course of an article on "Educational Policy" in the *May Indian Review* Mr. C. Y. Chintamani writes :—

The Government of the United Provinces hold that reform of Secondary Education is necessary in order to fit the recipients of it the better to profit by University as well as Technical and Professional Education, and also to qualify them for service. The Intermediate stage of education will henceforth be a continuation of High School education and not the beginning of University education. High School and Intermediate education will be controlled by a Board of High School and Intermediate education which will be strong and representative. Arrangements are in train for the establishment of a number of Intermediate Colleges. It is the strong hope of the Government that the new Board will include in the curriculum of high schools and Intermediate colleges subjects which will qualify the student for technical education. The re-organised Allahabad University will be a unitary, teaching and residential institution but will also have an external side to deal with affiliated colleges outside the city of Allahabad. They will be known in future as Associated Colleges. The University will have two Faculties, Engineering and Agriculture, the Engineering College at Roorkee and the College of Agriculture at Cawnpore being transferred to it by the Government. There is at present a Faculty of Commerce but only a diploma of Intermediate standard is given by the University. In the re-organised University there will be a degree in Commerce as there will be in Engineering and Agriculture. It is Government's intention that when funds permit a Medical College should be established at Allahabad as a part of the University.

There is no ground for apprehension that the Associated Colleges in outlying centres will suffer in consequence of the reform of the University. Repeated assurances have been given to this behalf.



## Women and the Madras Corporation.

The reader knows that Mrs. M. P. Devadoss, wife of the Hon. Justice Devadoss, is now a nominated member of the Municipal Corporation of Madras. In addition, we learn from *Stri Dharma*,

On May 23rd, Rao Bahadur G. Narayanaswamy Chetty proposed that Clause 51 of the Madras City Municipal Act be deleted. The clause is: "No person shall be qualified for election as a Councillor unless such person is of the male sex." After some discussion the Resolution was voted upon and passed by 12 voting for and 5 against. Since 1919 the Women's Indian Association has been agitating in Madras for these reforms by public meetings, letters in the press and private interviews with Councillors, and naturally its members are happy that their efforts have been rewarded.

It is very satisfactory that the Madras Corporation has now come into line with the Madras Legislative Council in granting to the women of the Presidency all the rights of representation within its power. By these steps Madras Presidency leads the way in establishing equality of rights for women in India.

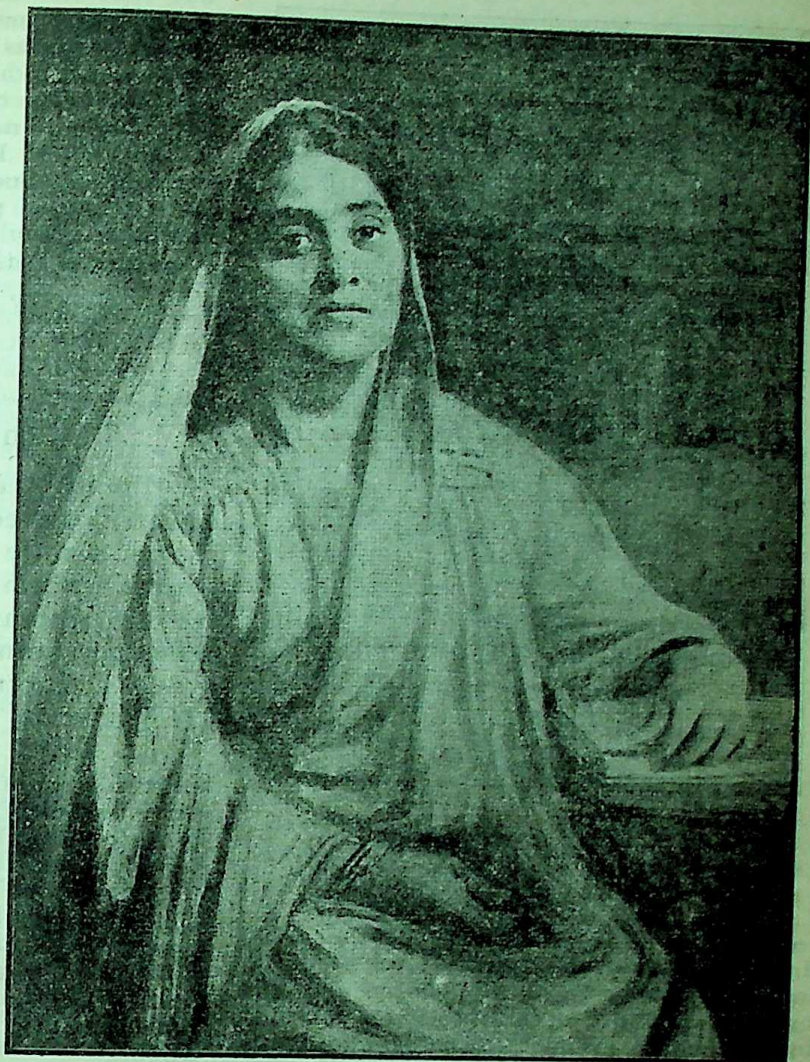
The same journal states:—

One of the members of the Women's Indian Association, Mrs. P. Susheela Bai, of Bellary, Taluk Board. She is the wife of Mr. P. S. Raghunatha Rao, a High Court Vakil of that town, and she has identified herself for some time with the public interests of women and children there.

## Vidyasagar Vani Bhavan.

The same monthly writes:—

A comprehensive and praiseworthy scheme for the establishment of a Home for Hindu widows and women in indigent circumstances.

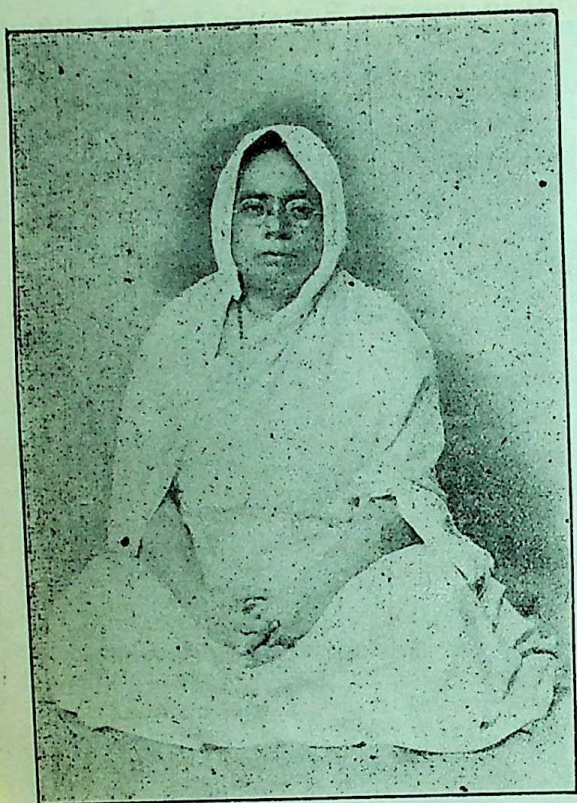


SREEMATI ABALA BOSE ( Lady Bose ).

has been worked out by Lady J. C. Bose, and is to be conducted under the auspices of the "Nari Siksha Samiti". This Society has long been known for its valuable educational work in, Calcutta and it has already opened a cottage industries department for improving the economic condition of women of middle-class families in Bengal. The Home [ named "Vidyasagar Vani Bhavan ] is to be located in or near Calcutta and is to be in charge of a Ladies' Committee. Its objects will be: ( 1 ) To provide accommodation for helpless widows and women during the period of their training. ( 2 ) To prescribe courses of studies in general and technical subjects suitable for women. ( 3 ) To train women for educational and social service work. ( 4 ) To give them instruction in cottage industries. ( 5 ) To open boarding houses under proper safeguards for women to live in while earning their bread as teachers, clerks, nurses and industrial workers.

The following list of crafts which the Samiti





SREEMATI HARIMATI DATTA.

Who has given Rs. 10,000 to the Vidyasagar Vani Bhavan.

proposes to teach the pupils of the above Home will show how useful women's industry and skill can be to their country and how many avenues are open to them for obtaining an independent income:—Spinning and dyeing yarn, weaving cloths and carpets, sewing, knitting, embroidery, lacemaking, wick-making, pottery, manufacture of jams and jellies, condiments and confectionery, home-nursing, teaching and taking care of children and invalids, type-writing, and other home industries. We trust that sufficient funds and workers will be forthcoming to make Lady Bose's Home a great success and the useful institution it promises to be.

### Cruelty to Women Inadequately Punished.

*Stri Dharma* reports :

A wealthy gentleman was found guilty in Madras of cruel treatment to his wife, aged 14, to such an extent as to cause her severe injuries on her body. Though there was the medical certificate and the evidence of the lady doctor that the husband had ill-treated the little girl while he was under the influence of drink, yet the accused's counsel tried to make

out that the case was one of concoction and was purely domestic. The judge was satisfied that there was ill-treatment—but we are not satisfied with his sentence of merely Rs. 100 fine. In cases of this kind the sentence should be such as to act as a deterrent to this man and others of his brutal nature from bullying little girls. Such a fine to a wealthy man is entirely out of proportions to the value of the health and soul of his helpless child-wife and is nothing less than a travesty of justice.

We entirely agree.

### Punctuality on the Part of the Eaters of the Prepared Food.

Having been sinners ourselves in the matter referred to in the extract printed below, we are quite aware of the urgency of the reform advocated therein. Justice to our womanhood requires it. National efficiency demands it.

M. E. C. writes in *The Indian Cookery Magazine* :—

One of the ingredients often omitted from cookery recipes which can be assured of success is *Punctuality* on the part of the eaters of the prepared food. In India it is especially necessary to emphasise the inclusion of this most important factor in any magazine devoted to the furtherance of the culinary art and the improved management of household affairs; for in India more than anywhere else in the world strict punctuality and the value of moments, or even half-hours, is regarded as beneath consideration.

Regularity and punctuality at meal-times are an urgently needed reform in Indian households. We all know how the women of the household are tied to the fire and the kitchen because the men of the family fail to return for their food at the expected time. Sometimes they arrive hours late and there has been a continued strain of worry for the devoted wife who wishes to keep the "preparations" hot and nice for her husband. Because she expects him every moment, she cannot give her attention to any other subject. This want of punctuality brings about an appalling waste of time. It causes cooking to be an endless slavery. It often causes the best prepared dish to become a failure, thus wasting good and expensive food material, disappointing the consumer and often enough giving indigestion to the eater.

If one asks Indian ladies what is it that gives them most trouble, they will almost invariably answer, "cooking". Now, that would not be the answer that Western women would give who do their own cooking. In each case the



are the same number of meals to be prepared and generally speaking the same looking after the fire, boiling water or milk, chopping of the vegetables, washing of materials and mixing and frying of them; but the Western woman knows that her family will all be sitting ready for the meal at an exact moment, that meal will only take a short time, and that there will be a clear number of hours free for her before she has to start cooking the next meal. In India the lack of united action and the lack of conscience about coming to meals exactly in time leave the poor woman who cooks no time for herself between one meal and another.

When we have paid men cooks we have to give them regular hours of rest, half-holidays and such like, but the poor household ladies who do the cooking where no paid cook is kept are expected to cook from morning to night without grumbling. Why should a wife be treated worse than a servant?

## Women the World Over.

The following items are taken from *Stri Dharma*.

Miss Shiu, who graduated from an American University, is proposed for the post of Education Commissioner at Heungshan, Kwangtung Province, and if chosen she will be the first Chinese woman to hold an executive post in her native country.

The women of Japan have won their agitation for the right to attend political meetings and form political associations. The former police law which prohibited such actions was revised at the last session of the Diet and the new law became operative on May 5. The women of India rejoice at this extension of freedom to their Japanese sisters.

The Whyte Commission has recommended that women shall have the vote for the Reformed Legislative Council of Burma. This is very good news.

A woman Engineer has set up in business for herself in Exeter and has already installed one lighting set for a country house.

In Danzig, the Diet has passed, by 58 votes to 27, a Bill making women eligible as Judges on the same terms as men.

By 41 votes to 36, the Dutch Second Chamber has passed a law permitting women to become Judges of the Dutch Courts.

The State Parliament of Tasmania having recently passed a Bill giving women the right to sit in Parliament, two candidates, one Labour (the wife of the Leader of the Labour Party) and one Independent, have already announced themselves for the general election.

## Should Indian Boys Go to Europe for Study.

We read in the *Bharda New High School Quarterly* :

"I would like to send my sons to England to complete their school education in a public school," I said one day to Mr. Bharda of beloved memory.

"By all means, if you don't mind losing them to yourself and your country," was the laconic and caustic reply.

"What makes you say so?" I asked in astonishment.

"My long experience," he replied, greatly agitated. "I have scarcely known a lad sent to Europe at a tender age return to India and embark on any useful career, whereas I know several who have either come to grief or deserted their families and their country,—tragedies that will make you shed tears."

"Well, then," said I in a lighter vein, although I knew he was in dead earnest, "I had better give up the idea of going there myself. Being a married man, I cannot afford to be annihilated from my family, let alone the country."

"No, do go," he replied, warming up once more. "Take your wife and children also. See things for yourself and come and tell me whether you agree with me or not that the best time for our boys to go to Europe for study or for business is after the critical period of adolescence after graduation."

I went, I saw, I surrendered. Bharda, our unfailing guide, was right. I discussed the question with some of the boys who had grown up, and married and settled in England, and they also confirmed his opinion.

I fear this *obiter dictum* of our departed Gooroo will perhaps turn down the scheme of some youths eager to cross the seas. They or their parents will naturally demand the reasons for it and concrete cases to support it. I regret I cannot satisfy their curiosity in this column but shall be glad to do so if I am asked in private.

RUSTOM P. MASANI.

## The Co-operative Movement in England.

Mr. Albert J. Saunders writes in the *Mysore Economic Journal* :

It was in 1844 that the real founding of the movement took place. A little group of workers at Rochdale, just close to Manchester, desiring to improve the social condition of themselves and their community resolved to start a co-operative society. There were twenty-eight of them, and their total capital amount only to



£ 28. They have ever since been known as the "Rochdale Pioneers."

What are the latest figures for the movement?

The Census figures of 1920 report the co-operative membership in Great Britain as follows :—

#### MEMBERSHIP OF CO-OPERATIVE SOCIETIES.

	1921	1911
England and Wales	3,879,146	2,342,484
Scotland	680,165	418,047

Great Britain	4,559,311	2,760,531
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Now, to arrive at the full strength of co-operation in Great Britain one must multiply the above total by 4 or 5, as every member probably represents a family of several persons. That will give a grand total of not less than 18,000,000 co-operators out of a total population of 42,767,530, or one person in every three in Great Britain is a co-operator, and this really astonishing growth has been experienced in the short period of 76 years.

The movement began with a retail store.

But other departments were soon added. First came Producers' Co-operative Societies; then the Co-operative Wholesale Society; and then Foreign Trading, Shipping and Banking. It was an eye-opening experience to visit the palatial central premises of the Co-operative Wholesale Society in Manchester. That great organization owns: Flour Mills, Food factories, Boot works, Textile Mills, Soap works, Printing works, Clothing factories, Farm and fruit lands, Coal Mines, Tea plantations, Motor works, Steam-ships, etc. From such a small beginning, see what a mighty movement has come to spread its influence for good.

### Transport Facilities in U. S. A.

We read in the same journal :

The United States is making rapid advance in its transportation facilities—and now, as a somewhat natural evolution, comes the utilization of the motor as an adjunct or auxiliary to the steam-power railways.

In India, too, transport facilities of all kinds by land, water, and air should be fully developed. But it is only railways that receive attention. Highways are quite inadequate, waterways are neglected, and aviation is almost unborn.

### Broad-based and Top-heavy Educational System.

In the United States of America education is broad-based, not top-heavy, the following figures taken by the *Mysore Economic Journal* from the *Educational Journal of Indianapolis*, will show :

Of the total school enrolment of the United States 91.41 per cent is in elementary schools, 6.82 per cent in high schools, and 1.77 per cent in higher institutions.

The results of education will appear from the following figures :—

Of the 10,000 persons in Who's Who in America, 39 had no schooling, 1,008 had common school training, 1,545 attending school, and more than 6,000 were college graduates, or attended college. Less than 1 per cent of the American men, past and present, are college graduates. Yet 55 per cent of the presidents of the United States came out of that number. 36 per cent of the members of Congress, 47 per cent of the Speakers of the House, 54 per cent of the Vice-Presidents, 69 per cent of the Secretaries of State, 69 per cent of the Supreme Court judges. Out of 5,000 American men with no schooling, 31 have attained distinction according to Who's Who. Out of 33,000,000 with elementary school training, 808 have attained distinction. Out of 2,000,000 with high school training 14 have attained distinction. But with 1,000,000 with a college education, 6,000 have attained distinction.

### Uses of Coconut Shells.

The *Mysore Economic Journal* writes :

Coconut shells are found in abundance in the copra-producing areas of India and Ceylon. A large quantity of this is wasted. Four per cent of shell produce a ton of charcoal. It is true that the export of the coconut shell charcoal is increasing. But some portion of the shells is used for fuel locally. A small percentage is used for carving works, such as lamps, cups and saucers, spoons, etc. Some of the rubber estates use the holeless shells for latex collection. Experiments have been made have found that the shell can be made into a valuable tar, non-corrosive antiseptic, an excellent vegetable substitute for creosote. It is said that rubber treated with this creosote will require no smoking, it need only be dried in the open air, and will yield a pure white material, which is much better against climatic changes than the material treated with acetic acid. A heating chamber, a condenser or cooler, and a



tillery, the necessary machinery, which could be worked by five coolies are estimated to cost about Rs. 12,000. The shell packed inside the heating chamber is heated to a very high temperature from outside and the creosote thus obtained is then dealt with within two other machines. A ton of shell will yield about 150 gallons of creosote at a cost of about Rs. 2 per gallon, a very great saving over acetic acid. The distilling over, the shell will serve as an inexpensive, non-smoking, first-rate fuel for running the many gas engines all over the country, which now consume coal and coke.

### Buddhist Shrines in India.

*The Maha-bodhi and the Buddhist World* for June contains a large amount of interesting reading, under different heads, relating to Buddhist shrines and antiquities. We quote one passage :

Kapilavastu is in the hands of non-Buddhists; Buddha Gaya is in the hand of a Saivite land-owner, an enemy of Buddhists ; Kusinara is in charge of an Arakanese Buddhist monk, who lives alone in that distant place, 24 miles from the city of Gorakhpur. In India, the land of the Buddhas, her children know more of Allah, Muhammad, Jesus, Moses, Daniel, than of the Great Lord Buddha, who made the greatest historic renunciation for the welfare of the millions. India lost two precious gems a thousand years ago—her independence and her national religion. For a thousand years her children have continued to decline without the elevating Dharma, which brings happiness to all living beings.

### "What are the Tamils Doing?"

The reply of "Vivius" in *Everyman's Review* for June is :—

Nothing for their language or literature ; nothing for their nationality or race ; nothing for their country ; and nothing for their regeneration or rise !

He means by Tamils all those peoples whose mother-tongue today is Tamil. The reason why he thinks the Tamils should make a combined effort for their regeneration is thus dwelt upon :—

Language is the greatest and most patent of unifying forces. In the civilised world at the present day it is certainly the basis of national being or reconstruction. It is further showing an ever-increasing tendency to become more and more the principle of national cementing, if not also of national segregations.

It is quite true we are all aspiring towards and talking about one Indian nation, without distinction of creed or caste, language or ideals, comprising all the native peoples of this vast continent of India and welded together perhaps by the political oppression of a foreign government. But granted such a political nationality, what is there in its scope or essence to exclude subordinate nationalities on a linguistic basis ?

After all it may turn out, that we have been too prone to attach too much importance to political unity, which more often than not means merely common political subordination. And after all it may be that there are really in the world no rigidly exclusive bodies of men but that the human race is from time to time merely intersected by various circles, sometimes shifting and often expanding or dwindling and in most cases overlapping each other.

The plea, therefore, for the promotion of Tamil nationality is scarcely inconsistent with the idea of an Indian nationality.

I take it there are about fifty millions of Tamil-speaking peoples in South India and Ceylon. It may no doubt be asked whether the mere fact of their speaking the same language is sufficient to warrant their exclusive formation into a separate nationality. It has been doubted whether there can be thought without language but it cannot be doubted that language and thought are the soul and body of our higher being. In our own land and surrounded everywhere by men and women speaking the same language we are not apt to appreciate the importance and influence of a common mother-tongue. When cast in a far-off foreign land, living amidst a babel of foreign tongues, it is with a thrill that we approach one whom we may discover suddenly and by accident as a linguistic brother speaking our own mother-tongue. On such occasions one is prompted to forget rank, caste and all and embrace him as if he were a long lost brother. It is because we have taken language too much for granted that we forget to attach to it sufficient value, or accord to it its proper place in the factors of unification.

### "Journal of Indian History."

"*Journal of Indian History*" for February, 1922, contains nearly two hundred pages of interesting and instructive reading. We will make a few extracts from different articles.

### [Life and Work of Nanak.]

Guru Nanak, the founder of Sikhism, was born in 1469 A.D. and died in 1538 at the advan-



ced age of seventy. Nanak spent about a quarter of a century in travelling and itinerant preaching through the whole length and breadth of India. He is also believed to have visited some places outside India, such as Mecca, Medina, and Persia. Eventually Nanak settled at Kartarpur—a village founded by himself. Here he built a *dharmasala* (Sikh chapel) and continued, to the end of his life, to teach the crowds of people who now flocked to him from various parts of the Punjab.

Nanak's mission of life was the purification of Hindu religion and the reformation of Hindu society. The society was mostly priest-ridden, and the popular Hindu religion in the days of Nanak was confined to the observance of mere formalities, rituals, and ceremonials. He asserted most emphatically that the *Brahmins* and the *Mullahs*, who followed religion as a profession, were not the true guides to truth, that they were like blind men leading the blind and that salvation lay only in devoting oneself to the service of God.

Nanak further declared that truth was greater than all pilgrimages and that the love of God was better than all religious rites and ceremonies. In fact, he taught the people that the only way to salvation lay through *bhakti*, or devotion to God combined with good actions.

### *Importance of the Vijayanagar Empire.*

From the time of its foundation about A.D. 1336, Vijayanagar became the rallying point of the Hindus of South India, and it afforded necessary protection to their life, religion, and property, till its break up in A.D. 1565.

Hence a study of the origin, growth, and development of this Empire—an Empire which could hold its own against the Mohammadans for more than two centuries, which has been declared by a succession of contemporary travellers to have been marvellous for its extent and prosperity, which had great influence on the fortunes of the Portuguese power in India, which has left permanent marks on the orthodoxy of the southern Hindus even to this day, and whose great literary and archaeological monuments are to be found scattered all over Southern India—cannot but be interesting to a student of history. But unfortunately there does not exist a single comprehensive work dealing with the subject.

As to how its history can be written, we read :

The difficulties arising from the destruction of the official records and the scarcity of contemporary native authorities on the subject have been greatly neutralised by the epigraphical and other sources. Broadly speaking the materials available for the construction of an exhaustive history of the Empire can be grouped into five classes, viz.,—

1. Archaeological (monuments, coins, and inscriptions)

2. Literary
3. Notices by foreigners
4. Later Indian and European works
5. Miscellaneous.

### *Mughal Government.*

About news-recorders and spies, learn :—

Over the vast hierarchy of executive, judicial and fiscal officers, the emperor watched through the numberless eyes of news-recorders and secret spies. Espionage has a bad odour about it, but few Governments, specially in times of danger—and mediæval States always had some danger from some quarter to apprehend—have been able to dispense with it. Hindu lawgivers recognize the fact by recommending an extensive staff of secret service. As early as the thirteenth century, Ala-ud-din Khilji had raised or degraded espionage to science and a fine art. The Mughals adapted and modified the system. They maintained two classes of agents—one open, called *Waqiahnaw* or news-recorders ; the other, secret. The latter generally busied themselves with Government servants, while the former transmitted news in every conceivable description. If their documents had escaped the ravages of time, it would have been possible to write the history of mediæval India with a degree of fulness such as our annals of no country and no age could have matched. From the extracts and summaries preserved by Jahangir, Motamad Khan, and others, it is clear that they sent periodic reports of all that they saw and heard, as a tribute to the efficiency of the intelligence department that Hawkins as he proceeded to complain of his ill-treatment at Surat, was surprised to learn that the Emperor Jahangir had already received a detailed report of the matter and taken the first steps towards justice.

Sir Michael O'Dwyer has not been punished. But see how under the early Mughal emperors tyrannical Governments were dealt with.

Governors who appeared from the reports of news-recorders or from any secret reports, be abusing their power and authority, were promptly recalled, censured, disgraced, or severely punished. There must have been a great deal of oppression which never reached the ear of the emperor, but neither Akbar nor Jahangir ever countenanced the least oppression of their subjects and always took prompt measures to terminate and punish any oppressive or cruel course of conduct on the part of their officers. Said Khan, when appointed Governor of the Punjab by Jahangir immediately after his accession, was plainly told that if his notorious eunuchs tyrannized over the people, 'his justice would not put up with oppression from any one, and that in the name of equity neither smallness nor greatness



regarded. If after this any cruelty or harshness should be observed on the part of his people, he would receive punishment without favour.' The emperor's favourite, Muqarrab Khan, was punished with the reduction of his mansab by half for an individual act of cruelty.

Mirza Rustam, governor of Thatta, who embarked on a course of tyranny over the people, was promptly recalled, disgraced, and handed over to Anir Rai Singh Dalan, the great gaoler of State prisoners, to be punished in an exemplary way, after an investigation into his case. Sometime after, however, the Mirza repented and apologized and was pardoned—after undergoing a thorough humiliation. Chin Qulich Khan, the tyrant of Jawnpore, was likewise recalled and would have been suitably punished if he had not died on the way. An inquiry was instituted into the case of Raja Kalyan, of whom certain unpleasant stories had been heard, but his innocence was clearly proved and he was acquitted. Abdullah Khan Firoz Jang, Governor of Gujerat, one of the valiant soldiers of the empire, a favourite of the powerful Shah Jahan, was recalled, and had to undergo the uttermost humiliation and to seek the good offices of his patron, to secure pardon. Shah Jahan himself, when at the height of his influence, received a most severe reprimand, which made the whole court tremble for allowing his subordinate, the governor of Surat, to oppress English traders. Numerous similar instances occurred. "If," wrote Hawkins, "complaints of injustice which they (the local Governors) do, be made to the King, it is well if they escape with the loss of their lands. Justice, indeed, was one of the strong points of Jahangir. He sentenced an influential man, accused of murder, to death. 'God forbid,' he writes, 'that in such affairs I should consider princes, and far less that I should consider Amirs'."

As regards famine relief it is stated :

Thanks to the difficulties of transport, mediaeval famines were restricted in area but intense in suffering. Indian historians and foreign travellers alike paint a ghastly picture

of the hunger and mortality that raged wild over the stricken region. The State did something to relieve the misery. Besides remissions of revenue, it distributed large sums of money, opened relief works, encouraged recruitment to the army, and established free soup-kitchens and alms-houses.

## Search for Historical Manuscripts in Indian Libraries.

Dr. Shafaat Ahmad Khan, University Professor of Modern Indian History, Allahabad, has published the reports of himself and his staff of the search for historical manuscripts in Indian Libraries. Lists of old paintings have also been given. The following libraries were visited :—

Library of Lala Sri Ram, M. A., at Delhi ;  
Library of H. H. the Maharaja of Alwar ;  
Two fine libraries at Hyderabad ;  
The Asiatic Society's Library in Calcutta ;  
The Buhar collection in the Imperial

Library ;  
St. Xavier's College Library, Calcutta ;  
The Oriental Library of Bankipore ;  
Rampur State Library ;  
Library of the Muslim University, Aligarh ;  
Library of the Kashi Nagari Pracharini Sabha, Benares ;  
Ramnagar Library of H. H. the Maharaja of Benares ;

The Chhatarpur Library, the Madras Libraries, viz., the Connewara Public Library, the University Library, the Telugu Academy, the Literary Society Library, the Secretariat Library, the Assistant Epigraphist's Office, and the Government Oriental MSS. Library.

## FOREIGN PERIODICALS

### Social Movements in Tokyo.

Many people think of Japan mainly as a country of fighters and industrial leaders and workers. But like other civilised countries she is noted for her philanthropic activities. For instance, take the social movements in

in Tokyo alone, as described in the *Japan Magazine*. They are :—

#### THE CENTRAL BENEVOLENT ASSOCIATION.

The Society's chief endeavor is to co-ordinate benevolent activities and establish organs for proper



- 1.—Co-ordination of organisations concerned in philanthropic relief work.
- 2.—Co-operation of organisations and of individuals working philanthropically.
- 3.—Directions and suggestions for successful co-operation, also adequate support of administrative agencies.
- 4.—Investigation—At home and abroad.
- 5.—Cultivation of Public Interest, by the publication of periodicals, the holding of conferences, lecture meetings and by other methods of circulating information.

#### TOKYO PREFECTURAL CHARITY ASSOCIATION (INCORPORATED).

The work of this Association includes ;—

- 1.—The union of charitable enterprises.
- 2.—An organ for investigation.
- 3.—The encouragement and support of social work: a periodical, "Tokyofu Jizen Kyokai Kaiho" (Tokyo Benevolent Association Report) is issued now and then.
- 4.—The improvement and increase of effort in the slum section.
- 5.—Training of staff, i. e., the selection of those desiring to devote themselves to relief work, also the provision of a special course of study which at present is available at either Waseda University, the Buddhist Theological College, or the Tokyo Women's College.
- 6.—Assistance for relief organizations through committees.

From the following account one is able to gather the kind of effort that is being made on behalf of the workingman.

Since September, 1909, special places, called Musashiya or rice-shops, have been opened, in order to make it possible to obtain the daily necessities of life at a reasonable sum.

One Musashiya supplies meals at a cost of about 10 sen per meal, and daily accommodates about 500 people; here also any requests or inquiries are sympathetically and capably dealt with.

A public-benefit pawn-broker has been provided, and a manager appointed to run the business with special privileges for the working-class.

A public bath-house has been provided for the use of those in the vicinity, at a cost of 2,387 yen. The charge for adults is 2 sen, for children 1 sen, and in the city the fee is 6 sen adults, 3 sen children.

THE FOUNDATION FOR RENDERING LEGAL AID was established in the Department of Justice in Kojimachi Ward. Its presidency is always occupied by the Vice-Minister of Justice, and it has been organized for the protection and assistance of those discharged from prisons, in any part of the country, and it is maintained by the foundation fund, interest and subsidy, the present capital being over 850,000 yen.

#### THE TOKYO DAILY NECESSITIES ASSOCIATION (INCORPORATED)

was established within the premises of Tokyo urban-prefectural government. Fifty public market-places have been provided within Tokyo City, in each of which the individual producers or organisations of producers, or specially appointed merchants, are under agreement to sell all sorts of daily commodities at reasonable prices.

#### TOKYO CITY PUBLIC MARKET.

The Lord Mayor of Tokyo led this movement and some merchants agreed to sell daily necessities at low prices, and officials are sent to oversee.

#### SIMPLE LIFE SOCIETY.

Soon after the riots which occurred on account of the sudden rise in the price of rice, the residents of Kanda resolved to relieve the working class of the high rate of food-stuffs, and found it possible to do so through this organ, which charges 10 sen per meal, and to-day accommodates an average of 2,000 people per day.

#### TOKYO PEOPLE'S RESTAURANTS.

There are two of these places, in order to provide citizens of the lower classes with simple and good meals, in convenient style and at suitable hours.

#### FREE LODGING HOUSES.

The object is to give free lodging and protection and to assist with children.

THE JODO SECT LABORERS' MUTUAL AID SOCIETY. Its main object includes lodging, relief work, and employment agencies.

#### THE SALVATION ARMY FREE LODGING HOUSE ASAKUSA.

This is in Asakusa Ward, and its objects are similar to those described above.

THE TSUKISHIMA LABORERS' DORMITORY is another lodging house.

#### TOKYO EMPLOYMENT AGENCY.

There are three places in the City.

Besides working an Employment Agency, it runs a lodging house for laborers, and a workhouse for the unemployed.

#### LABORERS' ENDEAVOR SOCIETY (LEGALLY INCORPORATED.)

Its object is to work an agency for the benefit of the proletarians in the neighborhood, and to relieve them in poor circumstances.

### A Quest for a Perfect Education System.

*The Japan Advertiser*, quoted by *Japan Magazine*, states that

Mr. and Mrs. Sven V. Knudsen are on a tour of the world engaged in investigating educational methods in use in different nations. To aid them in their work and to make possible investigations in their work and to make possible investigations, they firsthand they decided to travel overland. They came to Japan from Denmark via America, and they made a continental tour before crossing the Pacific.

#### Who is Mr. Knudsen?

He is assistant headmaster of the State School in Copenhagen, Denmark, and one of the leading teachers of Denmark and is prominent there as a student of the activities of boys from the State School. They begin their school life until they graduate, then they begin making a leading part in the Boy's



movement and is now on his way around the world gathering material for a book which he plans to write which will deal with the activities of boys of every country and will be called "Boys the World Over."

In speaking of the purpose of his work and what he hopes to gain from his tour Mr. Knudsen said :—

It is the purpose of the school authorities and Government officials of Denmark to gather from all over the world intimate knowledge of educational methods which are in use and to choose from these many and widely different practices the best and most efficient points as proved by actual usage and make them a part of the educational methods of Denmark.

"Denmark is a small country and has a dense population," he said. "She is not a rich country, either in money or natural resources. If the people of that land are to make something of themselves and increase the efficiency of the State as a whole they will have to do it through education, and every person there will have to provide himself with a much better than the average education in order to overcome the handicaps under which they are placed by inevitable conditions. We think we have one of the best educational systems in the world to-day, but we are continually striving to perfect it and in return for what we learn from other nations of the earth we are willing to give to them the benefit of our experiences if any desire to send representatives to study our methods or students to study in our schools. We are doing this to-day with several countries, and our students are becoming acquainted with the habits and customs of other lands from which they will choose the best points and bring them back for the benefit of their home country. The foreign students in our schools are being afforded the opportunity to do the same thing if they are so inclined."

There should be some Indian educators who are willing and able to do what Mr. Knudsen has been doing.

### Has Non-co-operation Failed?

There are some Indian Nationalists in America who are for gaining independence by force of arms. It is probably with reference to them that the New York *New Republic* has written :—

The comment most generally made by Indian Nationalists on the arrest of M. K. Gandhi seems to be this: that the method of Non-cooperation has now been given a fair trial; that the British government refuses to allow its continuance, and that, as a consequence, the Indian people are now forced to take the road of violent resistance. The substantive statement, it appears to us, and the inference, are alike illusory. Less than three years have passed since Mr. Gandhi, his dwindling faith in England shattered by the guns of Brigadier-General Dyer at Amritsar, announced the full program of Non-cooperation. The notion that, among the myriads of India, a program such as that could be given an adequate

trial in so brief a time is surely absurd. And those Indians, who, now that Mr. Gandhi is in jail, find themselves tempted to repudiate his doctrine, should give heed to their leader's warning. He has said repeatedly that if Non-cooperation turns to violence India will never attain her freedom. The present in India is extraordinarily dark and confused. But about the immediate future one thing seems to be beyond question. The Indian Nationalists, having been carried thus far by the power of an idea, embodied in a unique personality, will win or lose in this conflict with the Government of India, according as they prove themselves able or not to persevere in the application of the Gandhi doctrine.

### Influence of Imaginative Literature.

Olive Beaupre Miller expresses the opinion in *Child-Welfare Magazine* that there are stories and stories, and nothing matters much more than which story a boy reads.

He may know all the scientific facts in the universe, may know the Encyclopedia Britannica backwards and forwards, and still never have perceived that selfishness, dishonesty, cunning, cruelty, weakness, narrowness of vision, inability to see from any other stand-point than his own, are evil qualities which he does not wish to possess and that courage and faith, strength and perseverance, patience, honesty, loyalty, breadth of vision are qualities which are splendid and admirable, which he does wish to possess.

In the settling of those great problems which have been stirred to the surface in the restless world of today and are facing the rising generation, problems needing greater wisdom and breadth of view for their solution than have ever faced the world before, is it going to be of more importance to know that the Battle of Hastings was fought in the year 1066 or to have innately and unconsciously acquired a love of justice and truth, and admiration for the big and unselfish view-point, the well-balanced and far-reaching wisdom?

I am not belittling scientific reading; it is absolutely necessary, and many a finely written history or biography may, and often does, accomplish the same thing as fiction, but I am bringing out as clearly as possible that the value of the best fiction has been much under-rated and that because it has been under-rated, the best and most intelligent use has not been made of it in the child's developments. The best fiction certainly will mould your child's ideals and standards, his views of life, his judgments on life, as surely as it widens his mental horizon, shows him other points of view than his own, quickens his imagination and his joyous appreciation of beauty, livens his sense of humor, deepens his emotions, and at every turn fires his spirit into life.

By the best fiction the writer does not at all refer to books with a moral.

I merely mean that all truly great literature worthy of the name has expressed quite unselfishly men's natural love and admiration for



what is truly great and good and their natural perception of the ugliness of what is evil and false and that this point of view, so inestimably valuable, is all unconsciously absorbed by the child; the very spirit of the work communicates itself to his spirit if the selections made for his reading are wise.

As regards fairy tales,

we need to weed out the weird and sensational, the unwholesome and morbid, and leave the pure and beautiful fancies, the vigorous flourishing strength, the splendid unselfconscious simplicity. There are many, many bad fairy tales and no one phase of your child's reading needs more careful supervision than his fairy tales.

I should never give a young child a whole volume of Grimm or Dasent or Asbjornsen, Jacobs or any other literary collection of folk tales. They contain many horrible stories. If the child is to have these books whole at any time, let it be when he is older, say in the fifth or sixth grades, can read them without fear and has some ability within himself to refuse and throw off the evil that is there.

### "The Lamp of Judgment."

Continuing his series of articles on the Seven Lamps of Advocacy, Judge Parry writes on the Lamp of Judgment in the June number of *Chambers's Journal*:

Let no one think that he can attain to sound judgment without hard work. The judgment of the advocate must be based on the maxim, 'He that judges without informing himself to the utmost that he is capable cannot acquit himself of judging amiss.'

A client is entitled to the independent judgment of the advocate. Whether his judgment is right or wrong, it is the duty of the advocate to place it at the disposal of his client. In the business of advocacy judgment is the goods that the advocate is bound to deliver. Yet he is under constant temptation to please his client by giving him an inferior article. The duty of the advocate to give only his best is wisely insisted upon by Serjeant Ballantine,

The writer holds:

In nothing does the advocate more openly exhibit want of judgment than in prolixity. Modern courts of justice are blamed by the public, not wholly without cause, for the length and consequent expense of trials. To poor people this may mean a denial of justice.

"Sound judgment is essential to the examination of witnesses. How few advocates know how to examine a witness-in-chief!" "Cross-examination, too, is almost entirely a matter of judgment."

Two golden rules handed down from the eighteenth century, and may be from beyond, are still unlearned lessons to each succeeding generation of advocates:

1. Never ask a question without having a good reason to assign for asking it.
2. Never hazard a critical question without having

good ground to believe that the answer will be in your favour.

Brow-beating is always a dangerous policy, antagonises the jury and leads to reprisals. The witness asked the witness at what distance from the party he was at the time of the assault. Not content with the reply of 'A few feet,' but pressing for greater accuracy, he was answered by the witness: 'Just five feet five and a half inches.'

'How do you come to be so very exact, fellow?' asked counsel sternly.

'Because I expected some fool or other would ask me, so I measured it.'

### "The Spiritual Outlook for Western Civilization."

It is true that the East evolved an ideal of civilisation different from the concrete reality called Western civilization. While the Eastern ideal is undoubtedly more spiritual than material, more other-worldly than secular, it is self-delusion to think that we present-day orientals are more spiritual than occidentals. The Eastern ideal (in which the really Christian ideal is included) is a spiritual ideal, but the lives that we orientals lead are not embodiments of the ideal. The real truth is that we are languid, inert, lifeless; and that is why we pursue our pleasures, profits and hostilities languidly and mistake that languidness for spirituality.

With these prefatory remarks we proceed to give some idea of the spiritual renaissance which, according to Mr. Glenn Frank, editor of *The Century Magazine*, has already dawned on the world. He prophesies:—

The next twenty-five years will be challenging years to the man who has any sense of intellectual and spiritual adventure, for they will mark a turning point in human history.

From before the war, the West was in the grip of materialism.

For more than the lifetime of most of us, chill winds of materialism have been blowing over Western civilization. Its spiritual fires have been banked, if not burned out.

The civilization that preceded and precipitated war was at best a thinly veneered barbarism that slowly consuming the life of the race in the name of peace no less than in the perils of war. The ideals of power and pleasure had spread their wings for the capture of our souls. Power was the goal of the state; pleasure was the goal of the individual. Political life had become paganized by its passion for power at any price; business life had become paganized by its scramble for profits at any price; and social life had become paganized by its devotion to pleasure at any price. In this reluctant indictment little, if



discrimination can be made between allied, enemy, and neutral peoples. We were all guilty of the sin of surrender to pagan ideals. We practised paganism while we professed Christianity. All of Western civilization was thus a sort of corporate hypocrisy.

This corporate hypocrisy these pagan ideals, caused the War.

The verdict of history will be that Germany caused the war, but for a deeper reason than propagandists or politicians have yet guessed. The pagan program of self-interest, material satisfaction, and brute force was dominating all Western civilization before the War. This program simply came to a head in Germany first. Germany caused the war because Germany led in repaganizing the world. Germany caused the war not because she alone had sinned, but because she sinned more perfectly than the rest of us. The basic paganism of politics, of business, and of social life that the rest of the world denounced and practised, Germany openly adopted as her creed and practised.

During and after the War,

It was everywhere predicted that the most ruthless war of history would result in the spiritual regeneration of Western civilization. But this colossal paradox was not to come true. After Versailles the search for the Holy Grail of a new world degenerated into a sordid struggle for existence, with little thought of the quality of that existence.

And so men are again speculating upon the possible breakdown of Western civilization.

Mr. Glenn Frank thinks otherwise.

Personally, I believe that we are in the morning hours of such a renaissance. I believe that the raw materials for such a renaissance are lying all about us, waiting only for some truly great spiritual leader to bring them together and to touch them into life.

He makes clear what are *not* the grounds of this hope.

I am not reviving the exploded notion that the war stimulated in the soldiers a spirituality that will be the basis of a religious revival. I do not believe that war ever ministers to spirituality. Much of the apparent spirituality of men under fire is a mere scurrying to cover under the lash of fear, an attempt, as H. G. Wells phrased it, "to use God as a gas mask." The spiritual renaissance that will redeem Western civilization will not spring from war-stimulated emotions.

I am not resting my faith upon the new mysticism that has swept the world in the wake of the war. I do not believe that the new popularity of mediums and world have any basically spiritual significance for our time.

In fact, this next great revival of religion will not be a religious revival in the accepted sense of that term. Many of its most striking episodes will not occur in the carpeted aisles of cathedrals or in the sawdust aisles of evangelistic sheds, but in laboratories, quarters, in factories, and at political headquarters. I do not mean to suggest that the church will play no part in this spiritual renaissance. The church should furnish the leadership for this adventure in the depaganizing of Western civilization.

But this would be possible,

When the church has scrapped its ancient vocabulary and begun to talk to the men of this generation in figures of speech they understand; when a ceaseless search for truth has supplanted dogmatism; when the church spends more thought upon its service than upon its services; when denominationalism has been recognized as the twin brother of the nationalism that has plunged the world into its periodic wars; when the church has undertaken the redemption of institutions with as sincere conviction as it has brought to the redemption of persons; when the church adds to its preaching of abstract virtues a continuous moral analysis of modern social, political, and industrial life in order that men may know the new and subtle ways that ancient sins may be committed; when, in short, the church becomes its severest critic and takes the whole of modern life for its field, it will be on the way toward effective leadership in the depaganizing of Western civilization.

Mr. Frank concludes his article thus :

The renaissance of which I write, however, will not be essentially a church movement. Its prophets will not thrill the world with any new doctrine. Their service will consist rather of the bringing together in a new synthesis the new idealisms that have been springing up as a by-product of the "secular" thought and investigation of creative-minded scientists, educators, industrialists, and statesmen. This spiritual renaissance will not mean the imposition of an alien idealism upon the secular activities of mankind, but will consist rather of what, for want of a better phrase, I shall call the recovery of the lost spirituality of public affairs.

The John Wesley of this moral renewal, perhaps, will not appear in surplice or gown. The man who lights the fires of this renaissance may be a statesman. When the partizanship of our time—sorry product of small minds—has had time to die, some man may arise who will lead the world past the bogies of covenants, entangling alliances, and sovereignties into a creative internationalism that will be the rallying-point not only for the political, but for the social and spiritual, hopes of mankind. The leader may be an educator who will transform the sterilities of scholarship into the creative adventure of helping students to make themselves at home in the modern world, of giving them standards of civilized values, of equipping them with hopes as well as with habits. Again this new reformation may find its Luther in some biologist who will rid eugenics of its barn-yard and stock-farm implications, and put behind it a racial conscience that men will recognize as a logical development from the individual and social consciences that have preceded it.

At any rate, whatever may be the point of departure for this renaissance, it will draw its power from two sources—science and religion. As Dean Inge has put it, "The spiritual integration of society which we desire and behold afar off must be illuminated by the dry light of science, and warmed by the rays of idealism, a white light but not cold. And idealism must be compacted as a religion, for it is the function of religion, to prevent the fruits of flowering-times of the spirit from being lost."







among soldiers and 14 per cent among laborers. The Governor-General recently condemned the treatment of natives by European employers. A rumor is current, though this correspondent does not confirm it by specific data, that the Black laborers employed at the Kalo mines are 'treated with a cruelty that surpasses belief. They are forced to work in the water from 6 A.M. until 7 P.M. They are fed only canned goods and this in insufficient quantities.' The shortage of provisions at the mines was attributed by the Governor-General to the lack of fore-sight shown by the natives themselves, who—presumably during their leisure from 7 P.M. to 6 A.M.—'do not cultivate enough and to ensure themselves against shortage in times of drought.' The local authorities complain because the missionaries 'exceed their rights by interfering in controversies between White employers and Black laborers.' Missionaries are also charged with giving medical treatment to natives, although they possess no medical knowledge.

It is very bad of some missionaries, wherever they may be, to help the oppressed.

## Cruel Slavery in French Togo.

The same paper writes :—

*Humanite*, under the title, 'Slavery in French Togo', discusses reports from that colony recently ventilated in the French Chamber of Deputies. The author of this article, Felicien Challaye, who is a writer of distinction and authority, asserts that after a long struggle, due to the opposition of liberal and humanitarian elements in France and the French colonies, a system of forced labor, similar to that which prevailed in the Belgian Congo under King Leopold, has been inaugurated in Togo. A company organized in Paris last year to develop a concession in that colony—two members of the Chamber of Deputies were among the promoters—secured very large grants of land in that region. The contract between these concessioners and the Government contains the following clause (Article VIII, Paragraph 2) :—

"The lessor (the French Commissioner-General of Togo) hereby engages, in the name of the local administration, to furnish upon demand, as he has hitherto, agricultural labor of the class known as *ouvriers cabrais* sufficient for operating this grant."

Commenting on this clause the author of the article says :—

"There is no doubt as to its meaning. The Government agreed to send policemen and soldiers to the villages to seize the men that the concessioners needed and to deliver them to the latter as provisional slaves. The fact that these Black workers receive a trifling wage pittance does not change the fact that their labor is forced labor.

It should be added that the colonial authorities were compelled to annul this particular contract.

## Japanese Hypocrisy ?

During the war boom and the post-war boom, Japanese employers imported coolies

and operatives from China and Korea. As there is unemployment now in Japan, there is a disposition to kick them out ; whereupon the *Herald of Asia*, a Japanese paper edited and published by Japanese, observes :

Undoubtedly the easy way to meet the situation is to kick the Chinese out ; but, quite aside from the justice or injustice in the individual cases, it must be remembered that the principle involved is extremely far-reaching, and it will be difficult for Japan, when the California question comes to the fore again, as it is likely to do at any time, to gain much credence for sincerity when she condemns America for maintaining a practice which she herself indulges in.

## A German on Hindus & Japanese.

Count Hermann Keyserling observes in his *Diary of a Philosopher Abroad* :

The very profundity of Hindu knowledge has led the nation to ruin. It has made the people soft and feeble. That is most significant. Here again the Hindu becomes a lesson for all humanity. He demonstrates the dangers that threaten a society where all men of intellect are absorbed in philosophical contemplation. That pursuit befits but a small number, who are peculiarly qualified for it ; the others it leads to ruin. More, too : the Hindu belief that the *Rishi*, the *Sanyassi*, the *Yogi*, the mystic saint, whatever name you give him, is above all other men, means something different from what appears at first glance. It does not mean that such men are necessarily the highest type, nor that every individual can attain his highest development by following in their footsteps. It simply means to the Hindu mind that only philosophers and saints attain perfection, and all others perish.

Some of his impressions of Japan are quoted below.

My impressions are becoming more and more clarified. Of one thing I am quite sure : the Japanese or rather those classes in Japan that count politically, are not Orientals in the sense that we use that word when we apply it to the Chinese and to Hindus. They are closer to ourselves than to the Chinese and are thus entitled and predestined to be our rivals. Their apparent kinship with China is due mainly to the civilization they have imported from that country. They are naturally a progressive people, as their recent history proves. In olden times they copied Korea and China, as they are copying Europe and America to-day. Therefore Westernization does not mean in Japan what it means in India or in China.

As our vessel entered the Inland Sea, I was conscious, not without surprise, of penetrating a world entirely new to me, a world separated from that of China by a profound abyss. I found myself enwrapped in an atmosphere like that of the Grecian Archipelago, an atmosphere of mercantile enterprise. I could not catch the slightest trace of the cosmic peace, that pervades Chinese



civilization. Neither did I discover the Japan that Lafcadio Hearn describes. Undoubtedly it exists. Nevertheless, I can now say with confidence that my first impression was right: the essential traits of the Japanese are enterprise, utilitarianism, and practical aptitude.

Your typical Japanese is not an inventor, but neither is he an imitator, as is commonly reported; he is fundamentally a utilizer in the jujutsu sense.

The Japanese need have no fear of becoming Westernized, although that would be fatal for the Hindu or the Chinese. To adopt Western civilization does not mean a real transformation for the Japanese, but merely a new attitude accommodated to a change of environment.

### Untouchability in its Nakedness.

In his article on "Castes and Customs in Malabar," published in the *Journal of the East India Association*, Mr. H. E. A. Cotton says:

Caste exclusiveness in Malabar manifests itself principally in two respects. Firstly, the touch or approach of a person of a lower class conveys pollution; and secondly, women may contract alliances only with men of an equal or superior caste, whereas men, though for the most part restricted to their caste or class, may in some cases form connections with women of an inferior class. A third test is, of course, interdining, as elsewhere among Hindus; but there is this difference: A high-class Nambudri male may eat the food cooked by a Samanya or "ordinary" Nambudri, and even by a Samantin, but an Antejanam or Nambudri woman cannot. Similarly, Nayar males can partake of meals prepared by any Nayar without distinction of subcaste; but a Nayar woman of the higher castes cannot eat the food prepared by anyone belonging to a lower. The distinction is observed also among the lower castes.

#### Pollution is then explained.

Pollution, as already mentioned, is conveyed either by touch or by approach, and the rules are of the most precise and complicated character. Every man considers himself polluted by the touch of anyone below him in the social scale. But in addition to this, at a certain point in the caste system, the taint is supposed to become so pronounced as actually to affect the atmosphere and carry pollution to persons, houses, and the like within a radius of several yards from the person who is the centre of infection. The radius increases with the fall in the social status. There is in fact a prescribed scale of distances which is required to be rigidly observed, and in ordinary conversation such expressions as a Tiya-pad or a Cheruma-pad—the distance at which a Tiyan or Cheruman must keep—are commonly used.

#### A footnote tells the reader:

Ideas of a similar character appear to have prevailed in Germany before the French Revolution. (See Fischel and Boehn's "Modes and Manners of the Nineteenth Century," 1790-1817, English edition,

vol. i., p. 5.) For instance, a woman of the middle class in Berlin was forced, if she chanced to meet a countess in any public place, to seat herself at least six chairs away from her.

The writer mentions the prescribed scale of distances which the "untouchables" are rigidly required to observe.

Kammalans (artizans) and Illuvans, or Tiyan (toddy drawers), cause atmospheric pollution to the higher castes within a radius of about 10 English miles in the State of Cochin. In Malabar itself, according to Mr. Thurston, a Nayar may not approach nearer than 6 paces to a Nambudri, a man of the highest caste (Marayan) nearer than 12 paces, a Tiyan a sorcerer or exorcist (Panai) 64, and a Pulayan a Cheruman (slave) 96. The "Malabar Gazette" gives the distance in the case of a Kammalan (artizan) as about 24 feet, and in the case of an aborigine Nayadi as 74. Nayars are as punctilious as Nambudris. The mere approach anywhere near a Nayar or a Cheruman or Pulayan or any inferior being, even a Tiyan, as he walks home from the temple, cleansed in body and mind, his marks new set on his forehead with sandalwood paste, is pollution, and he must turn and bathe again before he can enter his house and eat. In the older days (according to Buchanan Hamilton) a Nayar thought nothing of cutting down on the spot any low-caste man who approached within polluting distance of his person. At the present day the higher caste man, as he walks along the road, utters a warning grunt or hoot. The words of van Linschoten, who made a "Voyage in the East Indies" at the close of the sixteenth century, "as these Nayres go in the streets, they cry 'Po, Po,' which is to say, 'Take heed, I come, stand out of the way.'" Three centuries later, Sri Vivekananda came, in the course of his wandering to Malabar. There, he says, he met Prahmans and Nayars strutting through the streets like peacocks, making a deafening sound, "Hoi, hoi." What is the meaning of this word? he asks. It means "clear the way of the road," and he is provoked to exclaim that Malabar is the lunatic asylum of the world. Certainly it comes as a shock to see the Nayadis—*infima, pessima gens*—who are professional beggars, depositing a cloth in the middle of the road and squatting in the fields outside the prescribed radius, whence, from time to time, they shout dismally to attract the attention of passers-by who may, if they wish, drop a coin on a cloth. Even among the Cherumans, who are equal beyond the pale, the lowest group, known as the Kundons, is considered to convey pollution by the touch to members of all other groups by reason of their being that the Kundottis, or women of the sub-caste, and midwives. If pollution is caused, whether physical or atmospheric, it can be removed only by complete immersion in water, either in a tank or a river. Strangely enough, atmospheric pollution is conveyed by Jews, Christians, or Mohammedans, and this applies even to converts to the two latter religions from the very lowest castes. As R. S. Whiteway puts it, in his book on "The Rise of the Portuguese Power in India," a Pulayan (whom he calls a "Polar") who could not approach within 100 yards of a Nambudri, and has to keep like a wild beast as he walks to warn all of his polluted vicinity, has everything to gain, by



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## The Note That Led To Mr. Montagu's Resignation.

*The Nation* of New York writes :—

Gandhi has been arrested. The British Raj has answered the old question "What shall we do with our saints and prophets?" in the orthodox way of governments. Such is the end of a policy which has illustrated once more the futility of a belated and hesitant liberalism in time of crisis. That policy was an inept compound of concession and repression and its guiding principle was : Divide and govern. We credit both Mr. Montagu and Lord Reading with liberal intentions.... Finally as a last desperate measure came the Indian Government's note urging the adoption of uncompromising Moslem demands for the restoration of the Turkish Empire.

The immediate effect of the publication of the note was the enforced resignation of Mr. Montagu, a political tempest in England, and the arrest of Gandhi in India as token of the definite adoption of the policy of the iron hand. The Viceroy's note which Mr. Montagu made public bears unanswerable testimony to the extent and power of the Nationalist movement. To disrupt it by buying off Moslem adherence to the national cause was the sole reason

for the Government's unprecedented act. English opposition frustrated the payment of the bribe to the Moslem ; it did not frustrate the arrest of the one man whose teaching has heretofore prevented violent revolt. When an alien government arrests a national hero who, its own apologists admit, is the most saintly figure in the modern world, no further proof is required that it rests its case on naked force.

The defence of the action of the Government is examined in the following paragraph :—

Even so, the protagonists of imperialism, English and American, assure us that there was no other course open to the Government. However clouded England's title, she and she alone, it is asserted, protects India from external invasion and internal chaos and strife. She has brought justice and modern civilization to a country where they could not exist but for her strong arm. The argument is not convincing ; it clearly overstates both the evil conditions prior to the British conquest and the blessings of British rule. It attributes material progress solely to alien rule rather than to the general march of science which has coincided with the period of British dominance. At best the imperialist case smacks too much of the argument of the burglar who would justify his continued occupation of another man's house by saying : "I keep order in the household and I keep other burglars out." The Indians are willing to take the risk of doing that for themselves.

## NOTES

### Satyendranath Datta.

Bengal mourns the loss of Poet Satyendranath Datta. His untimely death at the age of forty is a great tragedy. He was the only child and son of his father and the only grandchild and grandson of his grandfather Akshay Kumar Datta, the first writer of dynamic Bengali prose in the grand style. Akshay Kumar Datta's bent of mind was rationalistic and scientific, and he made strenuous efforts to acquaint his countrymen with the discoveries and achievements of science in many of its branches. Many of his books are still used as textbooks. In the introduction to his book on the Religious Sects of India, he wrote much regarding the antiquities of India in which he anticipated many writers of English articles, theses and books on those

subjects. His is a great name in Bengali literature,—great for its achievement and greater for the stimulus and inspiration that it has given to succeeding generations. It is the family of such a man that becomes extinct with the passing away of Satyendranath Datta, who leaves behind a childless disconsolate widow and a sorrowing widowed mother yearning for the coming of Death the Comforter.

Satyendranath was the greatest of the Bengali poets of the younger generation. It is very difficult, if not impossible, for any young contemporary of Rabindranath Tagore to remain uninfluenced by the depth and wide range of his poetry and thought. And so in a sense Satyendranath belonged to the school of Rabindranath ; but he had independent inspiration and a distinct individual note of his own. His poetry was characterised at once by sturdy



civilization. Neither did I discover the Japan that Lafcadio Hearn describes. Undoubtedly it exists. Nevertheless, I can now say with confidence that my first impression was right: the essential traits of the Japanese are enterprise, utilitarianism, and practical aptitude.

Your typical Japanese is not an inventor, but neither is he an imitator, as is commonly reported; he is fundamentally a utilizer in the jujutsu sense.

The Japanese need have no fear of becoming Westernized, although that would be fatal for the Hindu or the Chinese. To adopt Western civilization does not mean a real transformation for the Japanese, but merely a new attitude accommodated to a change of environment.

## Untouchability in its Nakedness.

In his article on "Castes and Customs in Malabar," published in the *Journal of the East India Association*, Mr. H. E. A. Cotton says:

Caste exclusiveness in Malabar manifests itself principally in two respects. Firstly, the touch or approach of a person of a lower class conveys pollution; and secondly, women may contract alliances only with men of an equal or superior caste, whereas men, though for the most part restricted to their caste or class, may in some cases form connections with women of an inferior class. A third test is, of course, interdining, as elsewhere among Hindus; but there is this difference: A high-class Nambudri male may eat the food cooked by a Samanya or "ordinary" Nambudri, and even by a Samantan, but an Anterjanam or Nambudri woman cannot. Similarly, Nayar males can partake of meals prepared by any Nayar without distinction of subcaste; but a Nayar woman of the higher castes cannot eat the food prepared by anyone belonging to a lower. The distinction is observed also among the lower castes.

Pollution is then explained.

Pollution, as already mentioned, is conveyed either by touch or by approach, and the rules are of the most precise and complicated character. Every man considers himself polluted by the touch of anyone below him in the social scale. But in addition to this, at a certain point in the caste system, the taint is supposed to become so pronounced as actually to affect the atmosphere and carry pollution to persons, houses, and the like within a radius of several yards from the person who is the centre of infection. The radius increases with the fall in the social status. There is in fact a prescribed scale of distances which is required to be rigidly observed, and in ordinary conversation such expressions as a Tiya-pad or a Cheruma-pad—the distance at which a Tiyan or Cheruman must keep—are commonly used.

A footnote tells the reader:

Ideas of a similar character appear to have prevailed in Germany before the French Revolution. (See Fischel and Boehn's "Modes and Manners of the Nineteenth Century," 1790-1817, English edition,

vol. i., p. 5.) For instance, a woman of the middle class in Berlin was forced, if she chanced to meet a countess in any public place, to seat herself at least six chairs away from her.

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manliness, intellectual beauty, and a sweet music that was not cloying. In Bengali literature, no one, except Rabindranath, has surpassed him in variety of metre and cadence. As a translator of foreign poetry he stands unrivalled. His translations appear like the products of original inspiration. As a translator he did in poetry something like what his grandfather did in prose. The very fact that Satyendranath was such a successful and wide-ranging translator of Eastern and Western poetry, shows that, though he was a reserved and fiery nationalist—almost a revolutionary—he was no less a cosmopolitan. He had travelled in thought, imagination and sympathy all over the world, and sang in an exalted mood of fellow-feeling for all mankind:

“জগৎ জুড়িয়া এক জাতি আছে,  
সে জাতির নাম মানুষ জাতি;  
এক পৃথিবীর স্তন্যে লালিত,  
একই রবিশঙ্কর মৌলভী

“There is one race the world over,  
And that race is named Man  
Nursed at the breast of the same

Mother Earth  
The same sun and moon are our comrades  
Satyendranath knew many languages of Europe and Asia, ancient and modern. He had inherited a fine library, to which he made constant additions, and he read what he bought. His creative and assimilative power being greater than his scholarship, great though it was, he did not suffer from mental dyspepsia.

Rabindranath had asked him once to accompany him in one of his tours through the continents. For some reason or other he could not go with the poet. Such a tour might have given him fresh inspiration, and, probably, prolonged his life also.

He was an excellent prose-writer, too. In the novel named “Baroyari,” jointly produced by many hands, his contribution has been pronounced the best by competent critics. At the time of his death he was engaged in writing a novel for Prabasi, which most of his intransigent patriotic poems, political, social, and other, were contributed; but unfortunately he did not live to finish it.

In private life, he was a man of exemplary purity of character. Quiet and unobtrusive in manners, reserved in speech and simple in habits, he did not like the lime light, nay—he shunned it.

It has been proposed to publish a Satyendranath memorial volume with an introduction by Rabindranath Tagore. A desire has also been expressed that some of his poems which lie scattered in various periodicals, should be collected and published in book form. We learn that the Bangiya Sahitya Parishad may be able to keep a marble bust of him in its hall. All this should be done. The best of all memorials would be to let his countrymen to read his works, and make his spirit their own.

Satyendranath was our junior by about two decades. We respected him and loved him.

Farewell, Beloved of the Motherland, till we meet on the other shore!



## Harry Thuku and Kenya Indians

Since writing my article on this subject, I have received through certain new letters some further information, which I would add to what has already been related by me. It would appear that Harry was advocating in the 'Reserves' the destruction of the 'registration papers' (which are very greatly disliked by the natives, as they form a kind of 'ticket of leave' system and have to be shown as 'passes'), and also the refusal to do *Begar*, or forced labour, on the roads. He appears to have had the personal faults of one who has very suddenly been raised out of a state and environment of savagery,—such faults as a lack of proportion and judgment when dealing with opposition and a tendency while engaged in public speaking to make violent personal attacks on those who were against him, his personal vanity being very easily hurt. It is true, also, that he was once convicted of embezzlement, when serving in the Treasury. But the offer was made by the Treasurer, on his release, to reinstate him and to give him another trial in the Treasury office. He had great kindness shown him by individual Englishmen at that time, and he speaks highly of the Treasurer himself. I should add that when I was in Kenya more than six months ago, Europeans spoke kindly of him. They rather smiled then at his political propaganda and for the most part did not seem to take it seriously. It was a great shock to me when I heard of the deportation and the shooting.

All these further points, which I have gathered from different sources, do not appear to me to invalidate, but rather to strengthen, the demand for an act of public justice.

Whatever may have been Harry's personal faults, his brave action in taking up the cause of his own countrymen, at great risk of suffering to himself, has done more than anything else to open the eyes of the Kenya officials to the seriousness of the oppression of the natives which had been going on. C. F. A.

## Dangers Ahead.

In his well-known work on *Social Reconstruction* (p. 120), M. Bertrand Russell writes:—

"Central African natives accustomed to living on the raw fruits of the earth and defeating Manchester by dispensing with clothes, are compelled to work by a hut tax which they can only pay by taking employment under European capitalists."

The above should be read along with what the *Morning Post* of London wrote in a recent issue of that paper.

"We have a direct concern in India, because it is one of the chief markets of the world. We went there as traders and, despite all the fine talk of our modern highbrows, there is still the material basis of our rule which might be put in this sentence: We give you protection and you buy our goods. If we abandon India, it will not be only the Indians who suffer, but the twelve million people of Lancashire, and indeed our whole industrial system which will be affected. After all, when all is said, this nation must live. That is the first consideration, and we see no other way in which this nation can live upon these little islands save by industry and trade."

This will explain why picketing of shops trading in foreign cloths is considered a great crime by Britishers in India and for which heavy sentences have been passed on men like Pandit Jawahirlal and others. While the most important "concessions" under the "Reforms" are latent, repression is patent to all. We should be prepared for more and more of it, if the cult of the *charka* and spinning and weaving spread more and more and reduction in the import of Manchester manufactures takes place in this country.

India is looked upon as the happy hunting ground for the Britishers, a market for British goods, and "the brightest jewel in the British crown." In "*Our Social Heritage*" first published in 1921, Mr. Graham Wallas writes,

"A Middlesbrough iron-moulder will be more likely to vote for a kind and wise policy in British India if he thinks of India, not as the brightest jewel in the British Crown, but as three hundred million human beings for whose fate he has his share of personal responsibility, who are troubled each week more keenly than he is troubled, about food



and clothing and housing, and sometimes feel, though less often than he feels, the vague stirrings of political and social hope."

But will or can those voters of England to whom India exists merely or chiefly for the exploitation of her resources by their kith and kin easily change their mentality regarding the welfare of the people of this country?

### Freedom and Achievement.

Gaurishankar has been re-named Mount Everest—perhaps thereby unintentionally symbolising the fact that when a people loses its independence, even the enduring geographical objects and features of its country cease to be its very own, coming to be known thenceforward by alien names and shorn of all their old historical and mythological associations which made them objects of love and reverence or awe-inspiring to the people. Are there any mountains or towns in France or Germany or Japan known respectively by Japanese, Chinese or British names?

Gaurishankar was ours, Mount Everest is not. The successive expeditions undertaken to reach its summit have been expeditions of foreigners—who are entitled to praise. Not that the children of the soil had not the physical strength, the physical endurance, and the courage to face difficulties, necessary for such undertakings. The coolies who have accompanied all these expeditions possessed these qualifications. But the children of the soil had not the soaring enterprising minds which impel men to achieve the hitherto unachieved. Nor had they the scientific knowledge and the skill to utilise that knowledge which are needed to make the ascent of very high mountains practicable. Up to a certain stage of civilisation, men's efforts and achievements move within the circumscribed area of their needs and utilities. It is only when they have left that stage behind that they think of doing that which no one had done before, without caring whether success would bring any advantages.

Such endeavours without any prospective advantages in view have generally

characterised free peoples; and it is these which have led to the discovery and quest of new fields in the words of matter and of mind by them. It is beside our purpose to discuss whether they are free because they are adventurous or they are adventurous because they are free.

High intellectual achievement is also generally the glory of free peoples, though there are exceptions. For, even among subject peoples the mind of man cannot be entirely crushed, or cribbed, caged and confined. Hence even among them we find a few persons famous for high intellectual achievement. But if we look around, we shall see that it is among the free peoples of the world that the vast majority of the foremost poets and other literatures, the foremost scientists and inventors, the foremost artists, the foremost historians and archaeologists, the foremost explorers, and the foremost philosophers have been born. We speak not of statesmen or generals; for whenever a subject people has produced great statesmen and generals, they have also become free.

Indians are said to be a nation of philosophers. Not that we are all really philosophers; but we are credited with having the philosophic temper and genius. But even in philosophy, our remarkable achievements are all in the past, when we were free, our present-day achievements being mostly expositions of the ancient philosophies of the land. We boast about them. Real progress in philosophy is being made in free and independent countries.

It is a just complaint of Indian nationalists that India is materially poor because she is not free. But her intellectual and spiritual poverty is not so deplorable but rather more. Even as regards our own country, the foremost Indologists are non-Indians, the foremost historians of India are non-Indians, the foremost archaeologists of India are non-Indians, the foremost writers on Indian philosophy are non-Indians, the foremost writers on Indian religions are non-Indians. To be brief, the foremost authorities in Indian subjects are generally non-Indians.



We have spoken of our deplorable spiritual poverty. This will surprise and scandalise many Indians. But it is a fact. The spirituality of a people is measured by its inner and outward activities, having for their direct or indirect object, not any selfish material or worldly advantage, but the good of others and the progress and welfare of our souls. What is our place as determined by this test? We suffer from a lamentable paucity of workers in the fields of moral, social and spiritual uplift even within our own country. But many of the free peoples of the world have not only enough philanthropic workers for their own country, but have sent many to work and die for backward peoples, including cannibals, lepers, etc. We know, there are professional philanthropists and political philanthropists. But all are not such. There are real philanthropists, too. Have we any such, working abroad for the good of foreign peoples? The fact is, most of us are lifeless, and the few who have life are swallowed up with the depressing thoughts of the many grave evils to which India is a prey. Such being the case, we have neither thoughts, nor living men, nor energies to spare for other lands and peoples than our own. Free peoples have a superabundant stock of energies and living men.

That is why we find in the world's history that it is only the children of freedom who have fought for breaking the chains of others. France fought on the side of America to help her to throw off Britain's yoke. Byron and other Englishmen fought on the side of the Greeks in the Greek war of independence. Not having manhood themselves, how can subject peoples value manhood so highly as to risk their lives for helping others to recover it? It is a great shame no doubt to have to confess that we are as a people wanting in manliness. But it is a fact; and the more that fact is realised by the humblest to the most famous among us, the better for our people and country.

It would be of no practical advantage, though it may be of great academic

importance, to discuss whether it is the loss of freedom which has made us lifeless, inert, unmanly, devoid of the spirit of adventure in things external and in things of the intellect and the spirit, and grovelingly selfish, or whether the loss of freedom was an inevitable consequence of the defects referred to above. What is indispensably necessary is that, ceasing to delude ourselves with the glamour of our proud past, we should see the reality and face it and develop in ourselves all those qualities which should characterise a free people—a people free in body, mind and spirit. Such development is not at all impossible. Men the world over are essentially alike. All excellences, all high qualities, lie dormant in all souls. Their development and manifestation depend upon right endeavour.

### Ignorance and Knowledge of Marathi.

Mr. Surendranath Sen, M. A., Ph. D., P. R. S., lecturer, Calcutta University, writes in *The Calcutta Review* :—

In his hurry he [Professor Jadunath Sarkar] forgot to look at the dedication of my *Siva Chhatrapati* and mistranslated *Sivaji Sarkha* as 'Equal of Shivaji.' A profound Marathi scholar like him could not but translate the passage in question as follows :—"rock of resolution...like Shivaji," if he had only cared to look at it. But this is not the first time that I have been a victim of mistranslation. Babu Ramananda Chatterjee, in one of his editorial notes, translated the same phrase as pseudo-Shivaji. I do not know when Ramananda Babu learnt Marathi, but evidently his knowledge of that language is getting rusty.

Prof. Sarkar did not attempt a literal translation; he appears, however, to have given the sense quite correctly, because, as Dr. Sen's own translation also shows, the phrase taken with the three lines of verse following it in the dedication means that, according to Dr. Sen, Sir Asutosh Mukherjee possesses the five or six virtues of Sivaji cited there and is consequently the Maratha hero's equal in so many respects. We are unwilling to undertake the odious and, in this case, perfectly superfluous and unnecessary, task of examining the points of comparison. We dislike personalities.



As for ourselves, "Ramananda Babu" is undoubtedly ignorant of Marathi. But as in his opinion no modern Indian can be correctly likened to Sivaji, and as he is not humour-proof or even unconscious-humour-proof, he cannot but call any modern Indian a "pseudo-Sivaji", if he be compared to the founder of the Maratha Empire. One may do this without knowing a word of Marathi.

As Mr. Sen twits others with ignorance of Marathi, it would not be unjust if Marathi scholars gauged the depth of his knowledge of that language. We leave it to them to do so, if they care to. On our part, we have come to learn that he has published through the Calcutta University an English version of the *Sabhasad Bakhar*, two English editions of which by another hand had appeared long ago. The original we understand is a very small-sized volume of about a hundred pages, and yet the mistakes made by Mr. Sen in the translating and annotating of this little thing fill twenty-eight columns of the *Bibidha-dnana-vistar* (the leading literary monthly in Marathi), as a correspondent in Western India points out. Even the very phrase "Sivaji Sarkha," we are told, is unidiomatic and should be "Sivaji Sarkhe"! There are, we are informed, altogether four mistakes and solecisms in this one short dedication! Our informants may, however, be mistaken. For it is difficult to believe that so incorrect a translation of a book in the mother tongue of Sivaji could have been prescribed as a text-book for students in an University presided over by a modern Sivaji,—who by the bye, is such a "rock of resolution" that he at first took up a theatrically defiant attitude towards the Bengal M. L. C.'s but afterwards "sweetened their mouths" and presented them with copies of a certain publication!

### The Vernacular and the Classics in the Calcutta Matriculation.

The decision of the Calcutta University Senate that, except for the teaching of and examination in English, the vernacular should be the vehicle of instruction in

high schools, and the medium of examination in the Matriculation, is so natural and right that the citizens of free and independent countries would wonder why there was a lively debate on the subject. Their wonder would be abated if they remembered the political conditions of India. For the imparting of modern knowledge to Indians, for world intercourse and for the progressive unification of the people of India, education in English has been and will continue to be necessary. And this is provided for by the new system to be introduced in high schools. For English will continue to be a compulsory subject of study. If special care be taken to teach modern English well, and if a viva voce examination in it be made a part of the annual test in classes teaching it, there is no reason why it should not be learned as well or better than now.

The change cannot be made all at once, and therefore the syndicate will have the power to make exceptions, not permanently, in favour of schools requiring special treatment. The syndicate may be trusted to be very liberal in this respect, as the University cannot afford to lose any appreciable number of Matriculation candidates, who are the most numerous customers at its certificates and degrees shop.

It has been pointed out that many Bengali students in Bengal will be put to some difficulties in following instruction through the medium of English. This cannot be avoided. Bengali school boys residing outside Bengal have a similar difficulty. When foreign students go to England, Germany, France, &c., they have to receive instruction through English, German, French, &c.; but they do not make a grievance of it.

The Bengali language is now so advanced that very good text-books may be written in it on every subject included in the Matriculation course. There are, in fact, many such text-books already. As higher studies will continue, for some years at least, to be pursued at the university through the medium of English, in the Matriculation



Bengali text-books, all technical terms and special expressions and words used in the historical, geographical, scientific and mathematical text-books should be provided with glossaries giving the English equivalents of these terms, &c. In the selection of text-books, special care will have to be taken to prevent favouritism and the misuse of patronage, which are two of the evils of the present-day administration of the Calcutta University. To tell the truth, as on the one hand we have rejoiced at the vernacular beginning to gain its rightful place in our educational system, so on the other our mind has been filled with misgivings as to the probable demoralizing effect on our educated class of placing further patronage at the disposal of the university boss and his subservient clique. As the preliminary to every progressive measure, the constitution of the university should be remodelled and placed on a thoroughly popular and representative basis. That alone, however, will not be productive of good, unless there is an accession of well-informed, unselfish, independent and active workers.

It has been alleged by ignorant critics that the present step has been taken as a sort of compromise with the non-cooperation movement. The fact, however, is that the movement in favour of the vernacular was started about two decades ago, and Sir Asutosh Mookerjee, the present Vice-Chancellor, has throughout consistently advocated the cause of the vernacular in a praiseworthy manner. Some apprehend that the vernacular may in the near future be made the vehicle of instruction and medium of examination for the higher University courses, too. We, on our part, look forward with pleasure to such a consummation, and hope that Sir Asutosh may be able to bring it about during his active career. Even so far back as three decades ago some successful professors taught science and mathematics in the B. A. classes mostly in Bengali. Unless the highest knowledge be available in the vernacular of a nation, it cannot become a national possession, though it can certainly become the possession of the for-

tunate few. The nation can assimilate the highest knowledge in all branches of learning only through the vernacular. That also leads to the enrichment and improvement of the national literature.

All those who are ranged on either side of the controversy should make themselves acquainted with the history and achievements of Waseda University in Japan, founded by the late Marquis Okuma for the thorough education of Japanese youth in all branches of learning through the medium of the Japanese language.

There was a time when in Europe Latin was the medium of instruction in the Universities. Later, the vernaculars of the different countries were adopted as the media. The writing of text-books in them was nowhere found to be an insurmountable difficulty. In India, too, it will not be an insuperable one. In the Osmania University founded by the Nizam, many text-books, on difficult subjects, have been already composed in or translated into Urdu. In Bengali, Hindi, Gujarati, and probably in some other vernaculars, technological terms relating to many fields of knowledge have been coined and compiled.

As regards the retention of a classical language—Sanskrit, Pali, Arabic or Persian, as a compulsory subject, opinions are divided. We are inclined to think that it is best not to have too many compulsory subjects. As the best works in Sanskrit are now available in Bengali translations, some means may be easily devised for ensuring their study by our students. For, it is undoubtedly necessary for a people to be acquainted with its ancient literature and culture. Those who may be attracted by the translations to the study of the originals, will naturally go in for the study of a classical language. What is true of Sanskrit, may be made true of the other classical languages of some Indian community or other by the production of translations of the best works in them. Some such translations are already in existence.

For a liberal education, a wide range of studies is undoubtedly necessary. At the same time, we should not forget



Shakespeare's words in *The Taming of the Shrew* :

"No profit grows where is no pleasure ta'en ;  
In brief, sir, study what you most affect."

### Co-operation Among Universities.

The annual conference of the Universities of Great Britain and Ireland was held in London on the 13th May last. Twenty-two Universities were represented by over 60 vice-chancellors, principals, professors, and officers. Among the matters for consideration one was specialization in certain subjects of study by the Universities. As the discussion bears on what has become a controversial topic in our country, too, it would be instructive to know what the great British educators said on the occasion. According to the *Times* report, Dr. L. R. Farnell ( vice-chancellor of the University of Oxford ), opening the discussion, said :—

It was becoming a physical and almost a financial impossibility for every university to teach everything, nor was it desirable that it should do so ; but a university would destroy its own soul and starve its own spiritual life if it specialized in one narrow branch. The idea that we should have one university for physical science and another for the humanities would be fatal both to the humanities and to physical science. Apart from the question of money, there were certain reasons why a university could not teach all subjects. Certain subjects belonged to specific localities. It would not be practicable at Oxford, for instance, to teach metallurgy as it could be taught at a university in a mining district. There were some studies, too, like Assyriology and astronomy, which were so esoteric as to have few votaries. He suggested that when a university was thinking of founding a new professorship or of accepting a new endowment, it should consider whether that particular endowment was best placed there, and also whether the circumstances of other universities rendered that particular endowment necessary or desirable.

Dr. R. A. Duff of the University of Glasgow said that

The universities hitherto had been run as unitary states. They were increasingly applying for public money, and were bound to justify any further extensions of the overlapping which existed to such a very great extent. If the universities did not remedy this overlapping from within by some federal system,

the University Grants Committee would be bound to step in in the national interest.

Mr. Fisher, President of the Board of Education, said,

He saw the necessity for co-operation. The expense of university education had become such, and the development of applied sciences had now reached such a point, that it was quite impossible for the nation as a whole to advance unless there was a much higher degree of co-operation between the universities in respect of the distribution of studies than hitherto had been thought necessary. They should husband their resources, and this work could best be done by the universities taking counsel one with another. He had no doubt that the University Grants Committee would do its best to allocate Government grants on an economical plan, and with regard to the specialized aptitudes of particular universities, and they would therefore help universities to realize the federal idea.

He further observed that—

The committee of Vice-Chancellors might be asked to inquire as to what new specialized departments requiring new endowments were appropriate to particular universities ; whether existing trust funds in particular universities could be applied to better uses within those universities ; and whether the statutes of the different universities could be so altered as to facilitate the migration of particular students in order to obtain the advantages of specialized teaching in other universities.

### Finances of Cambridge and Calcutta Universities.

*The Times* Educational Supplement of April 22 last contains an article on "The Finance of Cambridge University", from which we learn that the total income of that University for the year ending September 30, 1921, was £101,571 10s. 8d. "The payments made from the chest in the same period amounted to £105,512s. 12d. There was, therefore, a deficit of £3,975 2s. 2d. on the year's working. It has been shown in the current *Asiatic number of Prabāsi*, pp. 471-2, that the estimated income of Calcutta University for 1921-22 would not be less than that of Cambridge noted above, but the deficit would be several lakhs of rupees more than that of Cambridge. These facts show that it was possible for Calcutta to achieve success and win fame in some of its subjects, if it did not spread its resources



over a wider range of subjects and throw economy to the winds.

If the reports of the two committees appointed by the Calcutta Senate in March last, to be submitted within one month, had been before the public, it would have been possible to suggest means and methods of helping the University out of public funds. But as we know nothing about the reports, we are unable to say anything definite. Speaking in general terms, the University undoubtedly deserves help on certain conditions for, in spite of serious defects and irregularities, its post-graduate department has done some good work which neither Calcutta nor any other Indian University had done or attempted before. But money should be given only on two conditions: (1) that the defects, interference with the purity of examinations, irregularities, and jobberies pointed out in the public press, be remedied and their recurrence prevented in the future by a suitable change in the constitution of the University bodies; and (2) such reduction in the staff of teachers and in the establishment be made and such retrenchment be otherwise effected as would prevent recurring deficits. For, supposing the Government of Bengal makes a grant sufficient to wipe out the present declared deficit (we have been informed by a competent and well-informed Senator that the *real* deficit is much less) of the University, what is there to ensure the future solvency of that body? *Therefore, under the circumstances, we are against the perpetuation of the present state of the university by any grant being made unconditionally.* The subject of University finance has been before the Government for a sufficiently long time to enable it to enquire into the matter thoroughly. But it has done nothing of the kind.

### Insult to the Bengal Council.

In this connection *The Servant* has rendered a public service by calling attention to the fact that the Bengal Government has not appointed any committee to enquire into the finances of the University, according to the terms of a resolution moved by Babu Risindranath Sarkar in

the Bengal Council and accepted by it by a large majority. What is the reason for insulting the Council in this way? No wonder *The Servant* has indignantly written:—

Our great constitutional politicians are head over ears in love with the theory of Ministerial responsibility to the legislature which the Reforms Act is supposed to have ushered in. The history of the last eighteen months teems with instances of the farcical manner in which the "Ministerial responsibility" has been discharged, but we do not remember if there has been anything more glaringly outrageous than the proposal to sanction a grant of two lakhs and a half to the University by way of a supplementary budget. The officially stated reason for this is:—

"In a letter to Government the Calcutta University has represented that the financial year 1921-22 opened with a debit opening balance of Rs. 1,48,055, and that it is anticipated that the total deficit in June 1922 will be Rs. 5,39,480. The deficit is due mainly to the fall in the receipts from examination fees, owing to the unexpected fall in the number of candidates for some of the University examinations in 1920-21 and to some extent owing to the (i) foundation of the Rangoon University, (ii) the establishment of the Dacca Intermediate and Secondary Education Board, and (iii) the non-co-operation movement.

It is, accordingly, proposed to give a grant of Rs. 2,50,000 during the current year to the Calcutta University to meet this deficit."

In this connection our readers may be reminded of the resolution moved by Babu Rishindra Nath Sarkar in the autumn session of the Bengal Legislative Council and accepted by the Council by a huge majority. According to the terms of this resolution, the Government was to appoint a Committee to inquire into the finances of the Calcutta University and to recommend whether financial help should or should not be given by Government to the University. We have been told in highflown language that education is a transferred subject and that the will of the Ministers, who shall act in accordance with the mandate of the Legislative Council, is supreme. But what do we find the Education Minister actually doing? He quietly shelves the resolution of the Council, a resolution which in theory is binding on him; he takes no steps to appoint the Committee or to inquire into the finances of the University; he gives obviously evasive answers to all interpellations on the point; but, ignoring his "Ministerial responsibility" to the Council, comes forward before the same Council with a proposal to grant two and a half lakhs of public money to the University whose financial management and allocations are suspect in the eyes of the very same Council.



We cannot forecast what the attitude of our M. L. C.'s will be to a demand which is an insult to their position and a repudiation of all ideas of responsible government; ..... But whatever they do, we hope that they will have the candour to drop the mask of "constitutional" procedure in the Reformed Councils.

A Calcutta daily has written a funny article on the subject of the supplementary grant. We are sorry we have neither the time nor the space to subject it to a scrutiny. But even a cursory glance at it reveals that the writer has failed in his attempt to run with the hare and hunt with the hound. We had heard sometime ago that such things would appear in that paper.

### In Aid of the Russian Intellectuals.

The Viceroy has subscribed to the funds which Babu Rabindranath Tagore has been trying to raise in aid of the destitute Russian intellectuals, at the request of Prof. Vinogradoff of Oxford. It may, therefore, be expected that the wealthy and official classes would now contribute their quota. Students and other educated persons ought to send to the poet at Santiniketan whatever they can. The scientists, poets, novelists, thinkers and artists of Russia have rendered great service to humanity at large. If their Bolshevik countrymen have not appreciated their worth, but have, on the contrary, tried to annihilate them, that is all the greater reason why the world at large should come forward to relieve their distress.

### Retrenchment Committees.

National governments may be either wasteful or economical. A foreign government ruling a dependency can never be as economical as a good national government may be. The reasons are quite simple. The personnel of a foreign government must necessarily be in great part foreign, and the foreign civil and military officers must be paid higher salaries than officers of the same class working in their own countries. Another reason is, that the army maintained by a foreign government in a dependency must be larger than what is strictly necessary for self-defence,

in order that it may do garrison work and serve other imperial purposes. Similarly, a foreign government must necessarily have a larger and costlier police establishment than a good national government. The espionage and detective arrangements of a foreign government must also be more elaborate and more expensive than those required by a good national government.

We write "good national government" advisedly. For, as we have said in the very first sentence of this note, national governments may be either wasteful or economical. The indigenous ruler or ruler of a country cannot be expected necessarily to safeguard its best interests. It may, however, be said that even if a national government is wasteful, the money spent wastefully remains generally in the country in the coffers of some individuals or classes.

In the interests of economy we should therefore make the utmost efforts to have a national government—a good national government. Of course, our present foreign government may be conducted more economically than at present; though that would be a mere palliative.

The Governments of India and of Bengal have appointed committees, to recommend means and methods of retrenchment. It is not of much use to discuss the personnel of these committees; because, in the first place, governments know their men better than we do, and in the second place, nothing stands in the way of the bureaucracy pigeonholing the reports of the committees, as so many previous reports and resolutions have been.

The leaders of the people have been for decades saying that more money ought to be spent on what are called the national building departments, viz., education, sanitation, agriculture, other industries, forests, &c. But there is reason to think that the policy of retrenchment will do these step-children of the foreign government more than other departments. A recent example will suffice to illustrate what we mean. We refer to a resolution of the Revenue Department, Government of Bihar and Orissa, dated June 15, 1921. It says that the Bihar and Orissa Agri-



tural Committee advise that the Agricultural College at Sabour be closed.

"Government accept this recommendation..... Government agree with the recommendation of the Committee that the Entomological and Mycological sections at Sabour may be abolished, as soon as the College closes. With regard to the Chemical Section they agree with the Committee that the Agricultural Chemist should prepare an estimate of the time required to complete a useful survey of the soils of the province on the assumption that this will be the main work of the section, if it is retained as a separate unit in the organisation of the Department. On receipt of this estimate the question of retaining the section will be considered further. The majority of the Committee have recommended that the Botanical section should also be abolished as soon as the College closes. Government reserve this question for further consideration, but do not propose in the meantime to ask for the recruitment of an officer for the vacant post of Economic Botanist nor *a fortiori* for the post of Second Economic Botanist, which stands in the sanctioned cadre.

#### CATTLE BREEDING.

The majority of the Committee have recommended that Sipaya should in effect be closed down as a breeding station as soon as practicable. This recommendation will have the earnest consideration of Government, but a definite decision cannot be reached immediately. Pending that decision, the Superintendent of the cattle-breeding station, who is a temporary officer, has been given notice that his services will not be required beyond November next.

These particular decisions may be right or may be wrong; but it is ominous that the work of cutting down expenditure should have been commenced in those departments which never had enough money devoted to them.

Our idea is that there should be retrenchment both in the military and the civil establishments of Government. A great saving may be effected by Indianising the Army. At a meeting of the Legislative Assembly Sir Godfrey Fell furnished the following statement giving particulars of the comparative monthly cost of an Indian and a European soldier:—

#### EUROPEAN

	Rs.
Sergeant, married	... 260
" " unmarried	... 204
Corporal, married	... 226
" " unmarried	... 117
Private, married	... 206
" " unmarried	... 150

		Rs.
Havildar	Infantry	... 52
"	Artillery	... 52
"	Cavalry	... 58
Naik	Infantry	... 48
"	Artillery	... 49
"	Cavalry	... 53
Sepoy	Infantry	... 42
"	Artillery	... 44
"	Cavalry	... 45

The "forward" military policy should be given up.

Many years ago Assam, Bengal, Bihar, Orissa and Chota Nagpur combined formed one administrative unit and were under one satrap. Now they constitute three different units with their different governors, secretariats, heads of departments, boards of revenue, &c. This has increased the cost of administration enormously, without corresponding increase of "efficiency" and of the prosperity and enlightenment of the people. We know that the Biharis refused to be "fellow-slaves" of the Bengalis. But in "liberating" them, was it not possible to make any cheaper administrative arrangement than the present one?

There is a large and increasing volume of opinion against the Delhi scheme. Can it not be given up even now?

The commissionerships of divisions should be abolished. It was shown in detail in a previous number of this REVIEW that considerable reductions can be made in the controlling, supervising and superior inspecting staff of the police department in Bengal. Similar reductions can be made in the inspecting staff of the education department.

The salaries of the highest, higher and high officers are all capable of great reduction. When in Japan the prime minister gets Rs. 1500 a month and the other ministers Rs. 1000 a month, it is absurd to pay huge salaries to our officials. In India, from the Viceroy downwards, every high officer gets a larger salary than the corresponding class of officers in even the richest countries of the world. This should not be. Even the money-lenders of Britain have come to know that India is on the verge of bankruptcy. Hence they have



begun to fight shy of Indian Government loans. There may be other causes of their timidity, but the insolvency of the Indian Government is a cause.

The idea must be given up that Government officers, of whatever colour, are very superior creatures who must live in luxury and comfort and have a good bank balance but that the common man who supplies their huge salaries is dirt beneath their feet, and so it is nobody's business to enquire and see that he has enough to lead a human life, enjoy the conveniences and pleasures of knowledge, the joys of art, and the bliss and consolations of religion.

### Civil Disobedience.

The All-India Congress Committee and the Khilafat Conference Committee have done well at their Lucknow sitting to decide that for the present mass civil disobedience should not be resorted to, and that in the mean time it should be ascertained by touring in the country what progress has been made with the constructive programme of the Congress and how far particular areas are in a proper condition to offer passive resistance.

### Love of India and Love of Britain.

Lord Ronaldshay is reported to have said in the course of his speech at the Calcutta Dinner in London that "Non-co-operation mistook hatred of Britain for love of India and acted accordingly". This sweeping statement is not true, though there are many non-co-operating and co-operating Indians who are guilty of that mistake. But this is not a mistake peculiar to us. Among the nationals of every country there are multitudes who measure their love of country by the degree of their hatred of their rivals, exploiters, enemies, and foreigners in general. Lord Ronaldshay surely knows that Nelson exhorted every budding naval officer "to hate a Frenchman as the very devil".

Lord Ronaldshay has accused non-co-operators of one kind of mistake. Most Britishers concerned with India make a mistake of another kind. They would do well,

therefore, remember that Indian gold and lust of power are not synonymous with love of India, and that the man who eats a sheep is not necessarily a lover of the sheep though he is undoubtedly a lover of mutton.

### The Next Advocate-General of Bengal.

The next Advocate General of Bengal should be a Bengali. There are several qualified Bengalis possessed of the requisite ability. Whoever among them may be appointed will spend at least a little more of his wealth in and for the country than an advocate-general of British extraction generally does.

As for frugal expenditure of public money, may we ask, whether after the constitution of Bihar & Orissa into a separate province with a separate High court, the removal of the capital to Delhi and the formation of the enclave of Daman the Bengal Advocate General's pay should not be reduced?

### President of the Bengal Council.

People are enquiring, for how many months Sir Syed Shams-ul-Huda actually worked as president of the Bengal Council and for how many months he has drawn his salary. They are also curious to know whether it is quite in order to grant leave to an officer before he has actually taken charge of his office, as appears to have been done in the case of Mr. H. E. A. Cotton. Will some Bengal M. L. C. be the means of satisfying public curiosity by putting a question or two?

### Why No Retrenchment Committee for Calcutta University?

Curiosity also exists as to why, though the Governments of India and Bengal have appointed retrenchment committees, no such committee was appointed for Calcutta University according to the terms of a resolution carried in the Bengal Council. What has become of the Education Minister's accusations of thoughtless expansion, and "criminal" this, or that. Has he eaten his words? Or is he satisfied



that Mahadev is in his Kailas and all is well with the world?—as Browning should have now said.

### Calcutta Municipality.

Mr. Surendranath Mallik, acting chairman of the Calcutta Municipality has been giving a good account of himself, though we are aware his reported high pressure at the unfiltered water pumping stations has not supplied many premises with a drop of that precious commodity, nor has his incumbency made any change for the better in the filthy condition of many a lane. We do not blame him for that. A chairman cannot do and see everything personally.

The rate-payers will be thankful to him if he can, before he leaves office, introduce an innovation or two. Is it impossible or against any law to make the official reports of the proceedings of the corporation available to such journalists and others as would like to have them for public purposes, on payment if necessary? Publicity generally makes for efficiency. Another suggestion that occurs to us is that the annual accounts of the corporation may be made open to inspection by ratepayers before they have been audited, for a fixed period and during prescribed hours. Is it impracticable?

### Wanted Post-graduate Classes Inspection.

There are many teachers in the post-graduate department of the Calcutta University who are also professors in affiliated colleges. Their work as professors in these colleges is inspected by the University. So, if the work done by them and their colleagues in the post-graduate classes were inspected, that would not imply any indignity or slur. And if it be necessary to inspect colleges, there is at least an equal need of inspection of the post-graduate department in Science and Arts. We say "at least", because whereas the colleges have principals to look after them, the post-graduate classes have no similar officer at their head. And there have been complaints of long-standing of post-graduate teachers taking french leave, &c.

### Home Rule All Round in Britain.

The "birth" of the Irish Free State is said to have started talk anew, in some quarters, of "Home rule all round in Britain", by which is meant autonomy for Scotland and Wales as apart from England proper. In Wales, Home Rule has already entered the range of practical politics, according to the *London Pall Mall Gazette*, which says:—

Under the Welsh plan the Imperial Parliament would reserve its powers on questions affecting the crown, peace and war, foreign affairs, regulation of trade and industrial legislation and postal and other communications.

To a Welsh Parliament would go control of local government, education, judiciary, agriculture and internal commerce. Restoration of the ancient office and title of Lord President of Wales is proposed. To save the Welsh rural areas from domination by the great industrial population of the South, the Welsh Parliament would include an Upper House, consisting of two representatives of each county and county borough, and two from the national university of Wales.

There is some opposition to the plan even in Wales, but the proposals come nearer to meeting the aspirations of moderate nationalist Wales than anything that has hitherto been advanced. Though there is little likelihood of immediate legislation, belief among the Welsh members that the principality is within sight of a parliament in Cardiff is firm and general.

The oppressed, misgoverned and exploited inhabitants of Scotland and Wales have our profoundest sympathy—particularly Mr. Lloyd George, the Welsh prime minister of the British Empire.

### A Golden Deed in Japan.

*The Inquirer* of London has culled from Mr. J. W. Robertson Scott's new book, "The Foundation of Japan", a story of a Japanese peasant that deserves a place in some Golden Treasury.

The story is that a peasant in a period of scarcity happened to be the possessor of the only unbroken bale of rice in his village. He himself suffered from lack of food, but, looking to the future, he resolved to sacrifice himself for others' good. He would not cook any of the rice, because he saw that it would take away from the only store the village would have for sowing in the spring. Eventually he was found dead of hunger in his cottage, his head resting upon the unopened bale of rice. Who shall say that he has not a place in the brightest hero-list of those who have laid down their lives for their friends?



### Repression.

Repression is going on very vigorously in all provinces. We along with other journalists simply record the fact. For we are helpless units of a helpless people. But it should not surprise anybody if the people suddenly discovered and used their ability to help themselves.

Among the most noteworthy of recently imprisoned patriots is Pandit Gopabandhu Das, the selfless *das* of the people of Orissa and of India.

### The Shelley Centenary.

Contrary to what many Englishmen think, we do not hate England. We are interested in some of her poets, thinkers, and some other persons. Among these, inspite of his faults, is the poet Shelley. He died on the 8th of July, 1822, within a month of completing the thirtieth year of his age—"a surprising example of rich poetic achievement for so young a man". So his centenary falls on the 8th of the current month. On this occasion we transcribe below passages from an estimate of Shelley from the Encyclopaedia Britannica.

"The character of Shelley can be considered according to two different standards of estimation. We can estimate the original motive forces in his character; or we can form an opinion of his actions, and thence put a certain construction upon his personal qualities. We shall first try the latter method. It cannot be denied by his admirers and eulogists, and is abundantly clear to his censors, that his actions were in some considerable degree abnormal, dangerous to the settled basis of society, and marked by headstrong and undutiful presumption. But it is remarkable that, even among the censors of his conduct, many persons are none the less impressed by the beauty of his character, and this leads us back to our first point—the original motive forces in that. Here we find enthusiasm, fervour, courage (moral and physical), an unbounded readiness to act upon what he considered right principle, however inconvenient or disastrous the consequences to himself, sweetness and indulgence towards others, extreme generosity, and the principle of love for humankind in abundance and superabundance. He respected the truth, such as he conceived it to be, in spiritual or speculative matters, and respected no construction of the truth which came to him recommended by human authority. No man had more hatred or contempt of custom and prescription; no one had

more authentic or vivid sense of universal charity. The same radiant enthusiasm which appeared in his poetry as idealism stamped his speculation with the conception of perfectibility and his character with loving emotion.

"If we except Goethe (and leave out of account any living writers, whose ultimate value cannot at present be assessed), we must consider Shelley to be the supreme poet of the new era which began with the French Revolution, remaining continuous into our own day...He excels all his competitors in ideality, he excels them in music, and he excels them in importance. Shelley is emphatically the poet of the future; he appears destined to become, in the long vista of years, an informing presence in the innermost shrine of human thought...Shelley has the temper of an innovator and a martyr; and in an intellect wondrously poetical he unites speculative keenness and humanitarian zeal to a degree for which we might vainly seek his predecessor."

The following lines quoted from *Queen Mab* are characteristic of his revolutionary idealism:—

"Power, like a desolating pestilence,  
Pollutes whate'er it touches; and obedience,  
Bane of all genius, virtue, freedom, truth,  
Makes slaves of men, and of the human frame  
A mechanized automaton."

### Non-political Section of European Association.

As Government has permitted its servants to become members of a separately organised and financed non-political section of the European Association, whose object is to safeguard European interests in India, *The Amrita Bazar Patrika* suggests that Congress should organise a non-political section of itself and Government servants to join it after obtaining permission of Government. Not a bad joke—futile though it be.

### Proposed Indian Chemical Society and Journal.

Dr. E. R. Watson, Principal of Cawnpore Technological Institute, who like to get into touch with all chemists in India and would be much obliged if they would send him their addresses, is president of a sub-committee appointed at the last meeting of the Indian Science Congress to consider the financial and other aspects of the formation of an Indian Chemical Society, the chief function of which would be the publication of a



nal, the need for which was stated to be generally felt.

### Reduction of British Postage.

With effect from the 29th May last, the British inland postage rate and the outward rate to British possessions and the United States have both been reduced to three-halfpence for the first ounce. In India, however, the postage rate has been increased—probably because India is getting richer and Britain poorer.

### Grave Developments in Iraq and Syria.

A Reuter's telegram, dated London, June 22, states that, according to a Colonial Office communique, it is officially reported from Baghdad that Captains Robert Keith Mahant of Iraq Livies and Sidney Stephen Bond, Assistant Political Officer at Chemichamal, were murdered in Kurdistan on June 18th by Karim Fatahbeg of the Hamwand tribe. This brief item of news does not give an exact idea of the disturbed condition of Iraq. The following joint cable to *Detroit News* and *The Chicago Daily News* gives more detailed information :—

Cairo, May 22—Advices from both British and Arab sources reaching here by airplane from Bagdad indicate the possibility of a renewal of the troubles in Mesopotamia, now called Irak. Like the present disorders in Syria, the threatened outbreak in Irak results from Arab resentment at the European mandates which the League of Nations Council is discussing in Geneva. After eight months of fighting a truce was reached between the British and the Arabs 14 months ago.

The negotiations continued after that between King Feisal and Sir Percy Cox, the British High Commissioner, regarding Irak's future, were broken last Thursday. King Feisal refused longer to discuss British insistence on the mandate, saying that he would be unable to control his people if he made any settlement on that basis.

Feisal suggested that Sir Percy continue the negotiations with the Irak ministry. The ministers met Saturday and took a position identical with that of the king, presented the British Commissioner with a similar reply and halted the negotiations.

### IRAK SOON TO VOTE.

Elections are due in Irak soon, but they are threatened with a boycott by virtually the entire Arab population, which is opposed to

the mandate. A similar protest was made against the French mandate when the elections were held in Syria.

American interests, on account of the recent agreement obtaining equal prospecting rights for American and British companies in the Irak oil fields, are considerably concerned over the possibility of a renewal of hostilities in the valleys of the Euphrates and Tigris.

Further disorders occurred in Damascus on Friday, which is the Mohammedan Sunday, according to reports coming from Syria by secret code. When the attendants at the noon-day prayer meeting were leaving the Mosque of Omeiad, a parade of men and boys carrying Turkish flags and shouting "Long live Mustafa Kemal Pasha" appeared on the street.

### ATTACKED BY SYRIANS.

The Omeiad Mosque is one of the largest in the world, holding 30,000 worshippers. Syrian Nationalists tore the Turkish flag into shreds and started a riot, to quell which the French troops that have surrounded the mosque since the recent disorders, were obliged to use machine guns. Syrian reports are that the pro-Turk demonstration was staged under French auspices.

The French authorities removed the Syrian minister of the interior, the secretary of the ministerial council, and one member of the state council charged with sympathizing with the Syrian independence and prohibited the three men from ever again holding office.

On account of the danger from attacks by desert Bedouins, gun emplacements have been built on the Trans-Jordania border along the Damascus-Medina Railroad, east of the Jordan River.

### Murder of Sir Henry Wilson.

The murder of Field-Marshal Sir Henry Wilson, in London by two men, taken to be of Irish extraction, is a wicked crime. The Irish Republican Army and the leaders of the different Irish parties have condemned it. A definite British official pronouncement has been made that there is no Irish organisation behind the dastardly act. It is to be hoped that this will prevent the further embitterment of feelings between the Irish and the English.

Every one, Irish or English, will, no doubt, express abhorrence at the crime, and the assassins will also be punished as they deserve. But whenever there is any such act, it is good to remember that the assassins are, as it were, only the points of discharge of the electricity of hatred with which the entire opposing



communities are fully charged. Englishmen in general and Irishmen in general cannot claim to be free from moral responsibility for the crime, just as when an Indian murderer kills any European, or *vice versa*, neither Indians nor Anglo-Indians (old style) can claim to be perfectly innocent. They alone can claim to be quite innocent who are real lovers of humanity, irrespective of race, nationality, colour or creed; but such men are few in number.

There is much truth in Mr. De Valera's statement, in the course of which he says that:—

The killing of any human being is an awful act, but it is as awful when the victim is a humble worker or unknown peasant as when he is placed in the seats of the mighty and known in every corner of the earth.

He did not know who the shooters of Sir Henry Wilson were, or why they shot him, but he knew the attitude of mind which a campaign of outrage and aggression begets. He knew that life has been made hell for the Nationalist minority in Belfast and its neighbourhood during the past couple of years.....

He shared the belief that Imperialism was responsible for the outrage and could imagine relatives taking the law into their own hands. He did not approve, but he did not pretend to misunderstand.

### Murder of Herr Rathenau.

The murder of Herr Rathenau, German Foreign Minister, has also caused a great sensation. It is another horrible crime, due, not to racial hatred, but probably to party machinations. It has been suspected to be the signal for the 'monarchist and militarist elements to rise against the Republic.

Various wrong ideas prevail all over the world regarding murders. One is that political murders are not as sinful as murders for private reasons. Another is that political murders are more heinous than murders due to non-political causes. A third is that it is more detestable and wicked to kill an obscure non-official than to kill an officer, particularly a high officer. A fourth is that it is more wicked and horrible to kill an officer, particularly a high officer, than it is to kill a non-official, particularly an obscure non-official. A fifth is that it is not so wicked

for a member of a subject race to kill a member of an imperial race as it is for a member of an imperial race to kill a member of a subject race. A sixth is that it is not so heinous for a member of a conquering race to kill one of a subject race as it is for anybody to kill one belonging to a conquering race. A seventh is that it is comparably excusable to kill one belonging to a hostile party or faction. An eighth is that murder of a white by a white or *vice versa* is not so wicked as murders of whites by whites or of whites by non-whites. And so on and so forth.

But murder is murder, whoever and whatever may be the murderer and the murdered.

### Lynching Again.

Some time ago the Americans sent a committee or commission to enquire into and report upon the doings of the Blacks and Tan (the British soldiers) in Ireland and an illustrated report was published. We have seen a copy of it. It makes a gruesome reading.

Not less gruesome, however, are the accounts of lynchings in America which appear occasionally in American newspapers. Take the following from the New York Nation of May 17 last:—

Three Negroes, charged with assault and murder of a 17-year-old white girl, were executed to death by a mob at Kirvin, Texas. The first Negro burned is alleged to have confessed and implicated the other two, although under torture they steadfastly denied the guilt. Before they were set afire, the men were mutilated. This triple orgy, even in the annals of our South, where human beings are burned alive every year, took place in front of a church. Almost simultaneously three hundred Americans, among them sixteen State governors, thirty mayors of cities, some of them in the South, representatives of every important religious denomination, and many judges of State supreme courts presented a petition to the United States Senate to pass the Dyer anti-lynching bill. More convincing evidence needed for such legislation than this recent Texas savagery, a crime unknown in the most primitive of the countries which we white men set up to govern?

### Cruelty in India.

It is useless to try to justify with nicety whether we are less



than other people. There is no doubt that this trait of ferocious animals exists in our nature. We are not referring to Chauri Chaura, Nankana Sahib, Kartarpur, or the Moplah rebellion, but things which are more ordinary.

It is a fact that the percentage of suicides among women in India is higher than in any other civilised country. What is the cause? Why are there cases of women in Bengal burning themselves to death by soaking their dress in kerosene oil and setting fire to it? In many homes, the lot of the daughter-in-law is very miserable. This fact became prominent during the trial of the husband, mother-in-law and daughter-in-law of a girl of 17 named Anandamayi who used to be kept confined in a cabin, two by two by two yards, and starved and branded with hot irons. Such cases come before courts only rarely; but they are certainly of more frequent occurrence than the number of prosecutions would show.

The slicing off of the tips of women's noses is another dastardly practice of scoundrels. It is a great pity that the criminals generally get off with such light sentences as six months' imprisonment for disfiguring a woman for life. The punishment should be more exemplary and deterrent. In such cases one feels inclined to demand a nose for a nose.

Whatever the other disadvantages and harmful results of child-marriages, so long as there was a strict general adherence to the orthodox custom of postponing the living together of husband and wife till after the performance of a post-puberty religious ceremony, the physical sufferings of child wives were somewhat minimised. But with the decrease of orthodoxy, the physical sufferings of many immature wives at the first stage of their conjugal lives must be acute and prolonged. They are, however, dumb sufferers and therefore we escape being arraigned at the bar of civilised humanity as a cruel people. But nemesis overtakes us all the same. Our vital statistics, our poor physique, our miserable intellectual output, all tell the tale.

## The Palestine Mandate.

What is the matter with the Palestine Mandate that it should have lost favour with the ruling classes of Britain? Is there no oil there? Or is there less oil than would be considered sufficient compensation for encountering Arab hostility? Or are the Jews, whose wealth is "the hidden hand" behind many British happenings, not so eager to make their homes in their home country as it was expected they would?

We refer to oil, as, according to the *New York Nation*, there was a strong "diplomatic smell of oil" at the Geneva conference. That journal says:—

For a brief moment the clouds lifted at Genoa, and we glimpsed the underlying economic struggle. The talk of "Germany," of "Russia," of "France," of "England," and of their political spokesmen faded; instead the excited correspondents cabled columns about the "Royal Dutch," the "Shell," the "Anglo-Persian," and the "Standard Oil." The great oil companies assumed the center of the stage; the politicians appeared plainly as the puppets; for a day or two we were even permitted to read the names of the men who pull the strings.

## Protest of Natal Indian Congress.

A telegram received from the Natal Indian Congress states that a mass meeting of the congress protested (a) against the rural dealers licensing ordinance passed by the Natal Provincial Council depriving Indians of their existing rights, (b) against the ordinance disfranchising Indians in townships, and (c) against the ordinance segregating Indians in Durban. The meeting emphatically declared that the Indian community would be doomed if the Union Governor-General sanctioned these measures. That is certainly our opinion, too.

## Mr. Sastri in Australia.

It cannot be said that the feeling against Indians in the British colonies is strongest in Australia or that their lot is the hardest there. In fact, there is no such feeling against them there as exists in South Africa or Fiji, for example. And in some of the states of Australia the Indians had been enjoying the franchise from before Mr. Sastri's visit. He has, however, for reasons which we do not know, chosen to



visit Australia first, in order to plead with the citizens there to have pity on the Indians residing in that island continent and improve their condition and status, whatever that may mean. That may or may not be a useful role but it is undoubtedly not a *proud* role; though to those Indians who pretend to be *proud* of being British subjects it may seem such. Let us, however, hope that after finishing his softest job first, Mr. Sastri will tackle the tough jobs elsewhere.

He has said that he does not want Australia to give up her "white Australia policy". He is welcome to cherish and preach such an opinion as his own. But we must protest if he says or suggests that that is the representative Indian opinion. Both moderates and extremists are of one mind in this, that those who will not give us the right of free ingress, egress and choice and pursuit of occupation in their country, must not claim such right in India. We may not be able to enforce our will, but let there be no mistake about what we think and want. We do not pray to or entreat any people to confer any boon on us. What we say is this: It is neither gentlemanlike nor sportsmanlike to seek those advantages from any country which you deny to its children in your own country; if "White This or That Country" be the right policy, "Brown or Black or Yellow This or That Country" is just as good a policy. We do not want to be exclusive, have not been exclusive through the ages; but surely it is less than human not to think of excluding those who exclude or seek to exclude us. Exclusion may not be the right method or policy for us; but the thought of reciprocal action cannot be shut out from the mind.

Mr. Sastri knows that there is no party in India which does not want honorable and citizenlike treatment for Indians residing in the British colonies; there we are all of one opinion. And Mr. Sastri's mission, we take it, is to secure such treatment. Why, then, does he talk Indian party politics abroad? Does he

not know the old Sanskrit verse which says that though the five sons of King Pandu are Pandavas when pitted against the hundred sons of Dhritarastra, the parties combined make one hundred and five princes of the line of Kuru who pitted against some common antagonist. And why talk of any party in India when trying to break up the British Empire, which the Congress has yet to declare itself in favour of independence? Does Mr. Sastri think that any colonists can be greater lovers of India than even the rank and file extremists?

Incidentally, we have a few words to say on one of Mr. Sastri's observations. He said in the course of one of his speeches in Australia that the Brahmans of India have been able to preserve the purity of their blood. What he meant to suggest thereby, we cannot definitely say; we can only guess. Probably he meant that as a means of the caste system the Brahmans have been able to preserve the purity of their blood, so the white colonists may be able to remain white, even after allowing black, brown or yellow immigration, by not intermarrying or interdining with them;—we hope Mr. Sastri did not further suggest that the white colonists should treat coloured immigrants as the Brahmans have treated the "untouchables" through countless generations. But is there a politically-minded Indian of any party who is prepared to accept for his countrymen the position of an inferior caste? Can he speak of the position of "untouchables" in any foreign country?

As for the claim that the Brahmans have been able to preserve the purity of their blood, is Mr. Sastri so ignorant of Indian history and of anthropology, as to think that the Brahmans or, for that matter, any race, caste or tribe in any country have pure blood? Purity of blood is a myth. Go where you will in India, and you will find both fair-complexioned and dark-complexioned and straight-nosed and snub-nosed, Brahmans. On the other hand, we are personally acquainted with Nama-sudras, for example, who are fair-complexioned as Kashmiri Brahmans.



## A. G. Gardiner on Bottomley.

Writing on "The Fall of Bottomley" in *The Nation and The Athenaeum*, Mr. A. G. Gardiner exclaims :

"Well, Bottomley is condemned and the British jury system is acquitted, and now that the nuisance that has poisoned the public air for a generation has been swept away, we may usefully ask why it was allowed to pollute the world so long and so triumphantly. It cannot be a pleasant inquiry, for it involves a good deal more than Bottomley. It involves that enormous public which made him its idol and gave him his sinister power. It involves..."

Proceeding Mr. Gardiner adds :—

"It involves the Press, which, until *Truth* addressed itself to the task of getting rid of this public shame, preserved a craven silence in regard to Bottomley's proceedings, printed his name with respect, accepted his advertisements, published, even while the case was going on, articles which were undisguised eulogies of the man. It involves distinguished men, in and out of Parliament, who gave Bottomley the prestige of their patronage and approval. It involves finally and most seriously the Government itself which employed Bottomley, on what terms we now know, and in doing so covered his villainies with the hall-mark of the State.

If in a country "where education and political power are universal, so base and evil a man should have been able for years to command the greatest popular following of any one in public life", we must not think that democracy or what passes by that name is a sure cure for all the ills that infest human society. When all the distinguished men in Britain kept quiet and consulted their own convenience, *Truth*, by no means the most wealthy journal, dared to expose the scoundrel. That ought to be an encouragement to honest journals in India.

Referring to Bottomley's case, the editor of *The Nation and The Athenaeum* observes :

"Bottomley's career of prey is over, and for good. The special shame of it is its cashing of war-emotions for private plunder. He was used by the Government for recruiting purposes and he played it false. The war-spirit is its later Nemesis."

So, we must not think that those who are used by Government must necessarily be angels. Government may know some to be rogues and yet use them.

## Independence Won, and Independence Given.

There are some Kings who are born independent, there are some who win independence, there are others who are given independence. The quality and satisfactory character of the last brand of independence will appear from the following paragraph extracted from the *New York Nation* :—

Feisal, crowned King of Irak, in the expectation that he would be a docile satrap of Britain in Mesopotamia, satisfied with a title in lieu of independence, is chafing at his role. He asks that the British withdraw their Indian civil-service advisers as they had promised ; he refuses to prohibit demonstrations in favor of abolishing the British mandate over Mesopotamia, and declares that "We Arabs hate to submit to any foreign authority. We hated the Turks, and we are not going to accept another bondage now." Meanwhile the other new puppet king, Ahmed Fuad of Egypt, announces that the Sudan, historically part of Egypt, is part of his kingdom of Egypt. The British, who were a bit vague about the matter in earlier negotiations, are now very sure that it is not. The Sudan, Lord Curzon says, is still British. (Incidentally the Sudan, controlling the headwater of the Nile, controls all Egypt by that fact.) So the business of granting "self-government" without granting self-government runs into snags. It may be a very fine thing on paper to grant the name of independence while holding the reins unobtrusively in the hands of the Christian empires ; in practice it does not work. Human nature intrudes upon paper theories, as the half-and-half apostles of liberal imperialism must learn. You either let a people run its wayward course of chaotic self-government, taking upon itself the burden of its mistakes, or step by step you are forced into the historic horrors of imperialism : you shoot down patriots as "bandits," you employ Black and Tans, you have Amritsars, you arrest Gandhi. Outside of the mouths of pleasant speakers there is no such thing as liberal imperialism.

### Addendum.

Having been undeceived by the logic of facts, we restore the following passage, omitted by us in an inrush of faith in man, from "The Present State of the Calcutta University, in the light of facts". On page 89, column 1, lines 43-44, after the words "financial mismanagement", add :

"To these we may now add another, namely, (10) that there should be a medical examination of every person appointed by the University. Darbhanga Buildings is not a *Dome des Invalides*. If you have already



taken one uncertified lunatic for a department, why again negotiate with a newspaper proprietor for engaging another sufferer from cerebral malady?"

### Non-co-operation and the University Deficit.

The statement of the causes of the huge deficit of the University, quoted in a previous Note, cannot be accepted without close scrutiny. During how many years has this deficit accumulated? Where was non-co-operation then? When has the Rangoon University and the Dacca Secondary Education Board begun to work? What numbers of candidates used to be sent up by Dacca and Burma? The loss of these candidates cannot have caused the huge deficit to any appreciable extent. The non-co-operation movement produced its startling effect in Bengal after Mr. C. R. Das had announced that he had given up his practice. What was the date of that announcement? In his speech made in the Bengal Legislative Council on the 1st March, 1922, the Hon'ble the Minister of Education, said with reference to the alleged deficit of 5½ lakhs:

"I believe he [Prof. S. C. Mukherji] said that it was due to the non-co-operation movement. But is Prof. Mukherji sure that the loss is due to the effects of non-co-operation? Has he cared to enquire to what extent the loss may not also be due to the thoughtless expansion of the University in the past?" "...the financial management of the Calcutta University in the past was deplorable."

Referring to the opening *debit* balance of Rs. 2,49,108 of the Fee Fund in the year 1920-21, the Minister observed:

".....in the year ending June 1920 the Calcutta University spent Rs. 1,88,743 of the previous year's balance plus Rs. 29,171, totalling Rs. 2,37,000, over and above the huge fee receipts of Rs. 11 lakhs or so; that is to say an aggregate of Rs. 13,37,914. I put it to the house and to Prof. Mukherji, where was the non-co-operation movement in that year?"

Before the consideration of the proposal of making a grant, there should be an independent audit of accounts up to date. In the mean time, in order to safeguard

the interests of post-graduate students they should be, by a special ordinance, allowed to appear at their ordinary examinations in due course without attending lectures, as was the rule many years ago.

### "Visva-Bharati."

In the course of a review of Tagore's "Creative Unity", *The Times Literary Supplement* remarks with reference to the University of Visva-Bharati at Santiniketan:

What he says in depreciation of the type of education established by the British in India is probably only too true. The trouble has been that modes of education traditional in England (and perhaps not altogether satisfactory here) were unintelligently transferred to the very different Indian world. Those who introduced them never turned their thought to first principles and asked what practical education was intended to accomplish. Rabindranath does raise this fundamental question and the ideal of a university which he sketches really brings thought and imagination to bear upon the problem. His university is not to confine itself to intellectual culture, but to operate with the villages round it, cultivating land, breed cattle, spin cloths, press oil from oilseeds." How far the exigencies of time would admit of the poet's ideals being realized in practice one does not know; but one hopes that the people of Bengal are now to frame their educational system for themselves, Dr. Rabindranath Tagore will be called into counsel.

We are glad to learn that Sir J. Bose and Dr. Brajendranath Seal have accepted the offices of Vice-presidents of the University at Santiniketan, and that Michael Sadler has written to say that he will accept with gratitude the honour of being enrolled as a foundation member of your International University of Santiniketan. I hope that its work may be very fruitful in furthering the spiritual unity of fellow-learners in India and West."

The work of the new session will commence.

### ERRATUM.

May M. R., P. 644, 2nd column, line, for "paternal" read "fraternal and



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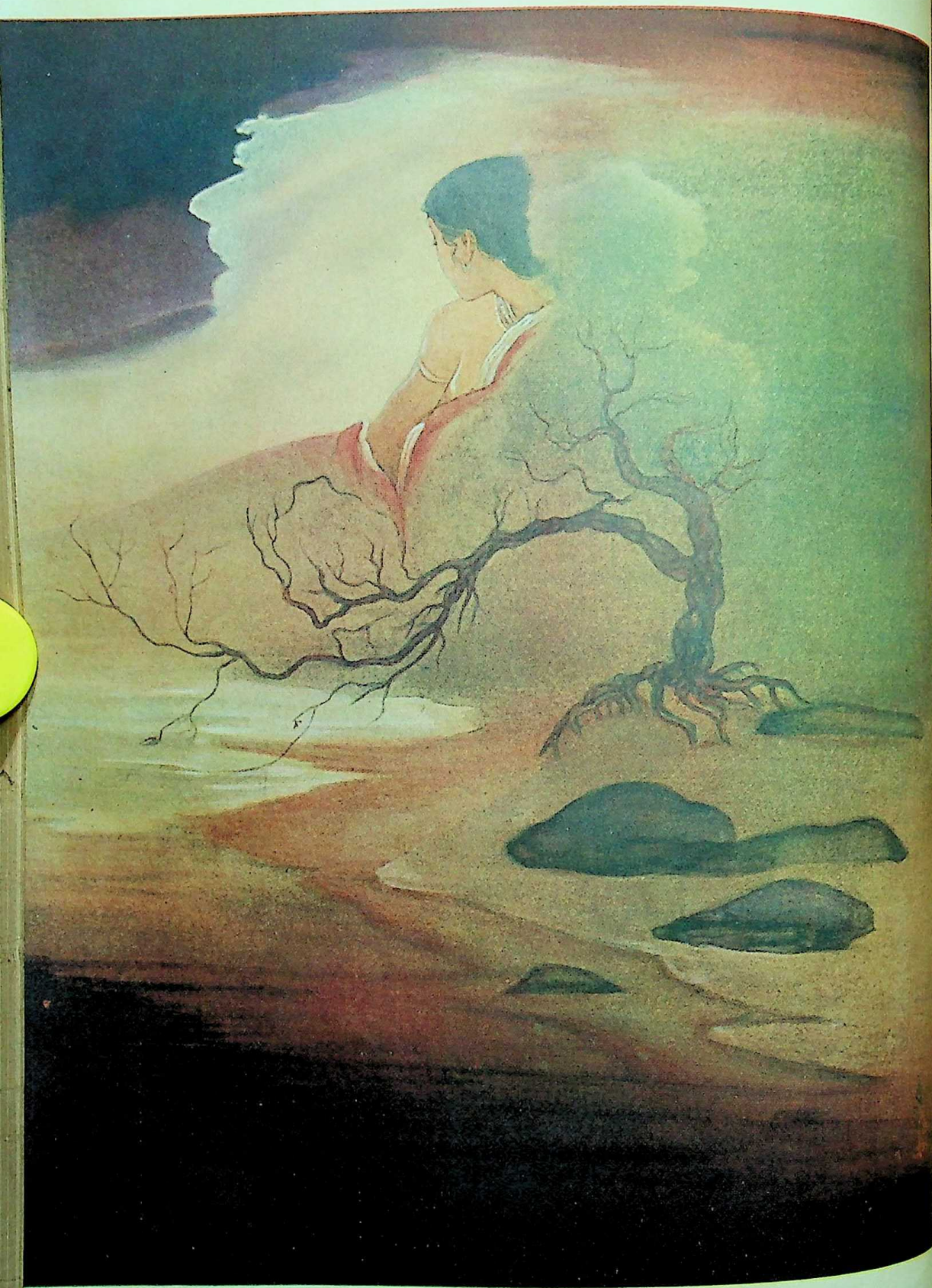


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THE NATURE MYSTERIOUS

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# THE MODERN REVIEW

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WHOLE  
No. 188

## BUDDHISM AND CHRISTIANITY

( Continued )

### LETTER III.

R. M. S. Briton.

I WANT to claim your help with some thoughts, which have been crowding in upon me as I have pondered over this question of the relation of Buddhism to Christianity. They carry still further what I wrote in my last letter concerning the need of a more organic conception of the higher religions of mankind. Much of what I am describing may already have been carefully considered by you; but you will not mind if I repeat it, because it has come to me at this time with a new conviction and you may be able to feel something of its freshness as I write it down.

The moving thought with me now,—which has flashed upon me almost with the light of a discovery,—is to find out from my own living experience how much the ancient ideal of India with regard to Ahimsa, which reached its highest expression in the early Buddhist period, is really one with that refusal to use force under any provocation, that utter reliance upon love and love alone, which is such a marked characteristic of the teaching of Christ. "Love your enemies: do good to them that hate you," has a religious history behind it, which goes back to the words of the Buddha when he said "Overcome evil with good."

I see now how very deep this teaching of Ahimsa goes, in *both* religious periods; how it covers the whole of human life and creates a distinct attitude of mind, which might be called (for want of a better name) the non-aggressive character. Retaliation becomes to such a mind unthinkable. "Father, forgive them" is its natural expression even amidst the agony of the cross.

Now I want to turn from this thought to our own Western character and environment. It seems to me that we who live in the West really spend the greater part of our lives in the Old Testament atmosphere, rather than the New. The truth is, that the Sermon on the Mount ideal with its Ahimsa doctrine,—its perpetual forgiveness of injury, its meekness, repels us, rather than attracts us. We neglect it and practically ignore it. On the other hand, we make a strange mixture of our Roman classics, our old Norse legends and our Jewish history, all of them full of blood-thirsty stories, and frame our working ideals of life on these. An Indian student once said,—"Sir, if I told an Englishman that he would inherit the earth, he would be pleased. But if I told him that he should be meek, he would be insulted." There is an immense amount of truth in that story.

We have this old dominating Roman



view of life,—this fighting instinct,—running in our very blood. And the Jew of the Old Testament had it also. It has come out in our European history, even when we were thinking ourselves to be most truly 'Christian'. Look, for instance, at Catholic Spain in the sixteenth century with its Inquisition and conquest of the 'heathen'. Or consider Puritan England of the seventeenth century. Look again at this modern missionary movement of our own day, in which I myself have been so deeply involved, representing as it does an imperialism of another kind, more spiritual, but often subtly aggressive. Do you notice how, at the back of them all, there is this idea of world conquest, this idea of a chosen people or creed which should dominate the earth? How typical of the Old Testament that is! How strikingly it appears again in Islam, the religion of another Semitic people!

I need hardly tell you I believe with a strong conviction, that there are great qualities in the Old Testament ideal, especially in its passion for justice to the poor and the oppressed. The West owes very much to the teaching of the Old Testament in this direction. But the striking fact remains, that the distinctive note in the New Testament ideal—the note not of *conquest* of others,—but of complete *service* of others, this has been singularly lacking in the spirit of modern Europe. The note of domination, either imperial or ecclesiastical, has been uppermost. Europe has been continually using her immense access of power, not to serve, but to exploit.

Or take a less clear instance, namely, that of St. Paul. His case is less clear, because he had very deeply imbibed Christ's spirit of perfect service. He had passed through a volcanic upheaval of conversion, in which his old life had been turned upside down, and inside out. He had heard the appeal of Christ's love, and could write one of the most moving hymns of love that has ever been written. And yet how different is the aspect of the progress of the world, which he presents, from that of Christ himself! He cannot get rid of

his old Jewish nature. His whole mind is still bent upon domination, only in another and more spiritual form. To him the Christian Church has become the 'elect' people instead of the Jew. That is the subtle change which distinguishes the old spirit. To St. Paul's mind, there must be always this 'favoured nation' theory, with an environment of darkness to set it off. We have still, in St. Paul's teaching, the old popular traditions concerning the 'heathen' who are perishing, while the favoured few are saved. He still takes all these things for granted, and argues from them as though they were axiomatic.

And then, turn to the history of the different Protestant sects, which have made St. Paul's doctrines of election and predestination their main platform. They have all, sooner or later, broken out in some narrow expression and interpretation of this Old Testament conception of the 'elect'. It is interesting to note how these very sects are still today the backbone of the missionary society movement throughout the world on its most aggressive side. There is great nobility and sacrifice, but there is this note of dominance also.

Take, on the other hand, the Christian body, which has been less touched by Paulinism and has been trying instead to carry out the Sermon on the Mount in its life and daily practice,—the Society of Friends. How like a fish out of water this Society has been in Europe. Imperialism has not known what to make of it. It has been persecuted and despised. Its members have been imprisoned for conscience's sake in every generation. It seems hardly able to take root in the West among the masses. And yet it is perhaps the one Christian body in the world akin to India,—unassuming, unambitious, unanxious about worldly success, but regarding anxiously and carefully deeply the inner spirit. Is it also the least dominating of all missionary bodies?

In South Africa, I have had a further object lesson, about which I want to write to you. It has opened my eyes greatly. Indeed, I had never realised



so clearly before, the futility of labelling people by names, and calling them 'Christians' or otherwise. Here is my story:—

The South African Boers out here, who have been in this country for more than a century, are by profession, devout and religious Christians. They belong to what is called the Dutch Reformed Church and they come in long distances every Sunday to Church. They call themselves by the name of Christ, the Son of Man, and yet in practice their whole view of life is based on the theory that they themselves are the 'Chosen People' in the Old Testament sense of the words. And see what racial arrogance it has produced. In the Orange Free State, the African natives have scarcely a single citizen right. The Boers religiously believe, that God meant the Africans for ever and ever to be their servants. As for the Indians, they too belong to the subject races of the world, and must be allowed no privilege.

On the other hand, the Indians themselves under Mr. and Mrs. Gandhi (for Mrs. Gandhi's influence is quite wonderful) are living a life that immediately appeals to me as one with the Christ-life. They are meek and forbearing under terrible persecution. They do not return evil for evil, or railing for railing, but contrariwise blessing,—to quote our own Christian Scriptures. They are also full of joy in their sufferings.

This contrast has been so noticeable, that Englishmen themselves have said to me,—“These Indians under Mr. Gandhi are more Christian than we are.”

Pearson, who has been with me, actually mentioned in one of his speeches, when I was present, that he felt he could understand the Indian position quite naturally, because his mother's family had all been members of the Society of Friends. That remark of his struck me very much. Is it not significant?

Or look at Count Tolstoy in Russia, and his interpretation of the Christian faith through the re-discovery (in his own case) of the Sermon on the Mount. Every Hindu instinctively claims Tolstoy as his own, and Mr. Gandhi found in his writ-

ings the ideal of what Hinduism stands for. Is not that significant also?

You see I am struggling to find out what this unique and ultimate characteristic of Christianity really is, and I feel that without the daily practice of the Sermon on the Mount, Christianity is like salt that has lost its savour.

#### LETTER IV.

R. M. S. BRITON.

I want to discard at once, on my own account, in all that I am now writing to you, two very harmful conventional phrases,—

(i) The Ahimsa ideal is often called 'passive',—using the word in a distinctly depreciatory sense. I have read a book written by an Englishman in which the “more manly virtues of the West” (as they were called) were contrasted with the “passive” ideals of the East. This is, of course, outrageous,—a libel on manhood, on humanity, on humaneness.

Do not people, who talk like this, ever realise or think out, or try to understand, how the highest example set before us in the West itself by the Christian religion is the Passion of Christ. But here again is only another instance, which shows how the West fails to appreciate the true meaning of Christ's life.

The real touch-stone lies in that very word 'humane'. The final issue before humanity is this:—Is physical power, and material domination, the test of human greatness, or is Ahimsa?

The Jew, the Roman, the Englishman, really believe (in the inner recesses of their hearts) in the former. I am speaking, of course, of the average, not of the exception. But Christ believes in the latter,—“My kingdom,” he says, “is not of this world, else would my servants fight, but now is my kingdom not from hence.” This is the word of Christ, and the word of the Buddha is extraordinarily akin to it.

(ii) The Jew is often called a typical Oriental. The Jew was nothing of the kind. His life history as a nation lay along the Mediterranean basin and more and more he gravitated Westward, not



Eastward. On the Eastern side, the Jew has practically disappeared. Even in Christ's own time, the Westward tendency was very strong indeed. The Jew spread over the whole Roman Empire and acclimatised rapidly. The Jew had many dominant qualities which were almost equivalent to the Roman. He intensely believed in the supremacy of his own race and as a nationalist he fought with Rome and very nearly won. When St. Paul went Westward instead of Eastward, to spread the aggressive form of Christianity which he professed, he really went along with the current of the age. Christianity imperialised itself and by so doing in the end gained the Empire. But it lost much of its inner purity. When therefore we speak about the Old Testament spirit, we are speaking of something akin to the spirit and the history of the West,—not something that is typically Eastern.

All this leads up to a point, which has come home to me in South Africa with an entirely new force. It is this. There is a great contrast, in religious effectiveness, between that which wells up to the surface, like a spring of fresh water, and that which is simply believed as an authoritative creed. The latter may be held for centuries and may superimpose a veneer of culture and civilisation upon a people. But all the time it may hardly touch the bedrock nature underneath. A man usually takes out of a creed just as much as suits his own purpose and leaves the rest. Look at Japan, with its Buddhism. Look at the West, with its Christianity.

It is the rarest thing in the world to find a people actually changing its own inner nature. This is why I always feel, that we have never yet written the history of early Buddhism. For that religion *did* change the face of India and it left a permanent impress. The same was the effect of early Christianity, but it was soon overlaid with the imperial spirit. Such movements as these two represent immense spiritual and moral forces. No other forces in human history can be compared with these.

I do not mean for a moment that an

*individual* may not be 'born again' by religious faith in every age and thus become a changed man. That second birth is an experience of every vital religion. But even so, this second birth keeps the marks and traces of the old parentage. St. Paul the Christian remained the Jew in his nature long after conversion. The fundamental nature remains, even in the most violent upheaval of religious conversion; it is transformed, but not, I think, radically altered.

Now I come to the main issue. Christ the Jewish peasant, lived naturally and instinctively this ideal of Ahimsa, as a part of his innate character and instinct, not as a superimposed creed. He lived it as naturally as the birds of the air and the lilies of the field. It was no strain to him; it was no awful struggle against nature. In Christ, it was as it were an instinct in the blood, which quite naturally and spontaneously expressed itself. It never had to be learnt.

Jesus, as pictured in the Gospels, found it difficult even to be patient with those around him, who wished him to express in place of this universal ideal of his own the narrower ideal of the Jewish race—a chosen and peculiar people, who were the special favourites of Heaven. So little is he conscious of this racial spirit within himself, that he cannot tolerate it when he sees it transgressing the bounds of humanity at large. He is impatient with it. For this very thing, in any form or another, is the underlying hypocrisy of the Pharisee, on which he pours such scorn. On the other hand, he has an all-embracing sympathy for every part of mankind. It comes out every moment and over-leaps all conventional barriers. The leper, the outcast, the woman, the outcast, have his special benediction. He loves the little children, the flowers on the mountain side, the birds of the air. His compassion is that of God Himself, who 'causes the sun to shine and the rain to fall upon the just and on the unjust.'

His whole life, as far as we can see, has fundamentally this nature. It is marked in his word of forgiveness



the hour of death, as it is in the sunshine of Galilee. It is not something learnt with toil and pain. It goes far deeper than that. It is his own bedrock nature, his own inner life.

How did all this come about? Is it possible to say? Did it all spring from the Jewish soil alone? I think not.

There we come up against one of the blank spaces in the records of human history. During the early centuries after the Buddha's death in India, journeys must have been constant, backwards and forwards, along the highways of the world. It is the unknown wanderers and pilgrims who really make history. Think how the Franciscan movement spread in Europe and how little is known of those humble friars who went on foot their long journeys. Often, too, the very atmosphere reverberates, in times of intense spiritual emotion, and the psychic change seems to come of itself. To take a parallel instance in the artistic world,—Shakespeare knew but little Latin and less Greek, and yet he became, in the North of Europe, the flower of the European Renaissance.

So it may have been (may it not?) that seeds of the great Buddhist movement were blown Westward, and fertilised and grew in Palestine.

All I have said is not dependent on any direct historical links between Palestine and India being established. It is primarily an intimate union of the spirit that I claim. We have a verse, which is very beautiful and often quoted, in our Scriptures,—

"The wind bloweth whither it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit."

This surely is the final truth about events so great as these. And yet, it may be possible that historical research will make such an idea as I have outlined with regard to the sequence of events far more credible in the future. There are huge gaps in history waiting to be filled in; and there are discoveries to be made in history no less momentous than

those that come through scientific experiment.

What do we really know, for instance, of the conversion of China to Buddhism? And yet there must have been quiet, unknown lives by thousands passing along the highroads to the Far East for such an event to have taken place.

I cannot now develop all that appears to me to flow from this central position,—all that will follow if it can be shown to the spiritual vision of mankind, that the early Buddhist movement and the early Christian movement are singularly akin and singularly united, however diverse they may be in other aspects than those I have been considering.

Perhaps the leading consequence would be this, that it would then be possible to see, in the world's higher religions, a branching family tree, an organic unity, instead of parallel forces, or merely disconnected atoms. There would then, also, be the possibility of the full recognition by the West of the greatness of this Buddhist period. We should find that we *had* to learn from India, if we would find out the faults of our own Western civilisation and the truths of our own Christian religion which we have not yet grasped.

Throughout this letter I have been working only at one side of a great subject. I do not for a moment under-value the vital and searching moral truths which came to the West from the Old Testament itself, along with much that was narrow and confined. All these things I have taken for granted. I need not dwell on them in writing to you, because you know what value I place on the prophetic teaching of the Old Testament. You will not misunderstand me, if I do not safeguard myself there.

But to return to this common element.—If once this intimate connection between the great religions of humanity becomes recognised, then, as I have said, remarkable consequences would follow. The West would no longer remain so "Europe-centred" in its historical vision. It would have to take ancient Indian history vitally into account, as an integral part



of its own development,—as touching closely the finer, deeper part of it. World history would get a consistency, a wholeness, and be no longer shut up into water-tight compartments of which only the Western section was explored by the West and known in the West. How I hate these cattle-pen theories of humanity! How impossible it is to go forward, if we do not get rid of these theories altogether, both in thought and in practice! The different religions of the world would gradually come into their place, if once the key to the religious evolution of mankind was discovered. There would be simplification all round,

such as took place when the physical side of human life was put in its proper setting by Darwin's theory.

This concludes the series of letters written in the year 1914. I feel that it will be necessary to add a post-script in the next number of the Modern Review in order to show how far my thoughts have travelled since then. While the main thesis has remained with me practically unchanged, there are certain very important details which help to fill in the picture and these should not be omitted.

*Shantiniketan.*

C. F. ANDREWS

## COMMUNALISM AS THE FOUNDATION OF INDIAN DEMOCRACY

### A PARADOX IN POLITICS.

IN India, we are to-day in the midst of a general reconstruction of the political system. It seems, however, that the lessons of our ancient history or the living traditions and folk-experiences of our culture are set at nought in devising our political future and its machinery of government. In the schemes of reform that were recently advocated by different classes or parties or responsible persons in India or in England, the political methods and instruments of the West were looked upon as models for India to imitate with caution and sincerity. Representative institutions have been considered as coming only from the West as a result of the British connection with India. Starting from small beginnings laid many years ago, we find an attempt to liberalise the government by British Commonwealth, which has culminated in the Government of India Act, 1919. It is party government, pure and simple, that the Montagu Reforms are transplanting from the banks of the Thames to the plains of the Ganges and the Indus. Meanwhile, the mistakes of Western democracy have been too insis-

tent. In Great Britain, the failure of the Parliamentary system to express the forces making for change today drove a large part of these forces into various forms of "direct action" all of which are revolutionary. Thus it is a remarkable paradox that whereas the results of the Parliamentary system are becoming more and more revolutionary in Great Britain, the system is introduced as essential to India, the home of communal experiments, in social, economic and political life. The persistent failure to grapple the Irish political difficulty and to devise a suitable constitution represent but another instance of the inapplicability and invalidity of parliamentary or party methods in England for the solution of conflict of interests and functions, economic, communal and religious.

### THE NEW STATE IN THE WEST.

The West has not in fact been slow to evolve new political methods. Feudalism bequeathed to the West the centralised administration and the political system still surviving in the monarchy and the House of Lords; Liberalism imposed a system as represented in the popular



assemblies (which now obviously require supplementing); so Socialism is to-day evolving its political system in the Councils. In Russia we have the mirs, the artels, the industrial councils, workingmen's councils, peasants' councils and the Soviets. In the milder Rate-Republiken of Germany, the developments of council government, as now consecrated in the constitution, are characteristic; and workmen's councils, industrial councils, soldiers' councils, and communal councils, are getting themselves fully admitted to the council system. In Great Britain, the Mother of Parliaments, the new movement towards the group solution of social and economic troubles is most significant. In the Church's Enabling Bill, the Parliament concedes to the Church a very large measure of self-control and self-management; nationalisation as well as group control and ownership are also being emphasised in different fields of social and economic management. Great Britain is working speedily away at Guild Socialism and the Shop Stewards' Committees, and even extending Whitley Councils to the Civil Service, and Welfare Committees to the Navy; in industrial government she has already shifted the centre of political gravity from the Parliament to the cabinet of the principal trade-union leaders, which before long will probably supersede the present executive of Labour, the parliamentary committee of the Trade Union Congress. In Germany, in France and in Britain, the present coalition governments, originating in the exigencies of national crisis have gradually discovered that the council system is a truer democracy than existing party and parliamentary systems, being a much surer and safer machine for the realisation of public opinion; while the real labour movement has passed to the group and council system, the more so with the rise of labour to political power.

In America, the Congress is losing function after function, its place being taken by the industrial experts of the various commissions. There are national commissions for railroads, for inter-state corporations control, for shipping and the tariff

The old state lines and district lines are fading. The industries are the new states of the nations.\* In the English Guild Socialism and the French Syndicalism, in the Russian Soviet democracy or in the American Federalism, we find a gradual transformation of the central monism of the existing political order into a composite pluralism, which is the essence of the communalistic polity.

#### THE DEMOCRACY OF THE EASTERN COMMUNES.

In the East, different in origin and in development from the democracy of Parliament, is the democracy of the village community, the communal council, or the guild system. Communalism in the East has evolved this particular political system, even as Socialism to-day in the West is having its political system in the councils. The village assemblies, the caste and sub-caste panchayets, the city councils, the occupational or professional guilds, or communal federations and assemblies of the folk, the assemblies of a group of villages, tribes and castes, which India has known through ages, have survived many vicissitudes, but none more perilous than the encroachments of the strong and centralised British imperial government, and the economic legislation and administration based on individualistic concepts of rights and property. Neither occupation nor kinship, neither caste nor tribal communism has been the sole basis of Indian social democracy though each has contributed its element of cohesiveness. Side by side with caste assemblies and occupational guilds, and their union or federation, we have in India the local bodies on a territorial basis, and the territorially elected larger assemblies. Their origin and their development along parallel lines are characteristic of Indian polity, and reflected in the principal social organism of India, the village community.

In India, there has been going on for centuries an inevitable and silent process of the fusion of races, which has left its stamp on the social gradation of the

\* See the 'Philosophical Review', November, 1919.



village community. Distinction of race, religion, caste and family come gradually to be merged in the village polity. The non-Aryan tribes, who have settled in Hindu villages and entered the Hindu fold, comprise the impure castes, relegated to degrading and menial occupations; groups from lower castes continually succeed in obtaining admission into a higher community when they obtain possession of land, or other incidents of a higher social or economic status; while groups of diverse origin are amalgamated owing to their common calling,—hunting, fishing, pastoral pursuits, agriculture or handicrafts, for instance, though in India artisan castes never form villages of their own as they have done in Russia: thus the enormous majority of castes are occupational and their social position depends roughly on their caste calling or the degree to which it is lucrative and respectable. Large sections of the Dravidian tribes on their acceptance of Hinduism and the Hindu code of clean living and the development of the caste system thus become enrolled in it with a caste status on the basis of their occupation or service to the village communities, and their original tribal affinities gradually disappear. There is *pari passu* a supersession of the older methods of tribal division and ethnogenic government according to clans or septs extending over a wide area by the ethnogenic polity of the village community on a territorial rather than the kinship basis. Thus, it is mainly among the nomadic and the gipsy groups, the impure and menial castes, who are in the low scale of Hinduism as sweepers and scavengers, that panchayets having a very wide territorial jurisdiction are best seen, though artisan and trading communities exhibit a very extended and widely ramifying scheme of guild polity. The panchayet of the particular community which is really inside the caste system when this is considered as the socio-economic organisation of the Hindus, gradually gets itself fully admitted to the village polity and thus the Panch Jati or five castes come to be represented in the village Panchayet and the village assemblies and their unions in-

to larger bodies having a wide territorial jurisdiction as important in the scheme of Indian polity as a widely extended guild polity, functional or caste government proper.

#### GROUP ORGANISATION AS THE BASIS OF POLITICAL EXPERIMENT.

A serious attempt to rehabilitate the Panchayet system is being made only recently; but even now the panchayets are trusted with but a small share of direct responsibility for the administration of affairs, while the new administrative creations of larger rural unions, boards or circles are too artificial to be constructive. The village community and city guilds and brotherhoods, the scheme of caste polity or the larger local or non-local associations have either been ignored or thwarted and threatened. As yet, rightly ordered and expanded on modern lines, such a political system which the deeply humanised and socialised scheme of Indian Communalism has evolved, will have much greater chance of success than the democracy founded on the Western pattern and superimposed upon the people from above. A communal democracy, rising layer upon layer from the lower strata of panchayets, guild unions and brotherhoods, communal federations and folk assemblies, in the changing composition of which every trend of public opinion will be immediately indicated, will be more representative than an Indian parliamentary system, in which the party leaders are out of touch, necessarily, with their enormous constituents, and too much dependent on agents, reporters and even on the Press. Should we fail to profit by the lessons of Western political evolution as we set on the track of modern constitutionalism marked off from the older communal system of self government by the political device of delegation and responsibility. It may be that in the years to come the functions of the territorially elected Legislative Council will ultimately become more and more that of an Upper House, while the functionally and industrially elected body may be created out of the union or



tion of existing or rehabilitated indigenous forms of popular government will be the creative and constructive institution. But all this is left to the practical constructive politicians and reformers of the future to solve. As we get the powers to mould our institution, we may, indeed, evolve a system of government which will thus find a working compromise or rather co-operation between the opposite principles of group formation involved, which have more or less governed the development of polity in the West and in the East. Meanwhile let all reformers in India beware of the errors of Western democracy, and try to build a safer and surer democracy from the bottom on the foundations of our village or caste panchayets, occupational guilds and other local or non-local bodies and assemblies, casting out the abuses and evil customs which have clung to them, and educating the people along newer and broader spheres of political endeavour in response to the demands of a wider civics and a higher nationalism.

#### THE STANDPOINT OF COMPARATIVE POLITICS.

From a universal standpoint it would appear that while the foundation of political structure in the West is the separation of individual and the state as two radically independent, absolute and even opposed elements with consequent emphasis of individual rights and the power of the state, that of the Eastern political structure is the incorporation of group-will into the life of the individual oriented in diverse intermediate groups between the state and the individual, resulting in a communal ethos, which arises out of the free and voluntary co-operation of quasi-independent organs of social government and in the weakness of

central authority. An ideal of political efficiency which looks only to the strength of the centralised absolutist structures and the fiat of sovereign authority is inadequate and partial even as the ethos and traditions that are the outcome of an individual conscience are disruptive. But this ideal and these traditions, descended from Rome, have been the criteria and tests for the judgment of political life and institutions throughout the world.

In the East, communalism stands neither for the natural rights of individuals nor for inviolable state rights; neither for inherent rights of groups nor for legislatures balancing opposed and fighting interests, but for a genuine integration of the interests of all the parts in the unity of the state, which should have authority not as a separate group but only in so far as it gathers up into itself the whole meaning of the constituent groups.\* Communalism rests not on "social contract", "rights" and "balance", but on co-ordination, duties and compounding through the only genuine and vital democratic process, that of trying to integrate myriad group ideas and interests earlier than parliaments or councils and further back in social and economic life. It is a nation's social and economic life, which ultimately furnishes the strength and inspiration of its political organisation, and a political experiment is bound to fail if it ignores the inner meaning hidden in this intermingling of the old and essential groups in the daily, ultimate life of the people.

RADHAKAMAL MOOKERJEE,

\* Cf. Folet, *The New State*.



## LETTERS FROM ABROAD

BY RABINDRANATH TAGORE.

*Strasbourg, April 29, 1921.*

I AM writing this from Strasbourg where I am going to read my lecture at the University this evening.

I miss you very much at this moment; for I feel certain that it would overwhelm you with happiness could you be with me now, realising the great outburst of love for me in the continental countries of Europe which I have visited. I have never asked for it, or striven for it, and I never can believe that I have deserved it. However, if it be more than is due to me, I am in no way responsible for this mistake. For I could have remained perfectly happy in my obscurity to the end of my days, on the banks of the Ganges, with the wild ducks as my only neighbours on the desolate sand islands.

“আমি কেবলি স্বপন করেছি বপন আকাশে।”

“I have only sown dreams in the air,” for the greater part of my life, and I never turned back to see if they bore any harvest. But the harvest now surprises me, almost obstructs my path, and I cannot make up my mind to claim it for my own. All the same, it is a great good fortune to be accepted by one's fellow-beings from across the distance of geography, history and language; and through this fact we realise how truly one is the mind of Man, and what aberrations are the conflicts of hatred and the competitions of self-interest.

We are going to Switzerland to-morrow and our next destination will be Germany. I am to spend my birth-day this year in Zurich. I have had my second birth in the West, and there is rejoicing at the event. But by nature all men are *dwija* or twice born,—first they are born to their home, and then, for their further fulfilment, they have to do born to the larger

world. Do you not feel yourself, that you have had your second birth among us. And with this second birth, you have found your true place in the heart of humanity.

It is a beautiful town, this Strasbourg, and to-day the morning light is beautiful. The sunshine has mingled with my blood and tinged my thoughts with its glow, and I feel ready to sing,—

“Brothers, let us squander this morning with futile songs.”

This is a delightful room where I am sitting now, with its windows looking over the fringe of the Black Forest. Our hostess is a charming lady, with a fascinating little baby, whose plump fingers love to explore the mystery of my eyes and glasses.

We have a number of Indian students in this place, among whom is Lal Harkishen Lal's son, who asks me to send you his respectful regards. He is a fine young man, frank and cheerful, loved by his teachers.

We have missed this week's letters which are now evidently lost beyond recovery. It is difficult for me to forget the Mediterranean for doing me this service! The present week's mail is due and if Thos. Cook and Son are prompt about it we shall find our letters today.

Geneva, May, 2, 1921.

It made me very anxious to hear that you fell ill after your strenuous work in Howrah. There is one consolation owing to the delay in receiving letters from the distance. It is the hope that the evil tidings which they bring, may have had time to give place to good tidings before the answer is received; and by this time expect you have got over your illness. You need rest and change,



this was why I had been hoping that you would have been able to spend your summer vacation in Europe. I quite understand why it was not possible for you to accept my invitation, and what a great sacrifice it was for you. There are times when one has to be utterly reckless; but it seems to me, that, for you, those times never come to their end. However, it makes me eager to come to your rescue and lure you away from your work and drag you into the delicious depths of neglectfulness of duty.

I am myself dreaming of such a glorious opportunity; and when it does come, you may be sure that I shall claim your companionship in my path of idleness, strewn with unanswered letters, forgotten engagements and books with uncut pages. But we are fast getting into the vicious habit of keeping ourselves busy. Before long, we shall lose all taste for leisure, for refinements of laziness.

Perhaps a day will come, when I shall pine for doing my duty, and my pious example will be quoted in text books on which I shall have to pass my examination in my next birth! Please know that I am serious! I am afraid of trampling down the limits of my arrested twenty-seventh year\* in sheer haste for keeping appointed time! When one is not compelled to keep count of time, one forgets to grow old; but when you must constantly consult your watch, you are pushed into your twenty-eighth year directly you complete your twenty-seventh. Do we not have the example of Nepal Babu† before our eyes? He never respects time; and therefore time fails to exact its taxes from him and he remains young. In this, he is an inveterate non-co-operator,—he has boycotted the Government of Chronometry! And I want to register my name on the list of his *chelas*. I shall strew my path of triumphant unpunctuality with shattered watch dials, and miss my trains that lead to the terminus of mature age.

\* Referring to a child's remark that the Poet must always remain 'at the age of twenty seven', and never grow older.

† A teacher at the Ashram, Co. 11 in Public Domain. Gurukul Kangri Collection, Haridwar

But, Sir, what about my International University? It will have its time-keeper, who is no respecter of persons,—not even of the special privileges of some twenty-seventh year which has taken its Satyagraha vow never to move forward. I am afraid its bell will toll me into the haze of hoariness across the grey years of fifty. Pray for my youth, my dear friend, if it ever dies of old age, brought about by self-imposed responsibility of ambitious altruism!

This is a beautiful country, a dwelling place of the Gods invaded by man. The town is so dainty and clean with its river of limpid water and the sky unpolluted by the belching of smoke. The big towns, like New York and London, are vulgar because of their pretentious hugeness and perpetual bustle. In the streets here, motor cars are few and crowds are leisurely. It is a town that seems to have been created in the atmosphere of vacation. And yet it is not sluggish, or somnolent. Life here flows like its own bright river, humming a song and breaking into merry peals of laughter.

I fervently hope that you will not run away before I reach home. My mind is so full of plans, which it must discuss with you or else it will burst. The kernel of a plan is for carrying it out, but the most delicious part of it is the pulp, which is merely for discussion. I must have you for this game of agreeing and disagreeing, putting down figures on paper and then flinging them into the waste paper basket.

Geneva, May 6, 1921.

To-day is my birth-day. But I do not feel it; for in reality, it is a day which is not for me, but for those who love me. And away from you, this day is merely a date in the calendar. I wish I had a little time to myself to-day, but this has not been possible. The day has been crowded with visitors and the talk has been incessant, some part of which has unfortunately lapsed into politics, giving rise to a temperature in my mental atmosphere of which I always repent.

Politics occasionally overtakes me like a sudden fit of ague, without giving



sufficient notice ; and then it leaves me as suddenly, leaving behind a feeling of malaise. Politics is so wholly against my nature ; and yet, belonging to an unfortunate country, born to an abnormal situation, we find it so difficult to avoid its outbursts. Now when I am alone, I am wishing that I could still my mind in the depth of that infinite peace, where all the wrongs of the world are slowly turned up, out of their discordance, into the eternal rhythm of the flowers and stars.

But men are suffering all over the world and my heart is sick. I wish I had the power to pierce this suffering with music, and bring the message of abiding joy from the deeper regions of the world soul, and repeat to the people who are angry and to the people whose heads are bowed down in shame,—आनन्दाद्वाव खलिमानि मृतानि जायन्ते, आनन्दं व जातानि जीवन्ति, आनन्दं सम्पद्यन्ताभिः विशन्ति—“From joy all things are born, by joy they are maintained, and into joy they proceed and find their end.”

Why should I be the one to air our grievances and give shrieking expression to the feeling of resentment ? I pray for the great tranquillity of truth, from which have welled forth the immortal words that are to heal the wounds of the world and soothe the throbbing heat of hatred into forbearance.

The East and the West have met,—this great fact of history has so far produced only our pitiful politics, because it has not yet been turned into truth. Such a truthless fact is a burden for both parties. For the burden of gain is no less than the burden of loss,—it is the burden of the enormity of corpulence. The fact of the meeting of the East and the West still remains concentrated on the surface,—it is external. The result is, all our attention is diverted to this surface where we are hurt, or where we can only think of material profits.

But deep in the heart of this meeting is surely maturing the seed of a great future of union. When we realise it, our mind regains its detachment from the

painful tension of the immediate present and attains its faith in the eternal,—it is relieved from the hysterical convulsions of exasperated despair. We have learnt from our ancestors that अद्वैत (Advaita) is the eternal significance of all passing events—अद्वैत, which is the principle of union in the heart of dualism,—and the dualism of East and West contains that union and therefore it is sure to be fulfilled in union.

You have expressed that great truth in your life. In your love for India, you carry that message of Eternity. In you the apparent conflict of the East and the West has unveiled the great beauty of its inner reconciliation. We, who are clamouring for vengeance, and are not conscious of the separateness, and are therefore expecting absolute separation, have not read right the great purpose of our history.

For passion is darkness. It exaggerates isolated facts, and makes our mind stumble against them at every step. Love is the light, that reveals to us the perfection of unity, and saves us from the constant oppression of the detached,—the immediate.

And therefore I embrace you, take inspiration from your love, and send you my birth-day namaskar.

Near Zurich, May 10, 1922

I have just received a birthday greeting from Germany through a committee consisting of men like Eucken, Harms, Hauptmann, and others, and with it the most generous gift consisting of at least four hundred copies of valuable German books. It has deeply touched my heart and I feel certain that it will find resonance in the hearts of my countrymen.

Tomorrow I have my invitation to Zurich, and on the 13th of this month I leave Switzerland for Germany. Have I said to you, in some letter of mine, that my life has followed the course of the celestial namesake, the Sun,—and that the last part of my hours is claimed by the West ? How genuine has been the claim realised before I had visited



the continent of Europe. I feel deeply thankful for this privilege, not only because it is sweet to realise appreciation from one's fellow-beings, but because it has helped me to feel how near we are to the people who in all appearance are so different from ourselves.

Such an opportunity has become rare to us in India because we have been segregated from the rest of the world. This has acted upon the minds of our people in two contrary ways. It has generated that provincialism of vision in us, which either leads to an immoderate boastfulness, urging us to assert that India is unique in every way,—absolutely different from other countries,—or to a self-depreciation which has the sombre attitude of suicide. If we can come into real touch with the West through the disinterested medium of intellectual co-operation, we shall gain a true perspective of the human world, realise our own position in it, and have faith in the possibility of widening and deepening our connection with it. We ought to know that a perfect isolation of life and culture is not a thing of which any race can be proud. The dark stars are isolated, but stars that are luminous belong to the eternal chorus of lights.

Greece was not shut up in the solitude of her culture, nor was India, when she was in the full radiance of her glory. We have a Sanskrit expression तन्नष्टं यन्नदीयते 'that which is not given is lost,' and India, in order to find herself, must give herself. But this power of giving can only be perfected when it is accompanied by the power of receiving. That which cannot give, but can only reject, is dead. The cry which has been raised today of rejecting Western culture only means the paralysing of our own power to give anything to the West. For, in the exchanging, as I have said, giving is perfecting. It is not one sided, and therefore our education will not attain its perfection by refusing to accept all lessons from the West, but by realising its own inheritance, which will give us means to pay for such lessons. Our true wealth

intellectual as well as material, lies not in the acquisition itself, but in our own independent means of acquisition.

So long as our intellectual attainments were solely dependent on an alien giver, we have been accepting and not acquiring. Therefore these attainments have mostly been barren of production, as I have discussed in my pamphlet on Education. But it would be wrong to blame the Western culture itself for such futility. The blame lies in not using our own receptacle for this culture. Intellectual parasitism causes degeneracy in the intellectual organs of one's mind, and therefore it is not the food, but the parasitism that has to be avoided.

At the same time I strongly protest against Mahatma Gandhi's trying to cry down such great personalities of Modern India as Ram Mohan Roy in his blind zeal for crying down our modern education. It shows that he is growing enamoured of his own doctrines, which is a dangerous form of egotism, that even great people suffer from at times. Every Indian ought to be proud of this fact, that, in spite of immense disadvantages, India still has been able to produce greatness of personality in her children, such as we find in Ram Mohan Roy. Mahatmaji has quoted the instances of Nanak, Kabir, and other saints of Medieval India. They were great, because in their life and teaching they made organic the union of the Hindu and Muhammadan cultures,—and such realisation of the spiritual unity through all differences of appearance is truly Indian.

In the modern time, Ram Mohan Roy had that comprehensiveness of mind to be able to realise the fundamental unity of spirit in the Hindu, Muhammadan and Christian cultures. Therefore he represented India in the fulness of truth, and this truth is based, not upon rejection, but on perfect comprehension. Ram Mohan Roy could be perfectly natural in his acceptance of the West, only because his education had been perfectly Eastern,—he had the full inheritance of the Indian wisdom. He was never a school boy of the West, and therefore he had the dignity to be the



friend of the West. If he is not understood by Modern India, this only shows that the pure light of her own truth has been obscured for the moment by the storm clouds of passion.

Hamburg, May, 17, 1921.

It has been a perpetual sunshine of kindness for me all through my travels in this country. While it delights me, it makes me feel embarrassed. What have I to give to these people? What have they received from me? But the fact is, they are waiting for the day-break after the orgies of night, and they have their expectation of light from the East.

Do we feel in the soul of India that stir of the morning which is for all the world? Is the one string of her *Ektara* being tuned, which is to give the keynote to the music of a great future of Man,—the note which will send a thrill of response from shore to shore? Love of God in the hearts of the medieval saints of India,—like Kabir and Nanak,—came down in showers of human love, drowning the border-lines of separation between Hindus and Musalmans.

They were giants, not dwarfs, because they had the spiritual vision whose full range was in the Eternal,—crossing all the barriers of the moment. The human world in our day is much larger than in theirs; conflicts of national self-interest and race-traditions are stronger and more complex; the political dust-storms are blinding; the whirlwinds of race antipathy are fiercely persistent; the sufferings caused by them are world-wide and deep. The present age is waiting for a divine word, great and simple, which creates and heals; and what has moved me profoundly is the fact that suffering man in Europe has turned his face to the East.

It is not the man of politics, or the man of letters, but the simple man whose faith is living. Let us believe in his instinct; let his expectation guide us to our

wealth. In spite of the immense distractions of our latter day degeneracy, India still cherishes in her heart the immortal mantram of Peace, of Goodness, of Unity,—

Shantam, Shivam, Advaitam.

The message of the One in the All which had been proclaimed in the shade of India's forest solitude is waiting to bring reconciliation to the men who are fighting in the dark, who have lost the recognition of their brotherhood.

Of all the men in Modern India, Mohan Roy was the first and the greatest who realised this truth. He held up high the pure light of the Upanishads that shows the path by which the conqueror of the self सर्वमेवादिशन्ति 'enter into the heart of the all,'—the light which is not for rejection but for comprehension.

Musalmans had come to India with a culture which was aggressively antagonistic to her own. But in her saints, the spirit of the Upanishads worked in order to attain the fundamental harmony between the things that were apparently irreconcilable. In the time of Ram Mohan Roy, the West had come to the East with a shock that caused panic in the heart of India. The natural cry was for exclusion, which was the cry of fear, the cry of weakness, the cry of the dwarf. But through the great mind of Ram Mohan Roy, the true spirit of India asserted itself and accepted the West, not by the rejection of the soul of India, but by the comprehension of the soul of the West.

The mantram which gives our spiritual vision its right of entrance into the soul of all things, is the mantram of India, the mantram of Peace, of Goodness, of Unity,—शान्तं शिवमद्वैतम् Shantam, Shivam, Advaitam. The distracted mind of the West is knocking at the gate of India for this. And is it to be met there with a hoarse shout of exclusion?



## RESERVE FUNDS

A very interesting feature was brought out in the discussion on Railway Budget, in the Legislative Assembly, on the question of Reserve Funds, and the speech of Mr. K. C. Neogy and the reply of Sir Malcolm Hailey were very pointed.

The chief points at issue were that the present condition of Indian Railways was due to the non-creation of reserve funds, which had the effect of inflating the revenues only on paper and of increasing non-productive expenditure in the way of payment of surplus profits to companies and to the making over of India's rolling stock and materials to the War Office by process of sale for use in Mesopotamia and elsewhere, when Indian Railways are said to be half starved for want of rolling stock.

It is to be borne in mind, however, that there were several features that operated against creation of "Reserve Funds" in the past.

In the first place, the railway property is one of continuous renewals and replacements. Under ordinary circumstances, renewals are made out of revenue but to a limited extent, and the greater additions and improvements out of Budget grants.

The non-paying condition of the lines, in their early and middle periods, operated against Reserve Funds, because if "Reserve Funds" had been created when the railways did not earn the guaranteed dividend, the taxation on the Indian people would have been greater. For many years, the guaranteed dividend was made up by taxation whenever there were deficits, and this was necessary for several years after the railways came into existence in India. It was only during the last 17 or 18 years that the railways, taken as a whole, became paying concerns to the Government.

Then after the railways were acquired by the State there came another heavy charge against the Railway Revenue in the way of payment of annuities in redemption of capital and interest on annuities. This was the inevitable result of railways not having been made out of State funds from the beginning.

or at least after Lord Lawrence had clearly and very forcibly demonstrated that it was to the interest of India to have State owned and State managed lines. Money had after all to be found by India at the end, in all cases, to acquire the railways and ; the effect of not finding the money from the very first was the inflation of Railway capital through non-productive expenditure. In most cases of trunk lines, the capital was inflated by 38 per cent in excess of the actual share value in the way of payment of premiums, leaving aside the factor of payment of surplus profits in addition.

It is to the best interest of India that the process of acquiring the railways should be faster, as this will not only prevent wastage of money in payment of interest on annuities and of surplus profits, but will enable India to demand surrender of railways by means of legislation, by paying the companies up. Even if some compensation has to be paid, that would be better. In this connection I would draw attention to the following from my oral evidence before the Indian Railway Committee :—

"The Chairman drew attention to that part of Mr. Ghose's memorandum in which he had recognised the difficulty of finding all the capital required for the Railways. Mr. Ghose agreed that a great deal of capital is wanted for Railway Development, and that still more would be necessary if, in addition, existing companies had to be bought out. The Chairman suggested that this might be an objection to immediate purchase even if the policy were approved. Mr. Ghose, however, was of opinion that it would be wise to carry the policy into effect as soon as possible *even if it involved railways temporarily going short of capital for improvement*. He would propose that, if a loan of £30 million was raised, £20 million should be used for improvements and £10 million reserved for buying out the guaranteed companies."

Then, so far as I can remember, the contracts with the several companies do not provide for creation of "Reserve Funds" for they called for division of surplus profits after payment of all working expenses (which include paying of interest on Government share of capital, the guaranteed interest on company's share of the capital, payment of annuities in redemption of capital and interest on annuities held by companies).



But if greater expenses are incurred in keeping the property up-to-date and all renewals, replacements, and improvements and even increased rolling stock and facilities to meet increased traffic, to a great extent, are charged to Revenue, it will be as good as Reserve Funds. For there are other factors to be considered, outside of railways, which may be brought in reasonably against creation of Reserve Funds for railways.

The system of "lapses" in the past and the spirit of the "lapses" operated against Reserve Funds too, besides creating a tendency in the past of the railways to spend money hurriedly, and sometimes not very economically and judiciously, to prevent lapses.

Then again, the late Mr. Gokhale, in his Budget speech after Budget speech, strongly advocated that whenever there was surplus of revenue it should immediately be spent first in giving relief to the Indian people by withdrawal of or reduction of taxes and, secondly, in greater grants on heads like "sanitation" "education" "irrigation" etc., and that great statesman of India held the view that railway extensions should not take place in India at the rate it was going on. He pointed out, as General Sir Richard Strachey had done before, that the proposals for railway extensions in India were excessive and were backed by British interests, "who in reality are not interested in the taxation of the country." Mr. Gokhale further emphasised that whatever benefits the railways had brought to India they were not unmixed blessings, for they assisted in destroying India's non-agricultural industries, which was a great economic loss to the country. Again Mr. Gokhale very strongly advocated more expenditure on irrigation, which benefitted the ryots very directly and largely than railways, and although Mr. Gokhale did not get all that he asked for those arguments of his would have gone against creation of Reserve Funds for railways. In fact, very strong arguments can be brought against keeping money in reserve funds on any account, when India wants relief in the way of reduction of taxes and increased expenditure on nation building works. And the late Mr. Gokhale in one of his Budget speeches said as follows :—

"My Lord, I have so far tried to show (1) that the huge surpluses of the last four years are in reality only currency surpluses, (2) that the taxation of the country

is maintained at an unjustifiably high level and ought to be reduced, and (3) that India is not only a very poor country, but that its poverty is not only being increased by the Government undertaking construction of railways on a large scale..... a policy which, whatever its advantages, has helped to destroy more and more the few struggling non-agricultural industries that the country possessed and thereby steadily increasing number on the single precarious resource of agriculture. And this railway expansion has gone on while irrigation, in which the country is deeply interested, has been neglected."

The inflation of Railway Revenue merely on paper and non-productive expenditure and payment of surplus profits. This could be avoided if the Government had adopted a policy of spending larger sums out of revenue on renewals, replacements, improvements and even additions to rolling stock to meet increased demands of traffic. *All these are very proper charges against "Revenue"* and would have served the same purpose as "Reserve Funds" without locking up money which is so badly needed, in all directions.

What would Mr. Neogy say when he realises that State railways, after being bought by the State and after even being found to be paying, were made over to the company lines? For instance the Rajputana Railway, which was described by Sir A. M. Rendal "as a wonderfully profitable line," was made over to the B. B. & C. I. Railway Company.

There is one very important factor which operates against Indian railways being kept to the mark and fully equipped. Instead of payments being made in the way of surplus profits to companies that money should be put towards improvements in the interest of the Government and of the Indian people; these interests clash with the interests of the companies. In my written evidence tendered to the Railway Committee I made the following observations on this point :—

The Railway Companies receive a share of the surplus profits (after deducting all expenses of working interest on capital, etc.). The surplus profits are shared between the Government and the Companies generally in ratio of the share of capital held by each.

The Government are interested in seeing that the property of the Railway, of which they are the owners, is kept in good condition and repair, and that fresh capital proposed to be spent on a railway is for the interests of the Government and of the Indian people.

But, on the other hand, the main interest of a railway company would be to make the most of the railway as a dividend earning concern, during the term of lease. Therefore, the interests of the Company and of the Government may not be identical in all respects.



The Indian Railways (trunk lines mainly) are the property of the State. The Indian Government is the owner and the lessor of the lines. The Railway Companies are merely the working agents or lessees.

The parting of India's rolling stock and materials for the benefit of the British Empire and for use in Mesopotamia and other places might have benefited Empire as a whole, but this process was distinctly detrimental to India. India itself is and was in need of materials and stock, and the Indian people, their trade and industries suffered by the loss of these, and then again, because of the loss of these

materials and rolling stock, India will have to pay much higher prices to get them replaced. And not only this; India will have to borrow money to pay for what she had, but gave away or sold. Would India be given any compensation for this? Further, the purchases will have to be made at much higher prices not only because of general rise in prices, but to pay, in some cases, non-competitive prices to manufacturers of Great Britain. These facts speak for themselves.

S. C. GHOSH.

## INDIAN ART

### ITS CREATIVE POWER

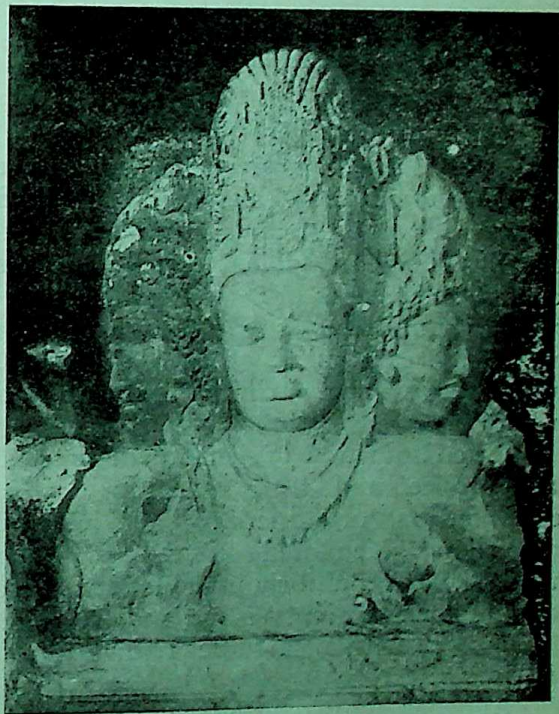
ART is the result of the creative process of mind. Creation presupposes the creator and that which has to be created. Life is the material of the artist. He forms it into the work of art. Being creation the work of art is organic and justifies its existence in itself. Lines, surfaces, volumes and colours are connected in every single work of art in unique relation by significant form and bear the melody of the eternal.

Every country and every epoch appreciates life in a different way and consequently the direction in which the artistic mind is working is altered by every generation, with the effect that the number of spiritual worlds on this earth is immense. We are surrounded by these worlds, they wait silently until their secret becomes a living force once more.

It is necessary to forget all symbolism, for the forms of art are in themselves direct signs of an ultimate reality and do not need ideas to interpret them.

The mighty composition of the "Trimurti" in the cave temple of Elephanta emerges, enshrined in quadrangular darkness, from the wall of the rock out of which it is chiselled. Perfect symmetry and an equal crescendo of the modelled form ascending from the profile of one head to the front

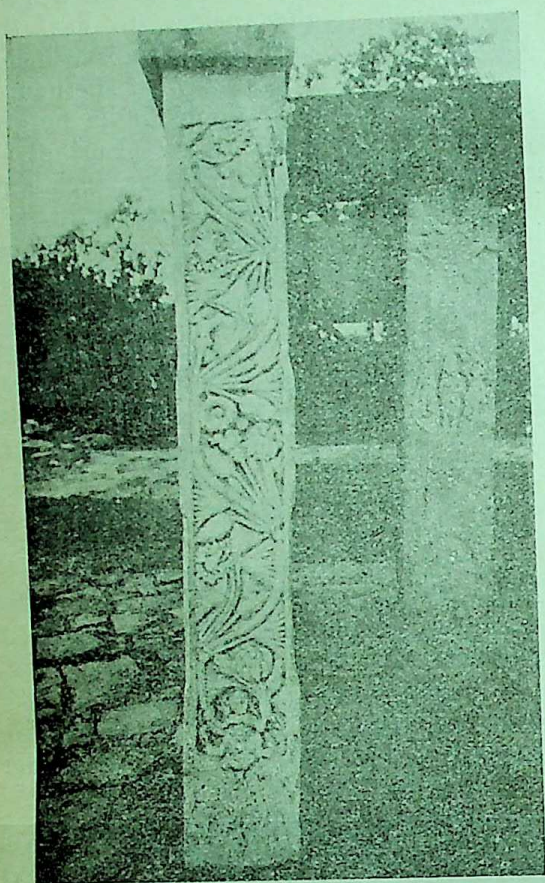
view of the central head and decreasing towards the third head in profile embraces



Trimurti, Elephanta.

the trinity. Their bodies have sunk in the stone and have become nameless, losing all bodily peculiarities. They are nothing





Railing of Stupa No. II, Sanchi.

but the heavy mass of a monument through which the breath of the God personality passes almost invisibly. Tender undulations glide over eyebrows and round cheeks. This rhythmic horizontal movement is compensated by a vertical arrangement of the headwears, which crown the trinity in form of a triangle.

The composition of elements of physical appearance and their reduction into a combination of horizontal and vertical directions which hold one another in an unshakable equilibrium constitute the artistic form of Siva, Vishnu and Parvati.\* This is one way of artistic realisation in India.

Another way does not lead to visualisation of the spiritual but starts from the animation of nature. After all there are

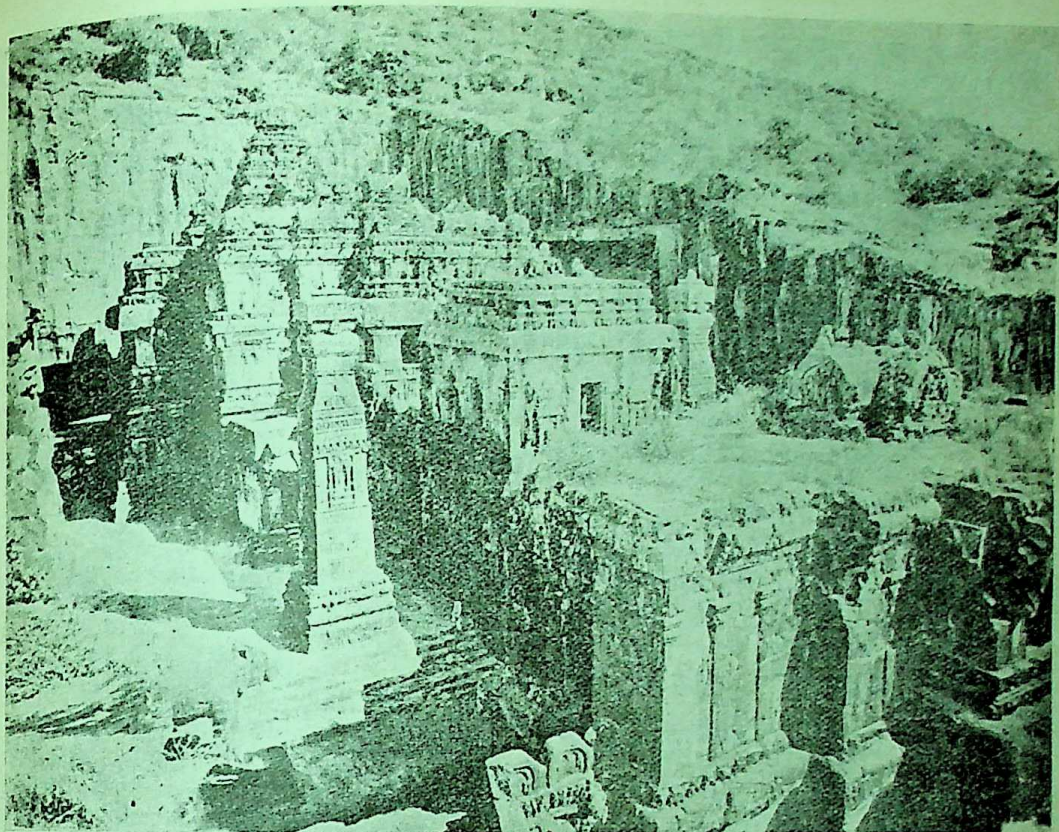
no limits between the spiritual world and that of nature. The abstract is manifested by concrete form, whilst nature in itself is significant of the "absolute spirit" and both are equally important themes for the artist. He takes the flowers of earth and makes them grow, super-abundant in their bloom along the panel of a stone pillar, springing off from the broad and soft wave of a lotus stalk. Flowers and water birds there populate a world of pure rhythm, free from dissonance where every bud and every leaf are novelties which have not got their counterparts and where imagination and reality are identical. Such a representation is more than mere decoration or embellishment; it is a sculptured song which praises the life of the lotus. Indian art neither depicts nor does it interpret nature, but recognizing the rhythm of life it creates a spirited form of nature by means of its own, in our case by the pervading course of the undulating stalk which carries the round, full blown flower and the sharply pointed buds with equal charm.

Whatever is represented in Indian art it is carried out with the same intensity for the imagination of the artist does not depend upon the object, although his sensitiveness is so flexible as to respond upon every impulse. Thus he develops new laws of form out of new themes. There is no other civilisation where artistic imagination is so autocratic. It goes so far in its aim that it cannot shirk its task. Therefore it invents a new discipline, which does not govern the work of art by composition only, but forces itself on every single part in an intricate manner. The temple of Sanchi cut out of the rock is a typical example. Sumptuous display of sculptured details overpowers all obstacles and indulges in an indefatigable invention and combination of forms. Artistic deliberation becomes replaced by inexhaustible measure by fullness, composition by effort of creative energy.

This productivity limits itself by its own intensity by condensing its expression into the simplest and most economical

\* If Burgess and others are right. See *Ars Asiatica* III. The Trimurti at Elephanta.





Kailash Temple, Ellora.

means of art, that is into the line. In the wall paintings of the Ajanta-caves where landscape and architecture. God, man and animal are woven into an impenetrable thicket of colours and forms, it is the line which bears the expression and significance of the scenes.

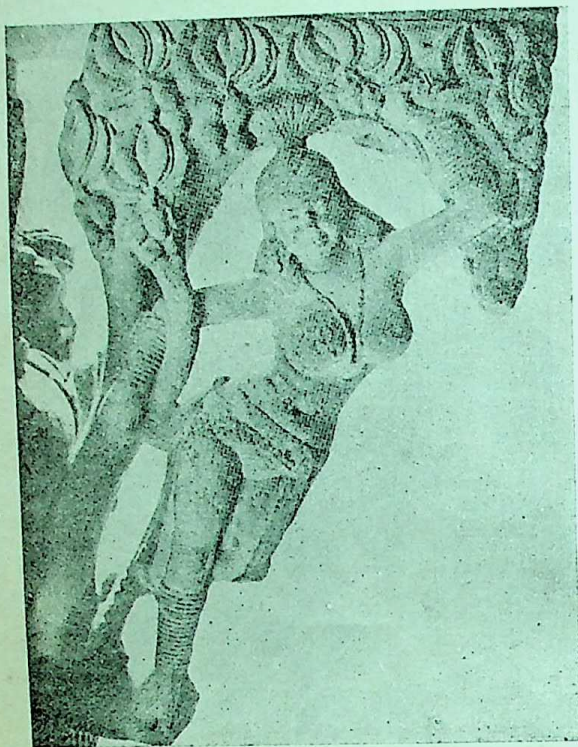
These few examples indicate some of the Indian principles of art. They are as essential for Indian art as for instance the reduction of the three dimensions of reality to the two-dimensioned surface of the relief or painting in Egyptian art or the triangle scheme of the European Renaissance composition or the diagonal arrangement of Baroque-pictures. It is the peculiarity of Indian art that it cannot be reduced to one artistic conviction, but that it amalgamates contrasting tendencies through the strength of its vitality.

Structure and measure are the means employed in Indian art in order to express the Absolute by form. They determine for instance the appearance of a Buddha-

figure to an equal extent as they help the Hindu artist to realise the idea of Prajna-paramita. Entirely different from this principle of composition is the undulating movement which runs through almost every figure and composition. Wherever the artist aims to give form to the living substance, whether it be human or plant life or the life of an action, it reveals to him its existence in the form of undulating movement. The wavy stalk of the lotus, therefore, is the leading motif of Indian art. In this way geometrical structure is adequate to the conception of the abstract, whilst the undulating movement is significant of life. Both afford endless themes and numberless realisations to Indian art. But a third factor, namely the artistic productivity itself, evolves a kind of composition significant merely of itself. The *heaping* of forms is expressive of creative energy, whilst the *line* employed in Indian art stands for the creative emotion.

But those are abstractions, though

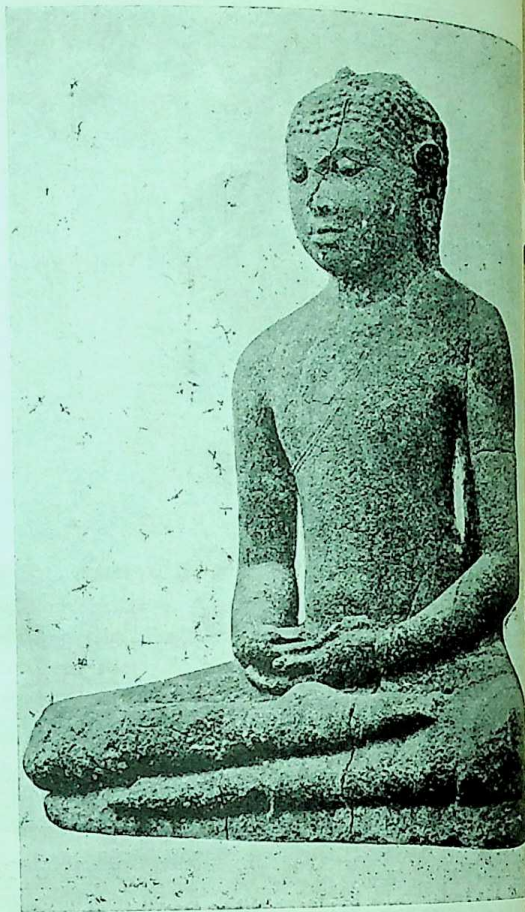




Group, Sanchi.

inevitable if we have to deal by words with works of art which are complex and organic wholes. With whatever spiritual attitude an Indian work of art corresponds, it is always pulsating with vibration and breathing the animation of form. The Indian artist is possessed by this inner movement of life. In the typical representations of a woman and a tree for example, a union which is emphasised through all the centuries of Indian art it is not only the graceful position of the female figure, but it is the playful rhythm which flows through the stem of the tree and the body of the woman, which caresses the fruits and bends her arms and gives such an idyllic harmony to the group.

The tranquil and austere figure of Buddha, which lives in quite a different psychical atmosphere, though disciplined by a grand physical immobility none the less is pervaded by an inner rhythm. Life glides down the downcast eyes, down the smooth arms and reposes on the meditating hands; it glides over the whole body and rests on the crossed legs. The inner unity of the transfigured



Buddha, Ceylon.

body of the Tathagata neither consists in an organic appearance of the figure nor in the regularity of the artistic structure only, but is brought forth by the immanent flowing rhythm which runs from one form to the next.

In the various representations of Siva Nataraja's dance no front or back, no right or left exist any longer nor are there any gestures in this dance for movement has intoxicated the whole so that the actual dimensions of space and the moment of time fade away with movement replenishes time with directions. The artist in his realization of dancing energy necessarily has to imagine a body which only by a multiplicity of arms is able to visualize its supernatural moving force. This restless and compulsive movement being the entire unfolding of all movement possible and thus having equilibrium in itself is, however, in a sense, repose; just as on the other hand

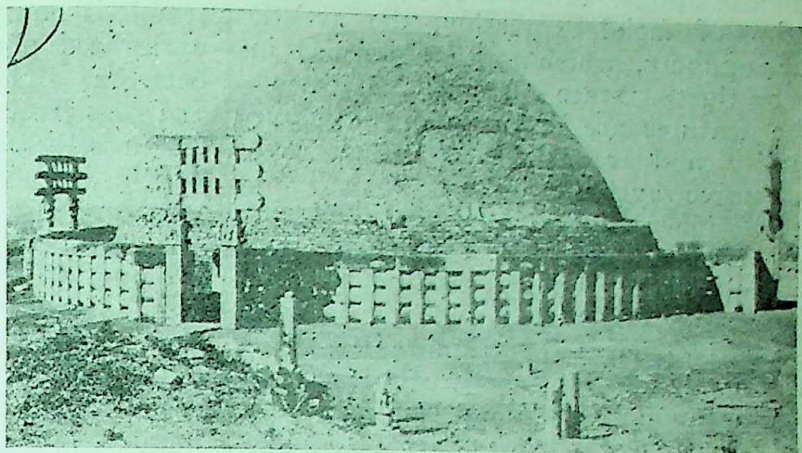
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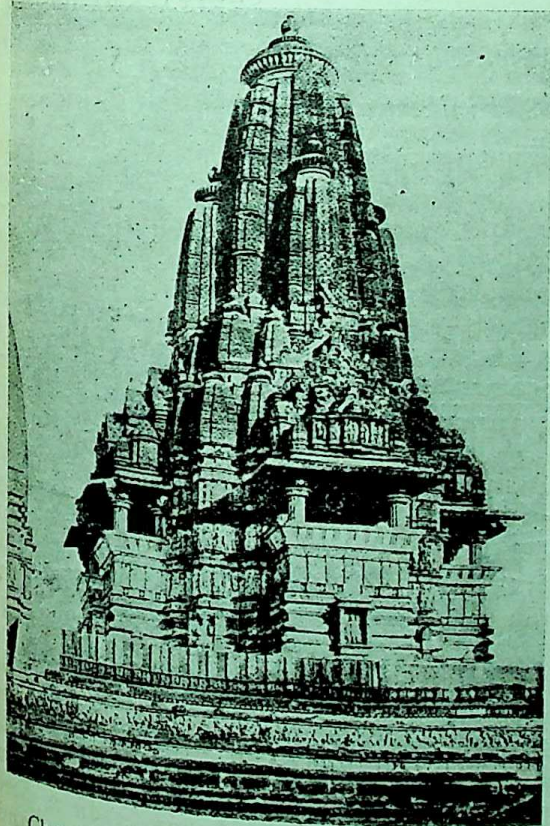
the motionless figures of Buddha are integrations of latent motion.

The Indian artist is possessed by the inner movement of life. To the monument which by its destination has to be restful he gives a form, which by integrating all movement is rest in itself. The stupa, the Indian monument, reposes in the shape of a hemisphere on the ground. What a contrast to the Egyptian pyramid, that monument which has the same importance for Egypt as the stupa has for India. There the precise form of the four-sided pyramid points decidedly in straight lines to its summit; in India on the other hand there is a movement round about in circles which does not lead to any other end than again to a circle.

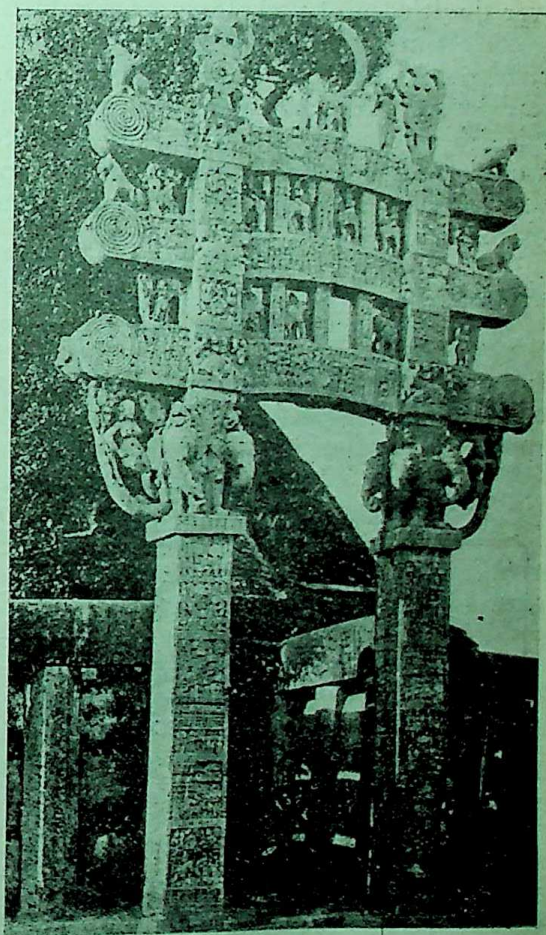


Sanchi Stupa, General view.

Movement is thus the productive element of Indian form; it determines architecture and the pictorial arts, the representation of the animated and in-



Chaturbhuja Temple, Khajuraho, from West.



Sanchi Stupa, Northern Gateway.



animate things. It also influences the rendering of facial expression, the artistic physiognomy, which appears glorified in an everlasting state of soul's movement. The features are destitute of all individuality and are reduced to their own expressive rhythm.

This inner rhythm pervades all figures of nature and makes them all equally important to the Indian artist, but (in an inverse way) only that which he shapes into figure has to his mind artistic significance. Because he sees the whole of nature as animated, without emptiness and full of meaning his work of art also must be entirely organized, that is to say no surface is allowed to remain vacant and no form without life and expression.

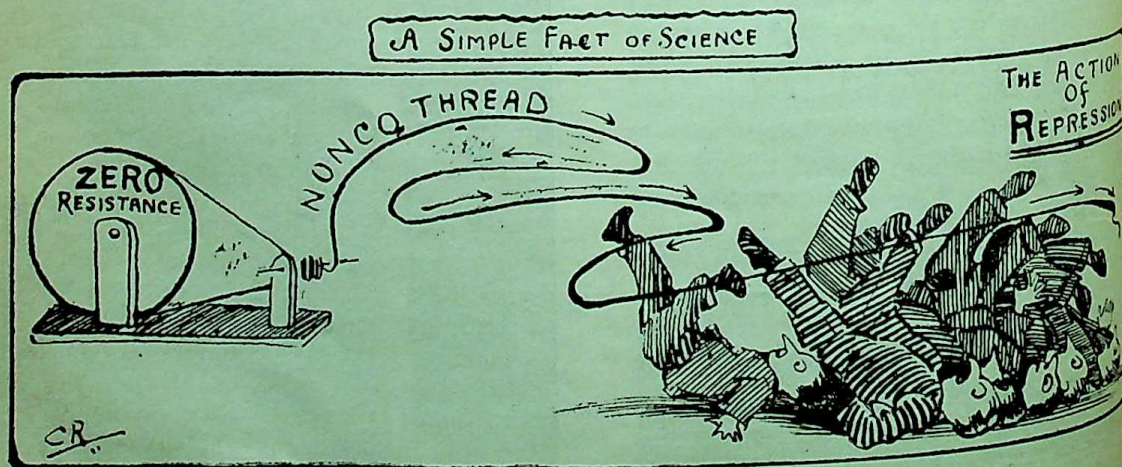
Thus not only every single relief or painting is fully covered with figures but a whole architectonic frame, the Sanchi gateways, for instance—is as thickly covered with sculptured plates, as the plates on their part are filled with figures. The artist, persecuted by a dread of emptiness, is afraid ever to come to an end and so he replenishes even the interstices of architecture with figures and crowns the top of the structure with as many statues as possible.

In a similar way the outside of a temple is completely dissolved into variegated plastic forms. No limit exists between architecture and sculpture; the one goes over into the other, and the fusion is the result of an artistic activity which is not satisfied with the static structure of a building but causes one form to grow out of the next so long as any material is left. This is the way architecture is transformed into plastic. As for the dancing Shiva so for these temples there is in an artistic sense no front or back; but merely an uninterrupted movement, which abides in roundness.

The possibilities of Indian art are unlimited. Its creative genius applies the element of rhythmically moved forms to the visualisation of the unity of man and nature, spirit and matter, plastic architecture, which are, whether mathematically simplified or tropically embellished, the immediate expression of inner experience.

STELLA KRAMRISCH

*Visva-Bharati*  
*Santiniketan*





## BISHOP HEBER'S JOURNAL\* ( 1824-25 )

**M**ANY of us know Bishop Heber by his poem on 'An Evening Walk in Bengal' beginning with the following lines :—

Our task is done ! on Gunga's breast  
The sun is sinking down to rest ;  
And, moor'd beneath the tamarind bough,  
Our bark has found its harbour now,  
With furled sail, and painted side,  
Behold the tiny frigate ride.  
Upon her deck, mid charcoal gleams,  
The Moslem's savoury supper steams.  
While all apart, beneath the wood,  
The Hindoo cooks his simpler food

Some of us, of an antiquarian turn of mind, may also know that the learned bishop was one of the earliest and ablest critics of Indian architecture, and it was he who, describing the ruins of old Delhi, wrote the famous line :

"These Patans built like giants, and finished their work like jewellers."

Bishop Heber landed in Calcutta in October 1823, and in June of next year he started on a visitation of his diocese, which in his time comprised the whole of British India. His first station was Dacca, where he proceeded by boat, and thence, *via* Rajmahal, Bhagalpur, and Benares, he went to Allahabad, where his land journey commenced. Visiting Delhi, and the hill station of Almorah, he struck south across Jaypur and Chitor to Baroda, whence he proceeded to Bombay, and from Bombay he returned to Calcutta by sea *via* Ceylon. In 1826 he visited Madras. Lord Amherst was then the Governor-General, Mr. Elphinstone was Governor of Bombay, and Sir Thomas Munro was Governor of Madras. The titular Emperor of Delhi furnished "an awful instance of the instability of human greatness," the king of Oudh was the only independent Mussalman sovereign, whereas in Central India the names that occur most frequently in the Journal are those of Amir Khan and Scindiah. But the back of the

Marhatta power had been broken, and the only power which at that time, counted for anything in the eyes of the East India Company was the Jât Kingdom of Bharatpur, for the Lion of the Punjab, Ranjit Singh, was just beginning to make his presence felt. The Company, however, had firmly established itself all over the continent, and was the most considerable power in the land. In Central India, its might was represented by Sir David Ochterlony, whose monument is one of the sights of the Calcutta maidan. Says Bishop Heber,

"His history is a curious one. He is the son of an American gentleman who lost his estate and country by his loyalty [to England] during the war of separation. Sir David himself came out a cadet without friends, to India, and literally fought his way to notice. The most brilliant parts of his career were his defence of Delhi against the Marhatta army, and the conquest of Kemaon from the Gorkhas. He is now considerably above seventy, infirm, and has often been advised to return to England. But he has been absent from thence fiftyfour years ; he has there neither friend nor relation, he has been for many years habituated to Eastern habits and parade, and who can wonder that he clings to the only country in the world where he can feel himself at home ?"

To bring back the times more vividly to our imagination, it is necessary to mention that the custom of Sati or widow burning still prevailed in India and most of all in Bengal ; that the hook swinging festival on the last day of the Bengali year was performed in the heart of Calcutta ( Baitak-khana ) with all due *eclat* ; that the journey to Dacca had to be performed in a sixteen oared pinnace, with the Archdeacon following in another budgerow with two smaller boats, one for cooking, and the other for baggage ; that the Bishop's 'motley train' on his land journey consisted of twentyfour camels, eight carts drawn by bullocks, twentyfour horse-servants, ten ponies, forty bearers and coolies of different descriptions, twelve tent-pitchers, and a military guard of from 20 to 50 sepoy, and occasionally two or three elephants. This huge caravan was necessary for travelling in state, but the unsettled condition of the country also demanded it. In Gujerat, where the Bishop met the well-known Hindu reformer Swami Narayan,

\* Narrative of a Journey through the Upper Provinces of India : by the late Right Rev. Reginald Heber, D. D., Lord Bishop of Calcutta. New Edition, in two volumes. London, Murray, 1856.



who also travelled in similar state, the good Bishop observes :

"When I considered that I had myself more than fifty horse, and fifty musquets and bayonets, I could not help smiling, though my sensations were in some degree painful and humiliating, at the idea of two religious teachers meeting at the head of little armies, and filling the city, which was the scene of their interview, with the rattling of quivers, the clash of shields, and the tramp of the war-horse. Had our troops been opposed to each other, mine, though less numerous, would have been, doubtless, far more effective, from the superiority of arms and discipline. But, in moral grandeur, what a difference was there between his troop and mine ! Mine neither knew me, nor cared for me ; they escorted me faithfully, and would have defended me bravely, because they were ordered by their superiors to do so, and as they would have done for any other stranger of sufficient rank to make such an attendance usual. The guards of Swami Narayan were his own disciples and enthusiastic admirers, men who had voluntarily repaired to hear his lessons, who now took a pride in doing him honour, and who would cheerfully fight to the last drop of blood rather than suffer a fringe of his garment to be handled roughly."

The Journal of Bishop Heber possesses the merit of a quiet charm which cannot possibly be found in the accounts of travellers in these days of quick railroad and steam-boat journeys. The lonely plateaus or valleys where he pitched his tents, or the picturesque spots where he moored his boats, breathed peace and tranquillity, and soothed the nerves of the jaded traveller. The Bishop's descriptions of rural scenes and sceneries along the banks of the Ganges remind one of similar descriptions of a far greater artist in words, Rabindranath Tagore. Nevertheless, many of them will bear repetition, and here are one or two samples, culled at random :

Between Diamond Harbour and Fulta, on his very first arrival, the Bishop describes a village, which is typical of Lower Bengal :

"Before us was a large extent of swampy ground, but in a high state of cultivation, and covered with green rice, offering an appearance not unlike flax ; on our right was a moderately-sized village, and on the banks of the river a numerous herd of cattle was feeding...As we approached the village a number of men and boys came out to meet us, all naked except the cummerbund, with very graceful figures, and distinguished by a mildness of countenance almost approaching to effeminacy...The objects which surrounded us were of more than common beauty and interest ; the village, a collection of mudwalled cottages, thatched and many of them covered with a creeping plant bearing a beautiful broad leaf, of the gourd species, stood irregularly scattered in the midst of a wood of coco-palms, fruit, and other trees, among which the banyan was the most conspicuous and beautiful.....Some of the natives, however, came up and offered to show us the way to the pagoda,—the temple,

they said, of Mahadeo. We followed them through the beautiful grove which overshadowed their dwellings, by a winding and narrow path.....and arrived in front of a small building with three apertures in front resembling lancet windows of the age of Henry II. I greatly regretted I had no means of drawing a scene so beautiful and interesting. I never recollect having more powerfully felt the beauty of similar objects."

Near Dacca, off the Buri Ganga,

"The river continues a noble one, and the country bordering on it now of a fertility and tranquil beauty such as I never saw before. Beauty it certainly has, though it has neither mountain, nor waterfall, nor rocks which enter into our notions of beautiful scenery in England. But the broad river, with a very rapid current, swarming with small picturesque canoes, and less picturesque fishermen, winding through fields of green corn, natural meadows covered with cattle, successive plantations of cotton, sugar, and pawn, studded with villages and masts in every creek and angle, and backed continually (though not in a continuous and heavy line like the shores of the Hooghly) with magnificent peepul, banyan, bamboo, betel, and coco-trees, afford a succession of pictures the most marvellous [gay?] that I have seen, and infinitely beyond anything which I ever expected to see in Bengal."

On his very first landing at the island of Saugor, the Bishop formed a favourable impression of the racial type of the Hindoos. They are, according to him, "certainly a handsome race" :

"The colour of all was the darkest shade of antique bronze, and together with the elegant forms and turned limbs of many among them, gave the spectator a perfect impression of Grecian statues of that metal.....the deep bronze tint is more naturally agreeable to the human eye than the fair skins of Europe, so we are not displeased with it even in the most striking instance."

And elsewhere he says that 'swarthy complexion' 'is the sole distinction between the Hindu and the European.'

Mrs. Heber, the Editor of the Journal, attended a nautch in 'the immense house with Corinthian pillars' of Ruplal Mallik, and she says,

"I never saw public dancing in England so far from everything approaching to indecency."

The other Bengalee gentlemen of Calcutta whom we meet with in the pages of Bishop Heber are Babu Ramchandra Roy [his spelling is throughout modernised] and four brothers, "all fine, tall, stout persons," Rammohan Roy, Radhacanta Deb, and Harimohan Tagore. Of Radhacanta Deb we have the following account :

"I had an interesting visit this morning to Radhacanta Deb, the son of a man of large rank and consequence in Calcutta, and some rank and consequence in the service of the Government. He is a very intelligent and accomplished man, and the smartest I had yet seen in India."



man of pleasing countenance and manners, speaks English well, and has read many of our popular authors, particularly historical and geographical. He lives a good deal with Europeans, and has been very laudably active and liberal in forwarding, both by money and exertions, the education of his countrymen. He is secretary, gratuitously, to the Calcutta School Society, and has himself published some elementary works in Bengalee. With all this, he is believed to be a great bigot in the religion of his country's gods—one of the few sincere ones, it is said, among the present race of wealthy Babus. When the meeting was held by the Hindu gentlemen of Calcutta, to vote an address of thanks to Lord Hastings on his leaving Bengal, Radhacanta Deb proposed as an amendment that Lord Hastings should be particularly thanked for 'the protection and encouragement which he had afforded to the ancient and orthodox practice of widows burning themselves with their husbands' bodies,'—a proposal which was seconded by Harimohan Tagore, another wealthy Babu. It was lost, however, the cry of the meeting though all Hindus, being decidedly against it. But it shows the warmth of Radhacanta Deb's prejudices. With all this I found him a pleasing man, not unwilling to converse on religious topics, and perhaps even liking to do so from a consciousness that he was a shrewd reasoner, and from anxiety, which he expressed strongly, to vindicate his creed in the estimation of foreigners. He complained that his countrymen had been much misrepresented, that many of their observances were misunderstood, both by Europeans and the vulgar in India; that for instance, the prohibition of particular kinds of food, and the rules of caste, had a spiritual meaning and were intended to act as constant mementos of the duties of temperance, humanity, abstraction from the world, etc. He admitted the beauty of the Christian morality readily enough, but urged that it did not suit the people of Hindustan; that our drinking wine and eating the flesh of so useful and excellent a creature as the cow, would, in India, be not only shocking, but very unwholesome."

At a garden party given by Mrs. Heber on the occasion of the 42nd anniversary of her husband's birth,

Harimohan Tagore observing what an increased interest the presence of females gave to our parties, I reminded him that the introduction of women into society was an ancient Hindu custom, and only discontinued on account of the Mussalman conquest. He assented with a laugh, adding, however, "It is too late for us to go back to the old custom now." Radhacanta Deb, who overheard us, observed more seriously, "It is very true we did not use to shut up our women till the times of the Mussalmans. But before we could give them the same liberty as the Europeans they must be better educated."

In a letter dated December 1, 1823, the Bishop writes to his friend the President of the Board of Indian Affairs as follows about Harimohan Tagore and his countryhouse, which he had just visited:

"This is more like an Italian villa, than what one should have expected as the residence of Babu Harimohan Tagore. Nor are his carriages, the furniture

of his house, or the style of his conversation, of a character less decidedly European. He is a fine old man, who speaks English well, is well informed on most topics of general discussion, and talks with the appearance of much familiarity on Franklin, chemistry, natural philosophy, &c. His family is Brahminical and of singular purity of descent, but about four hundred years ago, during the Mahomedan invasion of India, one of his ancestors having become polluted by the conquerors intruding into his zenana, the race is conceived to have lost claim to the knotted cord, and the more rigid Brahmins will not eat with them. Being, however, one of the principal landholders of Bengal, and of a family so ancient, they still enjoy, to a great degree, the veneration of the common people, which the present head of the house appears to value, since I can hardly reconcile in any other manner his philosophical studies and imitation of many European habits, with the daily and austere devotion which he is said to practise towards the Ganges (in which he bathes three times every twentyfour hours), and his veneration for all the other duties of his ancestors. He is now said, however, to be aiming at the dignity of Raja. The house is surrounded by an extensive garden, laid out in formal parterres of roses, intersected by straight walks, with some fine trees, and a chain of tanks, fountains and summer houses.... There are also swings, whirligigs, and other amusements for the females of his family, but the strangest was a sort of "Montagne Russe" of masonry, very steep, and covered with plaster, down which, he said, the ladies used to slide. Of these females, however, we saw none,—indeed they were all staying at his town house in Calcutta. He himself received us at the head of a whole tribe of relations and descendants on a handsome flight of steps, in a splendid shawl, by way of mantle, with a large rosary of coral set in gold, leaning on an ebony crutch with a gold head. Of his grandsons, four very pretty boys, two were dressed like English children of the same age, but the round hat, jacket, and trousers by no means suited their dusky skins so well as the splendid brocade caftans and turbans covered with diamonds which the two elder wore. On the whole, both Emily [Mrs. Heber] and I have been greatly interested with the family both now and during our previous interviews. We have several other Eastern acquaintance, but none of equal talent.

The only reference to Raja Rammohan Roy is the following, in connection with the controversy about the desirability of replacing the Oriental by a Western system of education:

"Rammohan Roy, a learned native, who has sometimes been called, though I fear without reason, a Christian, remonstrated against this [Eastern] system last year, in a paper which he sent me to be put into Lord Amherst's hand, and which for its good English, good sense, and forcible arguments, is a real curiosity, as coming from an Asiatic."

The zealous Bishop already found the followers of the Raja a potent force against the proselytization of the Hindus:

"Our chief hindrances are some deistical Brahmins, who have left their own religion, and desire to found



a sect of their own, and some of those who are professedly engaged in the same work with ourselves, the Dissenters."

In another letter the Bishop speaks as follows of the indigo-planters :

"The indigo-planters are chiefly confined to Bengal and I have no wish that their number should increase in India. They are always quarreling with and oppressing the natives, and have done much, in those districts where they abound, to sink the English character in native eyes."

Regarding the Bengali character, the following passage from the Journal has been often quoted :

"I have, indeed, understood from many quarters, that the Bengalees are regarded as the greatest cowards in India; and that partly owing to this reputation, and, partly to their inferior size, the sepoy regiments are always recruited from Behar and the upper provinces. Yet that little army with which Lord Clive did such wonders, was raised chiefly from Bengal. So much are all men the creatures of circumstances and training."

The visit to Dacca was naturally followed by a description of its historic ruins, as well as an account of the now extinct Nawab Nazims of Dacca.

"This potentate (Nawab Shamsheddowlah) is now, of course, shorn of all political power, and is not even allowed the state palanquin which his brother (whose heir he is) had, and which his neighbour, the Nawab of Murshidabad, still retains. He has, however, an allowance of 10,000 sicca rupees per month, is permitted to keep a court, with guards, and is styled 'highness'...He has been really a man, Mr. Master tells me, of vigorous and curious mind, who, had his talents enjoyed a proper vent, might have distinguished himself. But he is now growing old, infirm, and indolent, more and more addicted to the listless indulgences of the Asiatic prince; pomp, so far as he can afford it, dancing-girls, and opium, having, in fact, scarce any society but that of his inferiors, and being divested of any of the usual motives by which even Asiatic princes are occasionally roused to exertion\*...The Nawab

\* Compare the vivid description of the life of a native prince under British suzerainty in H. W. Nevins's *The New Spirit in India* (London, 1908): "...Some wretched prince, whom we allow to retain on sufferance the pomps and trappings of barbaric splendour, just as an idiot heir is allowed a rocking horse and wooden sword by his trustees... It is in the spirit of interested trustees for idiot children that the British government gives the Maharaja the artillery to play with, and arms his handful of troops with muzzle-loaders that I had despaired of ever seeing in use. An ordinary and enfeebled ruler might thus solace himself with pretty shows for a life of miserable impotence, just as Napoleon's son played at soldiers in the Austrian palaces. Such is the end of most of those who are born to rule our Native States. In the palaces in every street, marble courts where fountains

called this morning according to his promise, accompanied by his eldest son. He is a good-looking elderly man, of so fair a complexion as to prove the care with which the descendants of the Mussalman conquerors have kept up their northern blood. His hands, more particularly, are nearly as white as those of an European. He sat for a good while smoking his Hookah, and conversing fluently enough in English, quoting some English books of history and showing himself very tolerably acquainted with the events of the Spanish War, and the part borne in it by Sir Edward Paget. His son is a more neglected, being unable to converse in English. Returning the visit two days later the Bishop wrote: "Nothing was gaudy, but all extremely respectable and noblemanly. The Nawab, his son, his English secretary, and the Greek priest whom he had mentioned to me, received us at the door, and led me by the hand to the upper end of the table. We sat some time, during which the conversation was kept up better than I expected; and I left the palace a good deal impressed with the good sense, information, and pleasing manners of our host, whose residence considerably surpassed my expectations, and whose court had nothing paltry, except the horse guards and carriage."

In a letter written from Dacca, dated July 13, 1824, the Bishop says :

"Two-thirds of the vast area of Dacca are filled with ruins, some quite desolate and overgrown with jungle, others yet occupied by Mussalman chieftains, the descendants of the followers of Shah Jehangir...These are to me a new study. I have seen abundance of Hindu babus and some few in Calcutta...All the Mussalmans of rank whom I have yet seen, in their comparatively fair complexion, their graceful and dignified demeanour, particularly on horseback, their showy dresses, the martialness of their whiskers, and the crowd, bustle, ostentation of their followers, far outshine the Hindu; but the Calcutta babus leave them behind *toto coelo*, in the elegance of their carriages, the beauty of their diamond rings, their Corinthian verandahs and the other outward signs of thriving and luxury...Many of the younger Mussalmans of rank, however, have no hope of advancement either in the army or the state, sooner or later sink into sots, and kindle into dacoits and rebels. As a remedy for this evil, I have heard the propriety suggested of raising corps of cavalry...which might be commanded by the natives of highest rank...They might be [the Bishop is careful to add] it was said, be stationed so as not to be dangerous, and at the same time to render regular troops disposable for other purposes."

Nearly a hundred years have gone by since the Bishop wrote, but the suggestion has yet materialised.

play all the summer, bedizened elephants in rows, bejewelled girls beyond the dreams of Solomon, studs of horses ceaselessly neighing, changes of clothes for every hour of the day and night, of golden coin piled high in treasuries, drink of choice foods selected from Paris to Siam. Oh, but to be weak is miserable!"



On the way to Dacca, the Bishop stopped his boat at Shibnibas, and saw the ruins of Maharaja Krishnachandra's palace. He was led

"to a really noble Gothic gateway, overgrown with beautiful broad-leaved ivy, but in good preservation, and decidedly handsomer, though in very much the same style, with the 'Holy Gate' of the Krumlin in the Moscow. Within this, which had apparently been the entrance into the city, extended a broken but still a stately avenue of tall trees, and on either side an wilderness of ruined buildings, overgrown with trees and brushwood, which reminded Stowe of the baths of Caracalla, and me of the upper part of the city of Kaffa. I asked who had destroyed the place, and was told Serajuddowlah, an answer which (as it was evidently a Hindu ruin) fortunately suggested to me the name of the Raja Kissen Chund."

The Bishop was not slow to observe, what many other European travellers both before and after him have remarked, that

"The manner in which the Hindus seemed to treat even their horned cattle, sacred as they are from the butcher's knife, appears far worse than that which often disgusts the eye and wounds the feelings of a passenger through London."

Recounting the story of the Rohilla chieftain Hafez Rahamat Khan, the Bishop says :

"A sad stain seems to rest on the English name for the part they took in this business [the Rohilla War], and this, with the murder of Nandkumer, and the treatment which the Raja of Benares met with, are the worst acts of Mr. Hastings' administration."

Oudh, in the Bishop's time, was

"In fact the most polished and splendid court at present in India. Poor Delhi has quite fallen into decay."

The following opening lines of a letter written by Lord Amherst on the 10th December 1824 will go to show that even a hundred years ago India could boast of one or two independent sovereigns.

"To His Majesty the King of Oudh. I have lately been informed, by a letter from the Lord Bishop of Calcutta, of the gracious reception which his Lordship experienced from your Majesty, and of the gratification which he derived from his visit to your Majesty's court at Lucknow." The public buildings of the King of Oudh were according to the Bishop, "extremely costly, and marked by a 'cultivated taste', and 'his manners are very gentlemanly and elegant, though the European ladies who visit his court complain that he seldom pays them any attention.'"

The principal defect of the king was his aversion to public business.

"He was fond, however, as I have observed, of study, and in all points of Oriental philology, and philosophy is really reckoned a learned man, besides having a strong taste for mechanics and chemistry."

Like James he is said to be naturally just and kind-hearted, and with all who have access to him he is extremely popular."

The Bishop had, from the Company's officials, heard a good deal of the misgovernment of the king of Oudh's territories, but after his visit he was definitely of opinion that "the misfortunes and anarchy of Oudh are somewhat overrated," and he says :

"I can bear witness certainly to the king's statement, that his territories are really in a far better state of cultivation than I had expected to find them."

Again :

"I was pleased, however, and surprised, after all that I had heard of Oudh, to find the country so completely under the plough, since were the oppression so great as is sometimes stated, I cannot think that we should witness so considerable a population, or so much industry."

The same reflection crossed the Bishop's mind when, later on, he marched through the desert tracts of Rajputana and the Jât district of Bharatpur.

"The population did not seem great, but the few villages which we saw were apparently in good condition and repair, and the whole afforded so pleasing a picture of industry, and was so much superior to anything which I had been led to expect in Rajputana, or which I had seen in the Company's territories since leaving in the southern parts of Rohilcund, that I was led to suppose that either the Raja of Bharatpur was an extremely exemplary parental governor or that the system of management adopted in the British provinces was in some way or other less favourable to the improvement and happiness of the country than that of some of the native states."

Perhaps the key to this mystery would be found in the rejoinder of a Bhil mountaineer quoted elsewhere by the Bishop :

"You Sahib Log, who will let nobody thrive but yourselves !"

Reverting to Oudh, we come across the the following significant passage in the Journal :

"I asked also if the people thus oppressed desired, as I had been assured they did, to be placed under English government? Captain Lockitt said that he had heard the same thing; but on his way this year to Lucknow, and conversing, as his admirable knowledge of Hindustani enables him to do, familiarly with the sowars who accompanied him and who spoke out, like the rest of their countrymen, on the weakness of the king and the wickedness of the government, he fairly put the question to them, when the Jamadar, joining his hands, said, with great fervency, 'Miserable as we are, of all miseries keep us from that.' 'Why so?' said Captain Lockitt, 'are not our people far better governed?' 'Yes,' was the answer, 'the British Government of Oudh and the honour



of our nation would be at an end.' There are, indeed, many reasons why highborn and ambitious men must be exceedingly averse to our rule; but the preceding expression of one in humble rank savours of more national feeling and personal frankness than is always met with in India."

The Bishop, though a man of religion, was, like all Europeans of education and position, also interested in politics, and in a letter to the President of the Board of Indian Affairs he says :

"I have not been led to believe that our government is generally popular, or advancing towards popularity."

And he lays his finger, surely enough, on the real cause of the deep-seated discontent :

"One of these is the distance and haughtiness with which a very large proportion of the civil and military servants of the Company treat the upper and middling class of natives."

He goes on to contrast manners of the French in this respect, and writes as follows in his Journal :

"I took this opportunity of enquiring in what degree of favour the name of the French stood in this part of India, where, for so many years together, it was paramount. I was told that many people were accustomed to speak of them as often oppressive and avaricious, but as of more conciliating and popular manners than the English sahib. Many of them, indeed, like this old colonel, had completely adopted the Indian dress and customs, and most of them were free from that exclusive and intolerant spirit which makes the English, wherever they go, a caste by themselves, disliking and disliked by all their neighbours. Of this foolish, surely, national pride, I see but too many instances daily and I am convinced it does us much harm in this country. We are not guilty of injustice or wilful oppression; but we shut out the natives from our society, and a bullying, insolent manner is continually assumed in speaking to them."

The ill treatment of a beggar woman at Lucknow led the Bishop to indulge in the following sage reflections :

"I had noticed, on many occasions, that all through India anything is thought good enough for the weaker sex, and that the roughest words, the poorest garments, the scantiest alms, the most degrading labour, and the hardest blows, are generally their portion. The same chuprasi, who in clearing the way before a great man, speaks civilly enough to those of his own sex, cuffs and kicks any unfortunate female who crosses his path without warning or forbearance. Yet to young children, they are all gentleness and indulgence. What riddles men are and how strangely do they differ in different countries! An idle boy in a crowd would infallibly, in England, get his head broken, but what an outcry would be raised if an unoffending woman were beaten by one of the satellites of authority! Perhaps both parties might learn something from each other."

The following account from the Journal

will be read with a melancholy interest by Hindus and Mahomedans alike :

"The 31st December [ 1824 ] was fixed for presentation to the Emperor [ Akbar Shah ]...opposed to us was a beautiful open pavillion of white marble, richly carved, flanked by rose-bushes and fountains, and some tapestry and striped curtains hanging in festoons about it, within which was a crowd of people, and the poor old descendant of Tamerlane seated in the midst of them. Mr. Elliot [ the Resident ] here bowed three times very low, in which we followed his example. This ceremony was repeated twice, we advanced up the steps of the pavillion...I then advanced bowed three times again, and offered a nuzzur of fiftyone gold mohurs in an embroidered purse...He has a pale, thin, but handsome face with an aquiline nose, and a long white beard. His complexion is little, if at all, darker than that of an European. His hands are very fair and delicate, and he had some valuable-looking rings on them...We were then directed to retire to receive the 'khilats' ( honorary dresses ) which the bounty of the 'Asylum of the World' had provided for us. It ended by my taking my leave with three or three salams...whence I sent to Her Majesty the Queen, as she is generally called, though Empress would be the ancient and more proper title, a present of five gold mohurs more, and the emperor's chobdar came eagerly up to know when they should attend to receive their buckshish...I had, of course, several buckshishes to give afterwards to his servants, these fell considerably short of my expenses at Lucknow...For my own part I thought of the famous Persian line,

'The spider hangs her tapestry in the palace of the Cæsars,'

"and felt a melancholy interest in comparing the present state of this poor family with what it was two hundred years ago, when Bernier visited Delhi, or as we read its palace described in the tale of Madame de Genlis."

Visiting Jaypur, the Bishop considered the castle of Amber to be superior to the castle of Delhi, and of Windsor :

"For varied and picturesque effect, for richness of carving, for wild beauty of situation, for number and romantic singularity of the apartments, and the strangeness of finding such a building in such a place and country, I am able to compare nothing with Amber ( Umer )."

Similarly, the castle of Jodhpur is extremely magnificent.

"It is strange to find such a building in a country. In England I should hardly be believed if I said that a petty raja in the neighbourhood of the salt desert had a palace little less, or more magnificent than Windsor."

Elsewhere in upper India, the contrast between the verdure and the rich cultivation drawn from the Bishop the sad remark :

"It is strange, indeed, how much God had done for India, and how perversely man has bent to render his bounties unavailing."



The following paragraph will be read with interest :

"We passed a large encampment of 'Brinjaris', or carriers of grain, who pass their whole time in transporting this article from one part of the country to another, seldom on their own account, but as agents for more wealthy dealers... From the sovereigns and armies of Hindustan they have no apprehensions. Even contending armies allow them to pass and repass safely, never taking their goods without purchase or even preventing them if they choose from victualling their enemies' camp. Both sides wisely agree to respect and encourage a branch of industry, the interruption of which might be attended with fatal consequences to both. How well would it be if a similar liberal feeling prevailed between the belligerents of Europe; and how much is our piratical system of warfare put to shame in this respect by the practice of those whom we call barbarians [ sic. ]!"

Contrasting Hindu and Mahomedan courts, the Bishop says :

"Even at the court of Jaypur, I was struck with the absence of that sort of polish which had been apparent at Lucknow and Delhi. The Hindus seem everywhere, when left to themselves, and under their own sovereigns, a people of simple tastes and tempers, inclined to frugality, and indifferent to show and form. The subjects of even the greatest Marhatta prince sit down without scruple in his presence, and no trace is to be found in their conversation of those adulatory terms which the Mussalman introduced into the Northern and Eastern provinces."

In the opinion of the Bishop and the European residents of central India,

"Mussalman governors are wiser and better than Hindus." "The Mussalman Jaigirdars, Gafur Khan, Amir Khan, and a few others, make better sovereigns than the Hindu princes. Though remorseless robbers, so far as they dare, to all their neighbours, they manage their raiyats better, are themselves better educated, and men of better sense than the generality of rajas and ranas, and are sufficiently aware of their own interest to know that if they ruin the peasantry, they will themselves be losers."

The Rajputs, Captain Macdonald informed the Bishop, were steeped in drunkenness and sensuality and were inordinately fond of opium, 'while they have a blood-thirstiness from which the great mass of Hindus were very far removed.' The country had been 'reduced by Marhattas and Pindaris to a state of universal misery.' Elsewhere Bishop Heber speaks of

"the annual swarm of Pindari horsemen, who robbed, burned, ravished, enslaved, tortured and murdered over the whole extent of territory from the Runn to the Bay of Bengal."

Again he speaks of the Marhattas, "at whose door, indeed, all the misfortunes of this country are, with apparent reason, laid."

The followers of Swami Narayan now range over the four districts of Ahmedabad, Kathiawad, Junagarh and Bhownagar. Bishop Heber had heard very excellent accounts of his teaching and influence, but was rather disappointed in his conversation.

"I found that when expostulated with on the worship of images, the pundit often expressed his conviction of their vanity, but pleaded that he feared to offend the prejudices of the people too suddenly, and that, for ignorant and carnal minds, such outward aids to devotion were necessary." "I asked about castes, to which he answered, that he did not regard the subject as of much importance but that he wished not to give offence; that people might eat separately or together in this world, but that above, 'oopur', pointing to heaven, those distinctions would cease, where we should be all 'ek ekhee jat', like one another."

Though the sect now draws its members from all castes, they do not interdine, and we know that the 'fear to offend' which was betrayed by Swami Vivekananda and Bejoykrishna Goswami on this side of India, to name only two prominent religious teachers of modern Bengal, has yielded the same disappointing results.

From one of Mrs. Heber's notes we find that already the Parsees were

"partners in almost all the commercial houses, as well as great shipbuilders and shipowners. The 'Lowjee Family', a large vessel of 1000 tons, in which I came from Calcutta, belongs to a family of that name."

In the Deccan,

"The great body of the Marhatta people are a very peaceable and simple peasantry, of frugal habits and gentle dispositions; there seems to be no district in India, of equal extent and population, where so few crimes are committed."

Mr. Elphinstone had preserved, so far as possible, the indigenous institutions, such as the native juries, or punchayets.

"Eventually, these institutions, thus preserved and strengthened, may be of the greatest possible advantage to the country by increasing public spirit creating public opinion, and paving the way to the obtainment and profitable use of further political privileges."

Bishop Heber had the most unbounded praise for the vast learning, ability, versatility and sympathy of Mr. Elphinstone, whom he regarded as 'in every respect an extraordinary man.' Sir Thomas Munro, according to him, was 'a fine, dignified old soldier with a strong and original understanding and a solid practical judgment,' but his manners were reserved and grave. In Ceylon, the Bishop's observant eyes could detect a



great evil in the system of forced labour, and he says :

"A man can hardly be expected to pay much attention to the culture of his field, when he is liable at any moment to be taken off to public works."

Bishop Heber speaks in high terms of the architectural antiquities of Hindustan, of the observatories at Benares, Delhi and Joypur, and defends the Hindus who were regarded by his countrymen as a degenerate race, whose inability to rear such splendid piles was a proof that these last belong to a remote antiquity.

"I have seen, however, enough to convince me, that both the Indian masons and architects of the present day only want patrons sufficiently wealthy or sufficiently zealous to do all which their ancestors have done." "It is necessary to see idolatry to be fully sensible of its mischievous effects on the human mind."

Referring to the popular Hinduism he saw prevalent among the ignorant masses of India in his time, the Bishop speaks of

'the degrading notions which it gives of the Deity,' 'the endless round of its burdensome ceremonies,' 'the system of caste, a system which tends, more than anything else the Devil has yet invented, to destroy the feelings of general benevolence, and to make nine-tenths of mankind the hopeless slaves of the remainder,' and 'the absence of any popular system of morals, ... to live virtuously and do good to each other.'

We must remember that he was speaking of times when the people had sunk to the lowest depths of degradation, when the Bishop could say of the Hindus :

"I really never have met with a race of men whose standard of morality is so low, who feel so little apparent shame on being detected in a falsehood, or so little interest in the sufferings of a neighbour, not being of their own caste or family ; whose ordinary and familiar conversation is so licentious ; or, in the wilder and more lawless districts, who shed blood with so little repugnance."

It was even a moot point among Englishmen of those days whether the Hindus had any title to be called civilized. This of course was due to their appalling ignorance and overweening self-conceit, but whatever support they had for their contention was furnished by the utter demoralization of the people. Yet, in the same letter from which the above extracts have been made, occurs the following spirited defence of Indian civilization, not from literature or history, but from the actual testimony of contemporary facts :

"I know of no part of the population, except the mountain tribes already mentioned, who can, with

any propriety of language, be called uncivilized. I say that the Hindus or Mussalmans are deficient in any essential feature of a civilized people, is an assertion which I can scarcely suppose to be made by any who have lived with them. Their manners are at least, as pleasing and courteous as those of the corresponding stations of life among ourselves. Their houses are larger, and according to their wants and climate, to the full as convenient as ours. Their architecture is at least as elegant, and... I do not think they would gain either in cleanliness, elegance, or comfort, by exchanging a white robe for the completest set of dittos. Nor is it in the general run of European nations... Their goldsmiths and weavers produce as beautiful fabrics as our own, and it is so far from true that they are obstinately wedded to their old patterns, that they show a very anxiety to imitate our models, and do imitate them very successfully. The ships built by native carpenters at Bombay are notoriously as good as any which come from London or Liverpool. The carriages and the harness which they supply at Calcutta are as handsome, though not as durable as those of Long Acre. In the town of Monghyr, three hundred miles from Calcutta, I had pistols, double barrelled guns, and different pieces of cabinet work brought down to my boat for sale, which in outward form (for I know no further) were nobody but perhaps Mr.— could detect to be of Hindu origin ; and at Delhi, in the shop of a wealthy native jeweller, I found brooches, earrings, snuffboxes, &c., of latest models (so far as I can judge), and ornamented with French devices and mottoes."

And as a proof of the adaptability of Indians, he mentions that

"After all our pains to exclude foreigners from service of the native princes, two chevaliers of the Legion of Honour were found, above twelve months ago, and are still employed in casting cannon and drilling soldiers for the Sikh Raja, Ranjit Singh."

Proceeding, the Bishop observes :

"With subjects thus inquisitive, and with opportunities of information, it is apparent how little there is in the doctrine that we must keep the natives of Hindustan in ignorance, if we would continue to govern them... the question is, whether it is not a part of wisdom, as well as duty, to superintend and promote their education while it is yet in our power, and to supply them with such knowledge as will be once most harmless to ourselves, and most useful to them."

This last extract gives us, incidentally, a glimpse into the educational policy of the East India Company.

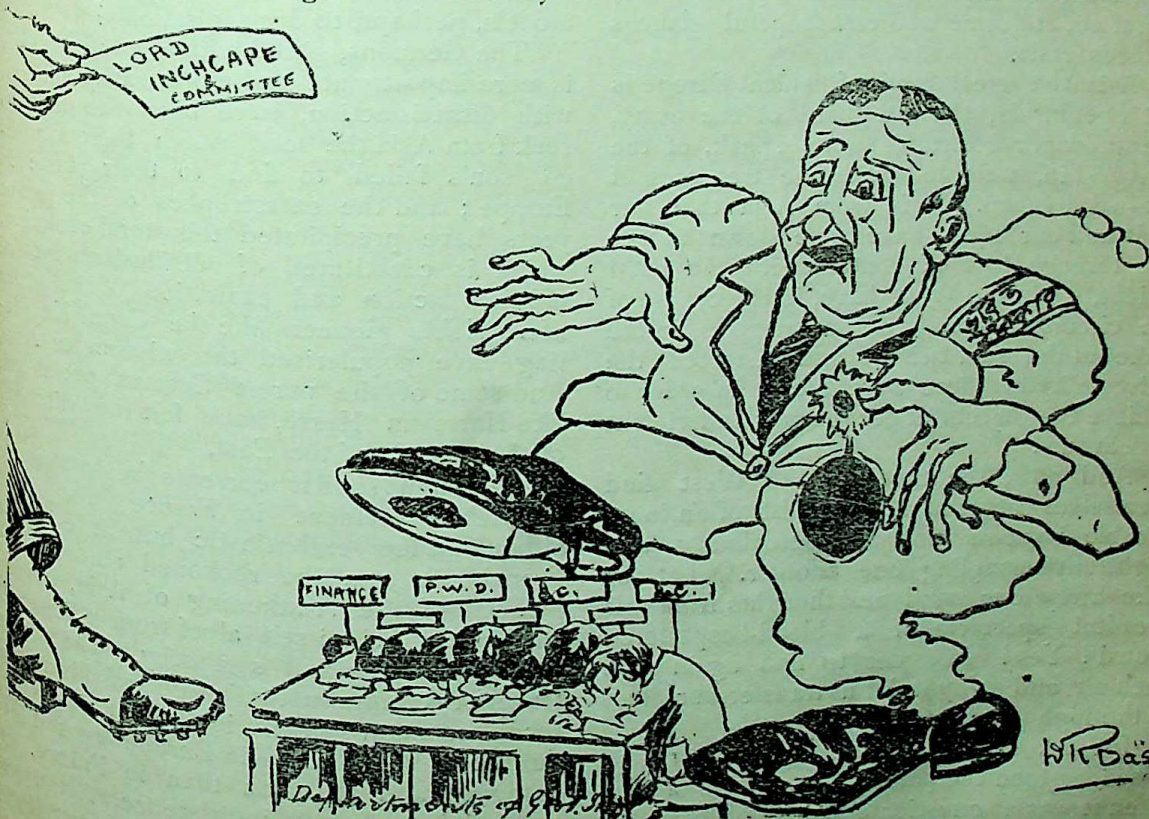
The Bishop was a learned divine, and of course all the prejudices that belong to his class ; he was a man of the early nineteenth century, and we belong to the advanced times ; yet, if we think of the views on men and things, in the light of more accurate and up-to-date information at our command, require few alterations.



prove acceptable to us. A good shepherd of the Lord, he had yet to the full the spirit of daring adventure and enterprise so characteristic of his countrymen; he could travel up and down and across India, visiting all her famous temples and wonderful works of art, and climb mountains which in those days were almost inaccessible; the absence of steam and electricity, and the dangers of travel in those unsettled times, when every man carried arms and no road was safe, did not deter him, so great was his inquisitiveness and his desire to administer the comforts of his religion to his flock. The enlightened mind and the keen power of observation which he brought to bear on men and affairs, his love of the grand, the beautiful, and the picturesque in nature, his cultivated taste, his well-ordered and regulated mode of life on land and river, the sanitary precautions he took for his large party during his long and arduous journey, his broad humanity and kindliness of disposition, his power of enjoying all the good things which his position placed at his command with judgment and moderation, his piety and devotion to duty, and his patriotism—he gave his country-

men the benefit of all that he saw and learnt during his visits to the native courts and by mixing with the people in different provinces,—all have their lessons for us. An educated Indian gentleman in reading parts of the Journal with me, could find nothing but ridicule for the little errors regarding mythological characters and events which are to be found in his accounts here and there, due to his ignorance of Sanskrit, which had not yet commenced to be studied in Europe, and could hardly appreciate the greatness of the man. It revealed to the writer a sad feature of the conservative and selfcentred Indian temperament, which did more than anything else to retard our progress. Until we acquire the largeness and breadth of mind necessary to judge others correctly, and cultivate a true sense of proportion, a just standard of comparison by which to test ourselves as well as aliens, in a word, until we develop the right mental attitude, we can hardly expect to make up leeway in those directions in which improvement is essential in order that we may take our place among the progressive nations of the world.

BIBLIOPHILE.





## THE HOMAGE TO SIVA OR THE GENIUS OF THE EAST

BY ROMAIN ROLLAND.

(A French edition of the excellent book of Ananda Coomaraswami, "The Dance of Siva: Fourteen Indian Essays", has just been published in Paris by Monsieur F. Rieder, as one of the series of books known as "Foreign Modern Prose Authors" which is edited by Leon Bazalgette. The translation into French has been effected by Madeleine Rolland, sister of Romain Rolland; and Romain Rolland himself has written, by way of presenting the work to the Parisian public, the following Introduction to the book, which we reproduce here with his permission.)

TO some of us in Europe, the civilisation of the West has come to be no longer sufficient or satisfying. Children of the West, dissatisfied with the genius of the West, we now find ourselves all alone straightened into a corner in our ancient home, and, without in any way disparaging or disowning the finish, the brilliance and the heroic energy of a course of thought which conquered and dominated the world for more than two thousand years, we have nevertheless been obliged to admit its insufficiencies and its shallow pride. We, therefore, are some who cast hopeful glances towards Asia.

Asia, the great land, of which Europe is but a peninsula, the van-guard of the army, the prow or rostrum, so to speak, of the heavy ship, weighted with the treasures of age-old wisdom. It is from Asia that our gods and our ideas have come down to us; but through loss of contact with the natal Orient, we in the West have, in the course of the circuitous march of our peoples in the wake of the sun, twisted and distorted the universality of these great ideas, in order to achieve the objects of our narrow and violent endeavours.

And now, the races of the West find themselves cornered in the midst of an inextricable impasse and are ferociously and frightfully mangling one another. Let us take away our mind and thoughts from this dreadful spectacle of a blood-bespattered crowd! Yes! In order to find again the open air and enjoy it; let us transfer ourselves to the high plateaux of Asia!

Indeed, Europe has never unlearned or misunderstood the paths and readings of Asia when it was a question of pillaging, fleeing, and exploiting the material wealth of these

lands, under the banner of Christ and of civilisation. But what advantage has derived from the spiritual treasures of the East? These treasures lie buried in storerooms and collections and archaeological museums. A few brilliant Academy tourists alone have nibbled at the crumbs thereof. The spiritual life of Europe has not profited therefrom.

Who, amidst the disarray in which the chaotic conscience of Europe is now struggling, has endeavoured to examine whether the civilisations of India and China have any solaces to offer to our disquietudes, any models, perhaps, to our aspirations?

The Germans, gifted with a vitality which is more importunate and more easily afflicted with dissatisfaction, have been the first to seek from Asia the food which their famished souls failed to find to their taste in Europe; and the catastrophes of the recent years have precipitated this moral evolution which is constituted of disillusionment, of political action and exaltation of the individual life. Noble pioneers like the Count Keyserling have popularised the wisdom of Asia. And some of the purest German poets, like Hermann Hesse, have felt the influence of the thought of the East.

Although similar currents begin to manifest themselves evident in France also, although a few enthusiastic but little-known Frenchmen can be reckoned amongst the pioneers of the Awakening of Asia, France has strictly held itself aloof from this movement of curiosity and sympathy. The return of Rabindranath Tagore and his appeal for a common institution of European culture have nowhere in Europe evoked such a response and attention as in France. A wall of complacent indifference, alas! which much separates this land from the rest of



life of the world. Recently, the choleric Bjornson has rightly reproached France for this indifference. But he was not just in failing to recognise the incessant efforts of a small band of Frenchmen for opening a breach in this wall of indifference. And the present series of books edited by my friend Bazalgette,\*—the fraternal friend in the Whitmanian sense of all that is human,—is itself a proof thereof. Let us widen this breach! And let, across the opening, the message of India sound forth!

Ananda Coomaraswamy is one of those great Indians who, nourished like Tagore on the culture of Europe as well as that of Asia, have become conscious of the duty of working towards the achievement of the union of the thoughts of the East with those of the West, for the welfare of humanity. The spectacle of the recent war which has made manifest the immediately impending downfall of the European edifice, has demonstrated to them the urgency of their mission. At the same time as the poetic voice of Rabindranath Tagore invites us to collaborate with his International University of Shantiniketan, Coomaraswami raises his cry of alarm, and he tells us: "Save Asia! Her idealism is in danger! If you do not do it, tremble lest Nemesis should direct against you, through the instrumentality of Asia herself, the very imperialism of lucre and violence with which you will have armed her! The degradation of Asia will cause your ruin! Her elevation alone will be your happiness!"

But proud Europe does not willingly admit that she may have need of Asia whom she has trampled under foot for centuries without even a suspicion crossing her mind that she was thereby only playing the role of Alaric amidst the ruins of Rome. Rome nevertheless conquered the Barbarian conquerors, even as Greece had once conquered Rome—even as India and China will finally conquer Europe—with their spiritual wisdom and greatness of soul!

It is the object of Coomaraswami's book to demonstrate the power of this spiritual wisdom and all that it holds in latent reserve, for the greatness and happiness of human-kind.

\* The series known as "Modern Foreign Prose Authors" in which is included the French translation of the "Dance of Siva". Leon Bazalgette has been the first in France to translate the complete works of Walt Whitman and Thoreau.

In a collection of essays, apparently disjointed but proceeding really from the same central idea and converging towards the same object, there stand depicted before us the calm and comprehensive metaphysical thought of India, her conception of the universe, her social organisation which was perfect in its own time and could also adopt itself to the rhythm of new times, the solution which India offered for the problem of the woman: family, love, marriage, and finally the magic revelation of India's art. Through all this great structure denoted by the immense soul of India, the same spirit of Sovereign synthesis asserts itself. No negation! Everything is harmonised and adjusted. All the forces of life group themselves like a forest with a thousand moving hands, conducted by Nataraja, the master of the Dance. Every detail has its place in the scheme, every being has its function, and all are associated in the divine concert producing with their diverse sounds and with "dissonances themselves", in the phrase of Heraclitus, "the most beautiful harmony." While in the West a hard and cold logic scrupulously separates dissimilarities, and encloses them, culled and sorted, in distinct and separate compartments of thought, India taking into consideration the natural differences of beings and thoughts tries to combine them amongst themselves, in order to establish, in its plenitude, the total and entire unity. Here, the "couples" of the opposites form the Rhythm of Existence. Spiritual purity does not fear to ally itself with sensual delights; free sexualism is here combined with the highest wisdom. The masterpieces of Art unite in themselves beauty with science and religion. And everywhere, the *Life Intense* stands out prominent in multiform but closely-arranged sheaves. Everywhere the regard of the *One* is evident in the centre of millions of eyes. Even as Tagore has sung in immortal verses:

"In every splendour of sound, vision, perfume,  
I will see Thy Infinite Joy residing.....  
.....The Taste of the Infinite Liberty  
While a thousand trammels bind me still to  
the wheel....."

Undoubtedly the edifice of this life of India reposed entirely on a faith, and (like all faiths) on a fragile and impassioned hypothesis. But amongst all the faiths of Asia and of Europe, the faith of Brahmanical India appears to me to be that which embraces the maximum of universal thought.



Of course, I do not deprecate or disparage the other faiths. The ecstatic intellectualism of primitive Buddhism or the smiling serenity of Lao-Tse are extremely dear to me; but I note therein sublime moments of exclusion and giddy heights of the life of the soul. And what makes me love, above all others, the Brahmanical philosophy is that it appears to comprehend all the faiths of Asia. More than all the faiths of Europe, the Brahmanical faith could harmonise with the great hypotheses of modern science. The Christian religions have tried in vain to accommodate themselves to the progress of science; they could hardly disengage or disembarass themselves from the Heaven of Hipparque and Ptolemy which they had learnt even at the time of their inception. On the contrary, when, after allowing myself to be carried, by the powerful rhythm of Brahmanical thought, on the curve of the Lives, ascending and descending by turns, I re-enter the present century and find before me prodigious efforts of new cosmogonies proceeding from the genius of an Einstein or following freely from the discoveries of the modern age,\* I do not find myself in any strange or foreign atmosphere. I hear in the course of the voyage of my soul across the stellar infinite, into the sidereal abyss, amongst the "Universal-Isles," the "Spiral Nebulae," the innumerable "Milky Ways," the millions of worlds which roll along the "Space-Time" round which rays of stars ever travel and create fantastic shapes, "doubles", and mirages on opposite points,—I hear, still resounding, the cosmic symphony of the worlds which succeed one another, disappear and reappear, with their living souls, their races of men and gods, according to the law of the Eternal Becoming, the Brahmanical Samsara,—I hear Shiva dancing in the heart of the world, in my heart.

I do not ask my European friends to embrace any one faith of Asia; I only invite them to taste the happiness of this magnificent rhythm, this deep and slow breath. They will learn there what the soul of Europe (and

of America)\* is most in need of to-day—calm, the patience, the virile, never-failing hope, the joy, serene "*like a lamp in a windless place, which never flickers...*" (Bhagavad Gita).

The Occident, excited and exasperated by the task of achieving social and individual happiness, warps and perverts its own life and by its frantic haste nips in the bud, the very happiness which it pursues. Like a tired-out horse which between its ear-strings sees only the blinding road before it, the European's look too sees nothing beyond the limits of his individual life or his group, his fatherland or his party. Within the narrow limits, he longs to realise the human ideal. It is necessary for him at all costs to prove to himself that he will see with his own eyes the realisation of this ideal (supreme sacrifice which he consents to make in deference to the slow character of human progress!) that his children would be able to pluck the fruits of his labours. From this spring those perpetual hopes of a tumultuous character, destined to an early death and invariably shattered, those dreams of Earthly Edens, that precipitation and blind violence so characteristic of the civilisation of the West. And when of necessity the disillusionment comes and this mirage of an ideal slips away from one's fingers, the feverish exaltation is followed by a period of morbid depression.

The great Brahmanical philosophy knows nothing of these violent turnings of the balancing-pole. It does not expect a miraculous transformation of the world from war or one revolution or one stroke of meteor. It takes in within its view immense periods of centuries of human ages, the successive cycles of which, in concentric circles, gravitate slowly proceed towards the Centre, the point of Deliverance, already realised in the souls of "Precursors". It never feels disappointed or impatient. It feels it has time to fall and reverses on its path could not do it or provoke its ire. Error is not sin, it is only a view, but only youthfulness and inexperience. It waits for the whole cycle of Time to gradually accomplish itself. It sees the turn and expects. And its regard

\* Among others, the admirable cosmic theory recently propounded by Emile Belot, Vice-President of the French Astronomical Society. (See, in the Magazine, "Science and Life," Paris, August-September 1920, the article giving a summary of his great labours: "The Origin of the Worlds and the Structure of the Universe, in accordance with the Discoveries of Modern Science."

\* It goes without saying, that all that applies similarly to the Europeans which have peopled the New World.



passes beyond the horizons of mutable good and evil, lucidly and calmly judge the Stream of the souls which pass away—indulgent towards the weakness of the weak and severe only for the strong. For, this proud philosophy demands more from the strong than from the weak; and all its conception of the hierarchy of the castes, which appears, on first appearance, so disdainfully aristocratic, is based on the elevated principle (diametrically opposed to the egotistic democracies of the West) that in the measure in which one rises in the scale of society, in that same measure his duties increase and his rights diminish! Besides, however low one may be, every man can elevate himself; and every man knows that he can, sooner or later, attain, by the normal change of his existence, the culminating point of the Curve, whence, through the path of the Return, the soul will escape all Time and its vicissitudes.

Thus is effected the great reconciliation of the infinite Diversity of beings and desires with the Eternity of the Rhythm which binds them all in one same current which goes towards Unity.

But the question is not that this grand structure of thought and philosophy should throw over Europe the golden shadow of its cupola. No, it is not a question of Europe becoming another Asia. But let Europe not wish that Asia should become Europe! Let Europe learn to respect this great personality of which she is only the complement. And without wishing (hopeless dream indeed!)

to infuse an artificial life into the forms of the past, let these two worlds, uniting their respective geniuses, pave, by their union, the path of the Future!

This is the opinion which Ananda Coomaraswami nobly and boldly expresses at the end of his book offering as a corrective to the ardent nationalism of Young India, the high Idealism of Asia:

"For the great idealists of Young India, mere nationalism never satisfies. Patriotism is merely a parochial feeling.....The higher souls have greater and more beautiful functions to fulfil.....*The Life*, and not merely the life of India, demands our loyalty... ..the efflorescence and growth of Humanity is worth more to us than a mere party victory.....The elect people of the future cannot be a nation or a race but an aristocracy of the earth, combining in itself the energy of European action with the serenity of Asiatic thought....."

The hand thus extended by India, we take it and clasp it in ours. Our cause is the same: to rescue human unity and its full harmony. Europe, Asia, our forces are different. Let us unite them for the achievement of the common work, viz., the greatest possible civilisation and highest possible human genius. Teach us to know all, Asia, and thy wisdom of living too! Learn from us to act!

Paris, January 1, 1922.

Translated by

L. V. RAMASWAMI.

## PRAYER

Open thou mine eyes that I may see  
Beyond the dark night of the

That in the dewdrop I may find Thy sun,  
Open Thou mine eyes.

Shroud me with silence

Thy laughter in the quiet ancient

mountains,

That I may sense Thy tidings  
in the storm,  
Shroud me with silence.

Unfold my heart that  
trembling I may know  
The mystic blossoming of world on world  
Deep in that shadowless immensity,—  
My dreaming heart enfold.

E. E. SPEIGHT.



## MY DAYS IN EUROPE

BY DR. SUDHINDRA BOSE, LECTURER, STATE UNIVERSITY OF IOWA.

THE French philosopher Voltaire maintained that human nature was different in England from what it was elsewhere. It does not seem to me that Voltaire was altogether right; but when I reached France I did find a vast deal of difference in the psychology of the French and the English. The French, unlike the English, were quite willing to believe a man honest until he proved himself to the contrary. Let me give an instance. The customs officials at Paris railroad station refused to open my trunks and examine their contents.

"Did you say you are an American citizen?"

"I did."

"All right. You can go. We trust you."

The French, in my judgment, are much nearer to warm Oriental temperament than the cold phlegmatic English. Even the most obtuse traveler cannot but be aware of the subtle spiritual affinity between France, and let us say, India. Down below the surface there is the unmistakable kinship of the French and Indian spirit of creative idealism.

France has suffered more from the ravages and horrors of the last war than any other country in Europe. Yet I have seen evidences to indicate that the French are not only willing to forget the sufferings of the past, but are ready and eager to go ahead with the work of the day.

Unfortunately, France has more than her share of unkind critics. They claim that France has gone mad with militarism and imperialism. Whether that assertion is absolutely right or wrong, one can at least appreciate the French point of view, can at least see that the present nervousness which is apparently manifested in certain quarters in Paris is not wholly without a cause. And does not the well-

known French proverb, "The scalded fears cold water," give us a clue to understanding of the public opinion in the French Republic?

The Frenchman, it seems to me, has the widest range of mind of which a European is capable. He has very little of provincialism in his intellectual make-up. If ever there was a cosmopolitan in Europe, a Frenchman most emphatically is.

The French ways, whatever their shortcomings may be, are democratic. There is absolutely no colour or race prejudice in France. "We have solved the colour problem," told me a Parisian high up in government circles, "by not having any." We, in fact, scarcely know what you in America mean by colour consciousness. That phrase is not to be found in the French dictionary."

The bar of colour distinction does not exist in France. She does not have, as we did have, any ingrained colour or race prejudice. A yellow, brown, or black man in France is totally unaware of the shadow of "the bar sinister" which darkens his life almost everywhere in Anglo-Saxon countries. minute in the social relationship between a Frenchman and an Asian, or an African, there is no colour line. It is a common sight to see raw-boned, jet-black negroes of the United States go hand in hand with dainty French girls on Paris boulevards.

People are not considered inferior in France just because of their race or complexion. Whatever inferiority may possess is the inferiority only of opportunity:

Norman Angell wrote in an American paper the other day.

"In France, the negro members of the Chamber of Deputies, or of the legal profession, or of the governmental

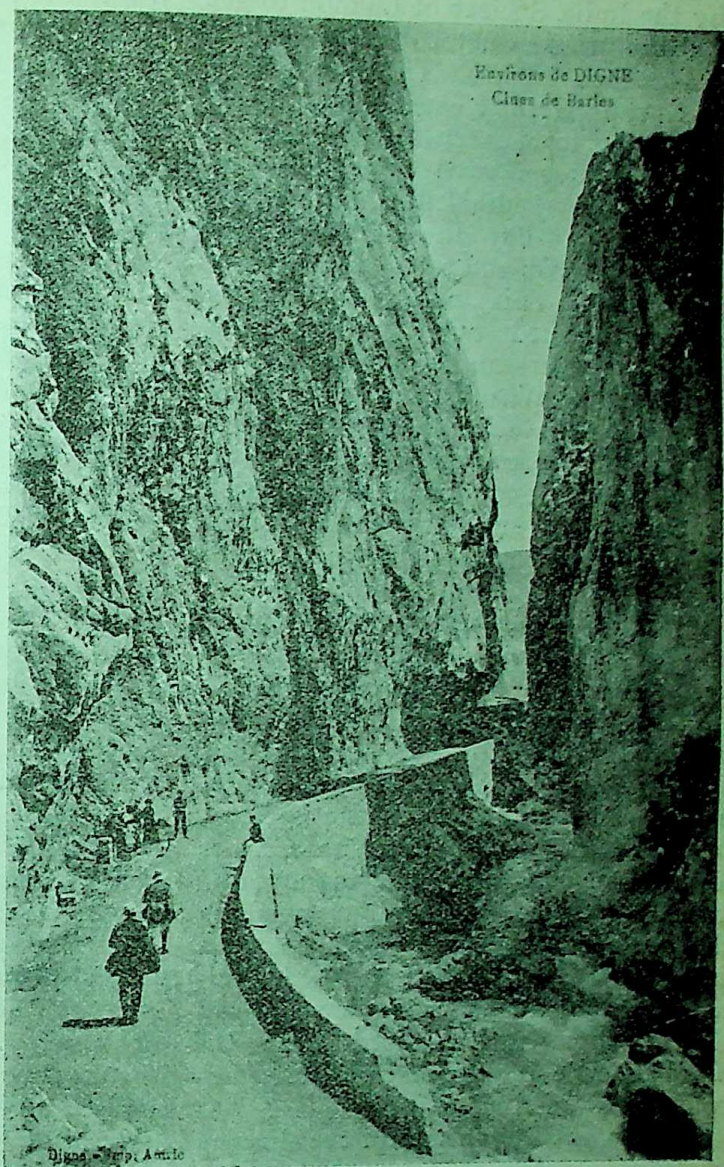


tration, or of the army and the church, have not merely no official difficulties, they have no social difficulties, in their relationship with their white colleagues. They dine in the homes of members of the Cabinet, plead for white clients in the courts, and it would never occur to their French colleagues to treat them with any sort of social exclusion."

The French etiquette is a very complex affair, and I do not presume to understand its philosophy in every detail. I noticed, however, that the French are very courteous to foreigners. A Frenchman will think nothing of talking to strangers without a formal introduction. The average Frenchman is kind, gentle, and affable. He talks with his hands and his eyes, no less than with his tongue; but he is always polite. He is the soul of courtesy. Even the ordinary policeman in the street, who has a fierce looking sword dangling by his side, is courteous. You ask him a question—what happens? He comes to attention and gives you an elaborate salute. Then he proceeds to answer your questions most minutely, and as you start to go, he salutes you again.

The French are among the thriftiest people of Europe. They waste nothing. I'm and again you see poor folks pick up discarded cigaret stubs from the street to smoke them again. This is not highly sanitary I will admit; but the Frenchman cannot bear to see anything go to waste.

"England," said Winston Churchill, "is a paradise for the rich and hell for the poor." France is a country not only for the wealthy, but for the poor as well. There you can buy from a vegetable stand on the street corner, a penny's worth of sliced pumpkin, if you like. There you can



A Mountain Pass in the neighbourhood of Digne, France.

purchase half a banana, if you wish. The Frenchman is indeed an economic soul.

It was a great pleasure for me to note the keen and sympathetic interest taken by the French people in matters Indian, which range all the way from art and literature to politics. A recent striking illustration of the active good-will of France towards India is the gift to Tagore's Visvabharati a complete set of French books on Indology. These volumes were donated by Indian enthusiasts of France. In this connection I cannot help thinking of the proposal made not long



ago by the India Society of London to get hold of the priceless art collection of Mr. Abanindranath Tagore. The members of the Society, apparently eager like harpies to make gains from every possible opportunity, did not even have money "to put it over"; but they decided to appeal to Indian princes to buy these art treasures for English people, and take them out of India forever. This plan, its sponsors generously pointed out, "would bring about better understanding between India and England"! Wasn't that rich? When I told my friends in France about it they were prodigal in knowing smiles. They remarked that the condition of the British mind, which could suggest such a scheme, was pathological; it needed alienists more than art.

The time is here when no means should be omitted to strengthen the growing ties of friendship between India and France. A forward step in that direction has already been taken by the organization of the Hindusthani Association of Paris. The inaugural program of the society, in which I had a humble share, was attended among others by ten "immortals" of the French Academy and four members of the Cabinet. As I stood on the rostrum facing that large and distinguished audience, which filled to capacity two rooms of Musee Gimmet, I realized that the soul of France did respond to the heart-throbs of Hindusthan.

From what I have seen of the French educational system, it seems that Indian students will make no mistake in going to France for advanced study and research. They will meet with a warm welcome in French colleges and universities. Moreover, they will find the cost of living much more reasonable in France than either in England or in America.

The French professors I met are, in their special fields, intellectual giants—many of them. Yet they are as profound in learning as they are simple in their ways. There is no touch of highbrow about them.

The relation between the teacher and the student is one of utmost cordiality. Usually students have standing invitations

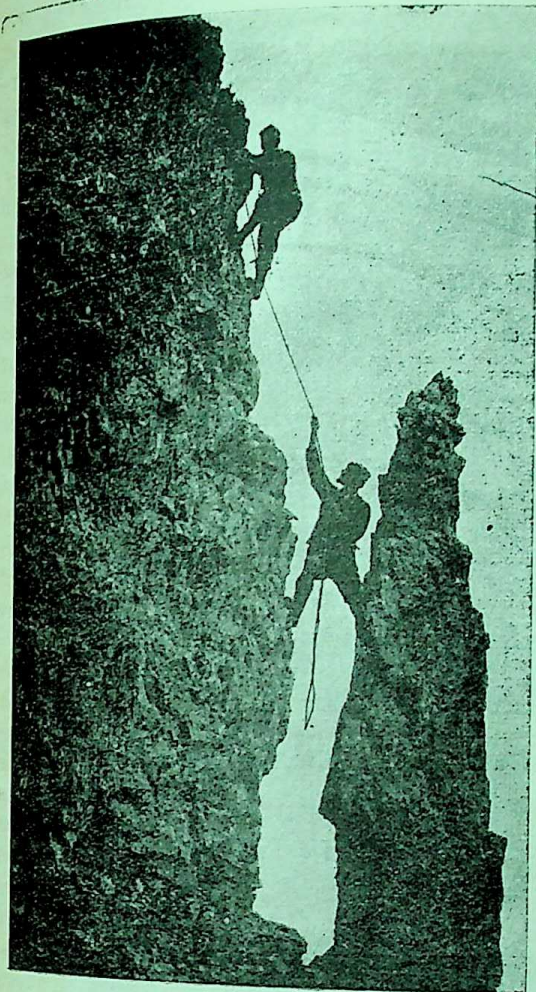
from their professors to call at their homes at any time they please. I became acquainted with a professor of the University of Paris who not only helps his foreign students to write articles and prepare addresses in French, but actually goes out of his way to hunt rooms for them.

There is an idea in some Anglo-Saxon countries that France is a somewhat effete nation, which has outlived its glowing youth. That is far from being true. France is a leader "in the vanward of Western civilization," strong in "the illuminating intelligence, the undaunted courage, the tireless industry of her people." Capable, self-reliant, and brave, she has produced in recent times scores of scientists, dramatists, artists and novelists. She is today the foremost state on the continent of Europe.

The foreign commentators of French life never fail to notice the decline in both marriages and births in France and predict that if France fails to remedy these facts, she will succumb. These critics overlook that the births still exceed the deaths in number. France, unlike the island country across the channel, does not favour large families. France holds to the view that the true national strength lies not in its numbers, but in its quality.

Another point which ought not to be passed over in silence: there is a considerable misunderstanding about the French social ethics. The misunderstanding is largely due to the assumption of the tourists who imagine that France is exclusively a land of jazz, wines, amorous gay night life, faithless wives, and unmarried mothers. The native Frenchman of the better type is apt to consider such a sweeping charge as being without much of ground-work in fact. He has a high opinion of himself and his institutions and he is likely to regard the foreigner as "the dangerous amoralist, the wolf in the French fold." This is the view which has been given expression to in the study of Lawrence Jerrold's *France: People and Her Spirit*. According to Jerrold, here is what the members





Climbing Alps in Switzerland.

typical French family would say about its own moral standard:

'Let us first of all beware of outsiders,' they say, 'for ours is the real ark. Can we ever be sure of the chastity of a woman who is not of French blood, French breed, with our old traditions in the marrow of her bones? The English girl? Sweet, charming, but those flirtations! The American girl? So delightfully vivacious, such a change from our quiet girls, but—that freedom, that self-centeredness! How about her when married? Simultaneously, can we ever be sure that a foreigner will make a decent husband? Chic, distinguished, or enterprising, go-ahead, money-making, they are indeed. But the real domestic qualities, those that make a safe husband, a good father, the solid head of a house—can we be sure of finding them in a man who, through no fault of his own, of course, has never learned at the French hearth to look at life seriously? Let us, after all, keep to ourselves. We may not be so picturesque as other peoples. But we are

content to go on leading our old-fashioned lives. The foreigners who come to see us amuse us a great deal. For the serious things of life, for the duties of husband and wife and parents, for the family virtues, we prefer to stick to our own simple traditions. Sometimes we go to a cafe, and the foreigners' vivacious manners there divert us for an evening. But afterward we are glad to get back to our own quiet, plain French home.

From France I went to Switzerland. I discovered that while it is a great honor to be an American citizen, it has also certain disadvantages in Europe where every American is supposed to belong to the Rockefeller or Morgan family. The American must have a well-loaded pocket-book for his European tour. When he leaves a hotel in England, France, or Switzerland, he has to run the gauntlet of a half dozen or more employees—from the boot's assistant to the maitre d'hotel all standing with outstretched palm, waiting for a tip for doing what, after all, was their duty. These hotel servants are a species of despicable profiteers.

Pedestrian Yankees must be a rarity in Switzerland. I shocked one Swiss hotel proprietor most severely when I grabbed my little two-pound satchel, and started to walk for the railroad station only two or three blocks from the hotel.

"Don't you want a porter to carry your valise?" asked the proprietor.

"I think not."

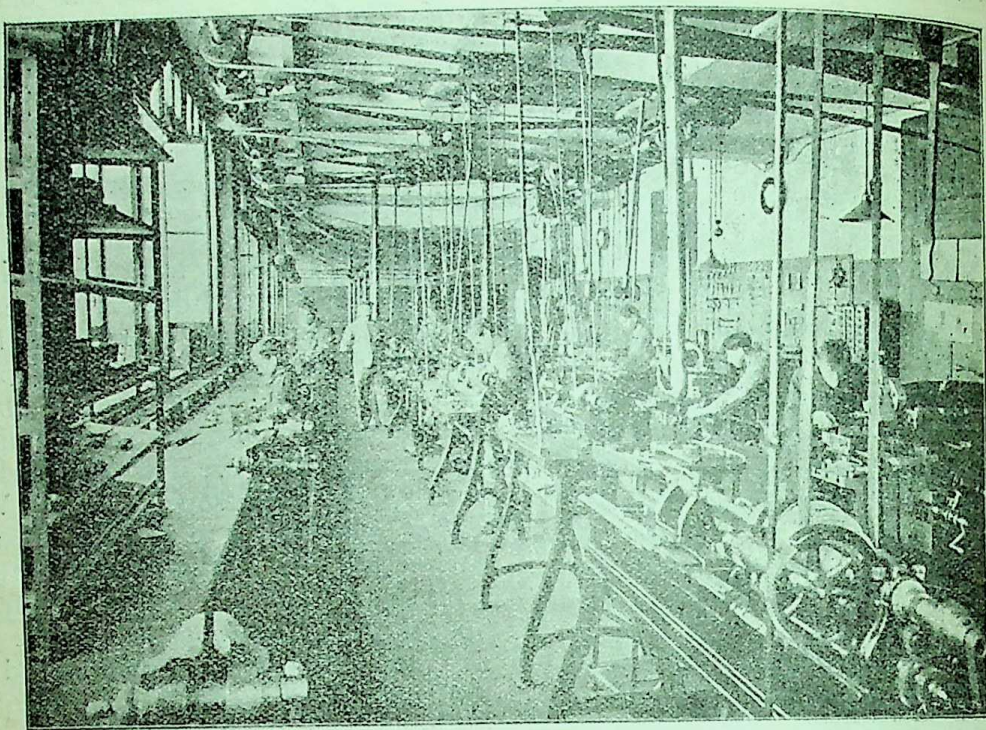
"Surely you want a cab, monsieur?"

"Oh, no."

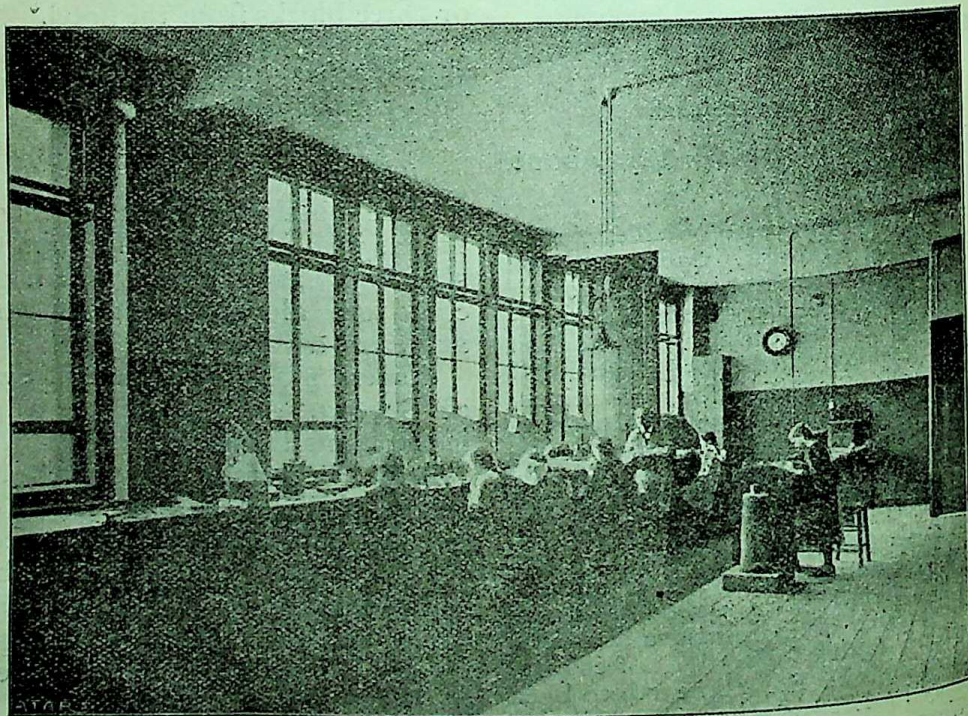
The hotel man was terribly puzzled. It was just impossible for him to understand how an American and a gentleman could get along without a carriage or at least a valais!

I spent most of my time in Switzerland at Geneva. And of all the educational institutions I visited there, I was particularly impressed by the Municipal School of Watch-making. It was founded in 1824, and has ever since been an important factor in maintaining those high traditions of clock and watch-making, for which Geneva is famous throughout the world. The director of the school regretted that there has been only one student from India so far, although there have been scores from China and Japan.





A Class of making small instruments in the Watch-making School in Geneva.



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A Class of Girl Apprentices in the Watch-making School in Geneva,

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Anyone who has studied up to matriculation in India is eligible for admission. The medium of instruction is, however, French. It takes four years to graduate from the school. \*

The prime object of my visit to Geneva was to confer with the men entrusted with the machinery of the League of Nations. I interviewed many a statesman and diplomat at Hotel de International, the headquarters of the League. They were very obliging, and furnished me with loads of books and pamphlets. I could not, however, share their infatuation about the League of Nations. The views they expressed were colored by a sort of sentimental jaundice.

"What is the plan of the League," I asked a member of the Permanent International Secretariat, "to deliver the oppressed nations of Asia from the yoke of European imperialism?"

"That's not the concern of the League," was his quick response.

\* Students desiring further information should communicate with the Director of Ecole Municipale d'Horlogerie, Rue Necker, 2. Geneva, Switzerland.

The League of Nations may not be made up of, as intimated by a New York journal, "a professional-criminal class, a delectable crew of professional thieves, liars, overreachers and confidence men." It is, however, an organization of the victorious nations to keep and hold their spoils, to promote their "own narrowly nationalistic and ruthlessly imperialistic interests." The Leaguers had no genuine desire to bring about a reorganization of the world on the basis of justice and humanity. All they wished, in the words of an American periodical, is "a reorganization of the general mechanism of economic exploitation, with a view to minimizing the risk and cost of war." The League is a rotter.

I have tried to make a first-hand acquaintance with the underlying facts of the League. If I may now be permitted to make a suggestion to the Asian, whose soul is not dead to the call of his country, it will be this :

Keep out ! Keep out ! Keep out !

*Hall of Liberal Arts.*  
*Iowa City, U. S. A.*

## THE NEW PRESIDENT OF CHINA

### A PERSONAL IMPRESSION OF LI YUAN-HUNG

BY JOHN A. BRAILSFORD.

"SOME have greatness thrust upon them." Such is Li Yuan-hung, now for the second time President of the Middle Flowery People's Kingdom (Chung Hua Ming Kuo) which we call the Republic of China. A less ambitious man would be hard to find. When I visited him at Wuchang three days after the outbreak of the great revolution in 1911, he told me of the thrusting of greatness upon him at that time. The men who had engineered the rising at the instigation of Dr. Sun Yat-sen held a

sword at his throat and gave him this choice: "You must proclaim yourself head of the revolution or die immediately." He chose not to die. I hardly credited the story at the time. It was obvious that most of the men in that Babel of disorder at the revolutionary headquarters were running an enormous risk and would be doomed to execution if the Imperial Government sent any strong force against them. Though Li Yuan-hung seemed less fearful than others, might it not be that he was trying,



through the foreign journalist, to assure the Peking rulers of his innocence? So it seemed. But the burly, good-humoured soldier, who could laugh over things even in that tense atmosphere, had told me the simple truth.

Why had he been chosen for greatness? He had had no part in the engineering of the revolution. It was only by the accident of the premature bursting of a bomb that the outbreak had begun at a time when the revolutionists themselves had no strong leader to take command. They were in urgent need of a man respected and loved by the common soldiery of the Wuchang garrison. That was the first consideration. It was by chance rather than design that they chose one who was able to win the regard of the Chinese people of both North and South, and of foreigners also. What the plotters wanted at this time was a loyal and enthusiastic following of a few thousand fighting men who would resist the first onslaught from the Imperialists. Li Yuan-hung was the friend of the common soldier. His sympathy for the men in the miserable life of the barracks, his efforts to provide entertainment and education for them had already come to the knowledge of foreigners. And besides, he was honest. A Danish merchant in Hankow told me how Li Yuan-hung, as purchasing officer for the local forces, had come to him to buy field glasses. Now it was the almost universal custom of salesmen in China at that time to pay a "commission" to any official purchasing goods on behalf of the Government—in other words a bribe to secure the order. Often there was competition in bribery. The merchant said something to Li Yuan-hung about giving him "the usual commission." The reply was in effect this: "I came here because I thought you would not offer that."

Li was one of the few who realized how the custom of "squeeze" (the popular name for commission payments) was ruining China. He declined to receive or to give bribes. The consequence was that he had remained poor and had been kept in a subordinate position while un-

scrupulous men of far less capacity had been promoted over his head. He was a simple Colonel.

But Li Yuan-hung in any military position was a paradox. He is one of the most pacific-minded men of a pacific race. All his victories have been victories of peace. Throughout the revolution fighting in 1911 and 1912 he issued appeals to the forces of both sides to renew their friendship and restore peace. His proclamations were the very reverse of those which Western commanders issued out during warfare. Where we would expect men to proclaim their own divine mission and to denounce the villainy of the enemy, shrieking about atrocities, he was the leader of a most momentous revolution asking pardon of his fellow countrymen for his part in the tragedy that had brought brother into mortal conflict with brother. "Peace without victory"—the motto which President Wilson so readily changed to "force without stint"—was the motto of Li Yuan-hung throughout the conflict, even when his own life was in imminent danger. And peace without victory he attained. His forces were utterly defeated by those of Yuan Shih-kai, which were supposed to be fighting for the Manchu Dynasty against the Republican movement. The outcome was that the Manchu rulers were compelled to abdicate and the Republic was established. Was there ever so much land of contradictions?

To explain this paradox we shall have to tell of the tortuous diplomacy of Yuan Shih-kai, who was falsely recognized by the Imperial authority until he was able to use it in his power to be truly false to the Republicans. He secured himself the Presidency, handed a sop to the leader of the revolution, Dr. Sun Yat-sen, and had Li Yuan-hung made president.

Li Yuan-hung continued to hold authority at the metropolis of Central China, the triple city of Wuchang, Hankow and Hanyang. The almost universal respect and affection in which he was held made peace possible in that region during the most difficult period. Of course,



were minor disturbances, including several plots against his life. It was long before he could be induced to allow the execution of any of these conspirators. In other parts of China there were tens of thousands of executions of those who were suspected of opposing the authority of Yuan Shih-kai, and I remember one or two occasions when forty or more were executed in a batch at Wuchang. But always Li Yuan-hung was accounted a man of unique mercy. I visited him often in the times of most intense agitation, and found him always in kindly humour—worried perhaps, but never vindictive. When I went (as correspondent of the American Associated Press) to ask whether he were really dead, as rumour had reported, he enjoyed the joke greatly. He is a man who can laugh.

Li Yuan-hung refused to join the revolt of the Southerners in 1913 against Yuan Shih-kai, who had proved himself false to Republican institutions, and had flouted the authority of the Parliament. The quarrel was a little academic, as the Parliament could hardly be described as representative. Li Yuan-hung considered that China would find her way to a new national life more quickly along the path of peace than in strife over systems. It was difficult to decide whether personal ambition or devotion to principle was the leading motive of some of the leaders on both sides. It is impossible to say yet whether Li Yuan-hung was right. The Southern forces were defeated in 1913, but many of the same leaders are still upholding the standard of Sun Yat-sen at Canton, and certainly their record appears far better than that of the military usurpers who have held sway at Peking during most of the past eight years.

Li Yuan-hung in those early years of the Republic was the one man in favour with large masses of the people both north and south of the Yangtse. Yuan Shih-kai, it seems, was afraid of his popularity. He frequently requested him to come to Peking. Li Yuan-hung always replied, quite truthfully, that he felt his services were more needed in Central China. At last Yuan practically compelled him. The

Vice-President was taken to Peking and was placed on that very island in the artificial lake of the Forbidden City where the Emperor Kuang Hsu had been held a prisoner by the old Empress Dowager. All honour was paid to Li Yuan-hung. But he was as powerless as a bird in a gilded cage. I visited him on that island just before leaving China in 1914. It was sad to see his patient impatience with the enforced inactivity. He was in great distress at that time over the Japanese invasion of Shantung. There were tears in his eyes when he appealed to two of us—insignificant newspaper men—to try to stir a righteous protest from our respective countries against this seizure of China's "sacred province." I knew only too well that the powers which had prevented China's own official protest from coming to the knowledge of the British people would hardly succumb to any effort of mine to break through the censor's barrier and reach the popular conscience.

But Li Yuan-hung was not destined to waste all his days in the prison-palace. Yuan Shih-kai, after his unsuccessful attempt to set up an imperial throne for himself and his heirs, was gathered to his fathers. His prisoner became president.

And what mighty deeds did he do as head of the nation to justify his present recall to that office? None that I know of. He was not even successful in his efforts to reconcile the rival factions. He was unable to save his country from the encroachment of her neighbour (though undoubtedly, by keeping the peace with Japan, he helped to prevent a far worse tragedy). He failed also to check the rising of the ex-brigand Chang Hsun, who tried to restore the infant Emperor. Late in 1917 Chang Hsun attacked Peking. Li Yuan-hung made no attempt at resistance, but sought refuge at the Japanese Legation. A sad exhibition of weakness and insincerity it seemed, on the part of one who had wept over his nation's ill-usage at the hands of Japan. I do not know the intimate circumstances, but it certainly appeared that foreign correspondents were justified at the time in condemn-



ing Li Yuan-hung as "weak, irresolute." He went into "disgraceful" retirement, as F. A. Mackenzie of the London *Daily Mail* recorded. Chang Hsun, after a few short days of triumph, was easily defeated. China became a Republic again. But Li Yuan-hung was no longer president. Can one imagine any Western choosing such a man again for the highest office? It does not seem that Li Yuan-hung sought the Presidency at this time any more than he sought the leadership of the revolution when a sword was held at his throat. He is not considered clever. "He has a good heart but a poor head," the Chinese used to say of him. Foreigners have still less regard for him. The idol of the foreigners in China was Yuan Shih-kai, the man of power who asserted his authority over the great nation at all costs, lopping off the heads of his opponents by the myriad. Li Yuan-hung is not the man to unite China under one strong central authority. Probably the drift toward a loose federalism will go on unchecked, and the Western moneylenders will be distressed; for it is more difficult for debt-collecting diplomats to deal with a multitude of local Governments and private Chinese borrowers than with one great central authority.

Li Yuan-hung, though he bears the title of Field-Marshal, has no army at his bidding, as have Wu Pei-fu and Chang Tso-lin. In his apparent weakness lies his real strength as a leader of China. No man who rises to power by military

force can hope to hold the confidence of people that regards all violence as proof of undeveloped character. Military power might establish a little brief authority; it would be brief in Chinese eyes even if it lasted a couple of centuries—but such authority would be little respected and less loved. What they ask of their President is that he shall reconcile the conflicting parties and enable the people to pursue their daily toll and maintain their home life in peace and with more freedom than is possible in most of the great nations of today. Li Yuan-hung has come to the Presidency once more in response to the demand for a reconciler. Will he fulfil that mission? Can he induce Sun Yat-sen and the present leaders of the North to come into friendly co-operation? It will not be easy.

Li Yuan-hung was born in the ancestral village about twenty miles from Hankow 58 years ago. He began training for fighting services at the age of eighteen. He was about 30 years old when the Sino-Japanese war began; he commanded a gunboat in that campaign, in which China suffered a great defeat. Afterwards he superintended the construction of the forts of Nanking. Thence he went to Wuchang and was in charge of his regiment there at the time of the revolution. Li Yuan-hung, the soldier has a remarkable record of successive defeats. Li Yuan-hung the man of peace has won great victories, and may yet win greater.

## THE SOVEREIGN AS THE HEAD OF RELIGION IN THE MUGHAL EMPIRE

### I

EXAMPLES are numerous in Oriental history of sovereigns claiming the position of the spiritual leader of their people. It may have been due to the natural vanity of man or to the astute political design of securing to one's self the supreme authority in Church and

State alike, and thereby making the reign's position unassailable, or to a combination of both these motives. The reign of half a million swords does not make a man happy unless he can flatter himself that he has won the unforced love and simultaneous obedience of his subjects. He is weak for thinking



is not as other men are, that he is akin to the gods, and that he rules by a divine right as a semi-divine being. Flatterers had instilled the same idea into the mind of the Roman Emperors and the Stuart kings of England.

It found an easier lodgement in the Islamic State. That State is a theocracy, and its sovereign, in strict theory, is God's representative on earth. He is the commander of the faithful in the battlefield and the public prayer alike. He is the only Khalifa of the time and if he is worthy of his position, then the mantle of the Arabian Prophet has descended on him, and he ought to be not only the leader of the national army but also the highest living exponent of the faith (*mujtahid*). Only the military type of the State and exigencies which made a rude unlettered soldier instead of a deeply-read theologian the only successful sovereign in most Islamic lands throughout the middle ages, prevented this claim from maturing. The actual experience of a long series of centuries gradually disabused the public mind of the idea that the Sultan was necessarily also the Mujtahid or Imam. But he might be so.

Anthropomorphism or the worship of God in the form of man, is the besetting sin of the Aryan race. The Persians could not shake it off even after their conversion to a strictly monotheistic religion like Islam, and the variety of incarnations adored by the Persian people along with Islamic tenets proves how fertile a field for manworship Iran is. We find a full account of these religious movements in Browne's *Literary History of Persia* (vol. I. Ch. 9). Sufism, to which the Persians among all Islamic races have made the largest contribution, also favours the recognition of inspired or superhumanly gifted spiritual preceptors.

The *Insan-i-kamil* or Perfect Man is the title given by Muhammadan mystics to the highest type of humanity, i.e., the theosophist who has realised his oneness with God. This theory of the Perfect Man is based on a pantheistic monism which regards the Creator (*al Haqq*) and the creature (*al Khalq*) as complementary

aspects of Absolute Being,—or as a Hindu would say the *Purusha* and the *Prakriti* are two aspects of one and the same thing. "Man," as an Arabian mystic writes, "unites in himself both the form of God and the form of the universe...He is the mirror by which God is revealed...We ourselves are the attributes by which we describe God; our existence is merely an objectification of His existence."...The Perfect Man, who typifies the emanation of Absolute Being from itself and its return into itself, moves upward through a series of illuminations until he ultimately becomes merged in the Essence,...when the seal of deification is set upon him. He now becomes the Pole-star (*Qutb*) of the universe, and the medium through which it is preserved; he is omnipotent, nothing is hidden from him; it is right that mankind should bow down in adoration before him, since he is the vicegerent (*Khalifa*) of God in the world (*Quran*, II, 28). Thus, being divine as well as human, he forms a connecting link between God and created things. According to orthodox Muslims this representative Superman is the Prophet Muhammad...Al Jili holds that in every age Muhammad assumes the form of a living saint, and in that guise makes himself known to mystics. [*Encyclo. Islam*, ii. 510.]

So much for the craving of the Sufistic Muslims in general and the men of the Persian race in special, for a divine teacher in a human form in their own age. The Hindu is even more ready to welcome an *avatar*, because it is his creed that such avatars have appeared by the million in the past and God is sure to incarnate Himself when the age requires it by reason of the excess of sin and the agony of spiritual hunger unsatisfied by the existing teachers. (*Bhagabat-Gita*).•

## II

While earnest believers were expectant for such a superman *guru* or Lord of the Age (*Sahib-i-zaman*), it would be in accordance with human nature to find that there was a vast number of interested people who wished to secure material gain by professing religious adoration



to the sovereign, as the cynical Al Badayuni has pointed out.

The religious atmosphere of India was quivering with electricity in the first half of the 16th century. Chaitanya and Nanak preached and converted during this period, and their new creeds, by supplying the exact spiritual needs of the age, became world-conquering within India. Other movements, deviating from the old orthodox faith, also arose in India, as has been clearly shown by Blochmann in the Introduction to his translation of the *Ain-i-Akbari*, Vol. I, particularly the Mahdavi sect, i.e., men on the look out for a new Mahdi or Supreme spiritual guide. [The Mahdavis lingered in Bijapur well beyond the middle of the 17th century.]

The Emperor Akbar was led to claim this position, partly by his natural vanity, but more by the flattery of his favourites, as Al Badayuni has pointed out.

Though illiterate, he secured his own recognition as the *mujtahid* or infallible interpreter of the *Kuran* and of all disputed points of Islamic theology (1579). His coquetry with Hinduism, long and secret conversations with famous Hindu sannyasis and pandits, his edict of toleration for all Hindu practices, and finally his adoption of several Hindu rules of conduct and ceremonies, led the Hindus to regard him as one of themselves. They styled him *Jagat-guru*, or the spiritual guide of the universe, while the coterie of his Muslim adorers (mostly Persians) called him the *Insan-i-kamil* and the *Sahib-i-zaman*.

As the religious guide of his subjects, Akbar adopted, at first secretly and cautiously, many of the attributes and prerogatives of a prophet and even of an incarnation. It excited the intense disgust of his orthodox Muslim subjects and was often checked by the fear of a revolt of the Muslim soldiery at the call of the old-type Mullas.

I quote from his courtly flatterer Abul Fazl :—

"Wherever, from lucky circumstances, the time arrives that a nation learns to understand how to worship truth, the people will

naturally look to their king, ...and expect to be their spiritual leader as well; for a king possesses, independent of men, the ray of divine wisdom...Now this is the case with the monarch of the present age...Men versed in the mores of the future, knew this when his Majesty was born, and they have since been waiting in joyful expectation.

"His Majesty, however, wisely surrounded himself for a time with a veil, as if he were an outsider or a stranger to their hopes. But a man counteract the will of God? He could not help revealing his intentions....He is the spiritual guide of the nation. He has now opened the gate that leads to the right path and satisfies the thirst of all that were about panting for truth.

"Men of all nations, old and young, friends and strangers, the far and the near, look upon offering a bow to his majesty as the means of solving all their difficulties, and bend down in worship on obtaining their desire while his majesty leaves the court, there is not a hamlet town or city that does not send forth crowds of men and women with vow-offerings in their hands and prayers on their lips, touching the efficacy of their vows [made to the Emperor] or proclaiming the accounts of the spiritual assistance received [by secretly praying to him]...His Majesty gives satisfactory answer to every one, and applies remedies to the religious perplexities. Not a day passes but people bring cups of water to him, beseeching him to breathe upon it...Many sick people whose diseases the most eminent physicians pronounced incurable, have been restored to health by this divine means.

"Notwithstanding every strictness and reluctance shown by his majesty in admitting novices, there are many thousands, who have cast over their shoulders the mantle of belief and look upon conversion to the New Faith as the means of obtaining every blessing (*Ain. i.* 163-166.)

The initiation ceremony and rules of life of the members of this new sect are described in the *Ain-i-Akbari*, i. 165-166, and I need not quote them here.

In addition to the *kurnish* and *taslim* which all persons presented at court had to make to the sovereign, the disciples of Akbar had to perform the *sidjah* or prostration by bowing down the forehead to the ground. This is an exercise performed at the Muslim prayer, and therefore the orthodox regarded it as a ceremony exclusively due to God. Akbar prudently restricted the prostration to a private audience. Its popular



name was *zaminbos* or kissing the ground before the throne. This abject mode of showing respect prevailed in ancient Persia as well as the Hindu States. Religious leaders are entitled to it, as we see daily around us. Abul Fazl justifies it by saying that "They look upon a prostration before his Majesty as a prostration before God; for royalty is an emblem of the power of God." (i. 159)

It was a practice intensely hateful to the Muslims, and though Jahangir continued it, Shah Jahan had to yield to public opinion and abolish it at his accession.

The *darshaniyas*, or men who did not begin their day's work nor break their fast without first gazing on the Emperor's face as on an idol in the morning,—formed another sect of his worshippers, and they followed a special set of rules. (*Ain*, i. 207.)

Even the slaves of the imperial household were, in name at least, converted into the Emperor's disciples. As the court-historian writes,

"His Majesty, from religious motives, dislikes the name *banda* or slave; for he believes that Mastership belongs to no one but God. He, therefore, calls this class of men *chelas*, which Hindi term signifies a faithful disciple. Through his Majesty's kindness, many of them have chosen the road to happiness (i.e. embraced the divine faith of Akbar)". (*Ain* i. 253.)

### III

The tradition of the Emperor being the spiritual guide of the people and of his initiating personal disciples, continued in Aurangzib's reign, though that Emperor attracted men by his reputation for strict orthodoxy, ascetic rigour of life and power of working miracles, for which he was called *Alamgir*, *Zinda pir*! or 'Alamgir the living saint.' In 1690, when the Emperor was encamped at Badri on the bank of the Krishna, Salabat Khan the *Mir-i-tuzuk* presented to him in the court of justice a man, who said, "I have come from the far-off land of Bengal, wishing to be your Majesty's disciple. I hope that you will favour me by granting my desire." Aurangzib smiled a sarcastic smile and gave the Khan about Rs. 100 in cash and some bits of gold and silver

to be presented to the man, saying, "Tell him that the favour he is really expecting from me is *this*!" The man flung the money away and threw himself into the river. He was rescued by the court attendants. The Emperor ordered him to be taken to a famous Muslim scholar of Sarhind, with a request to admit him as a disciple. (*Masir-i-Alamgiri*, 333-334.)

As a token of the religious veneration paid to the Emperors, they continued throughout the Mughal period to be addressed by their sons and subjects with epithets characteristic of prophets, such as *Qibla wa qaba*, i.e., the central point to which the faithful must turn in prayer, like the Black Temple at Mecca or Solomon's Temple at Jerusalem, the *Quth* or Pole-star of the faith, and *Pir wa murshid-i-alam-wa alaman* or *du-jahan* or *din wa dunia*, i.e., the spiritual guide and preceptor of the world and its inmates, or of this world and the next.

In imitation of Akbar, his contemporary, the Bijapuri Sultan Ibrahim Adil Shah II, took the title of *Jagat-guru*. He is popularly said to have inclined to the Hindu faith and practices, lived on milk and even worshipped the Hindu god Narsoba in a small temple on the western edge of the inner ditch of the citadel of his capital. His Muslim historian has taken pains to rebut the charge that he apostatized from Islam. (*Basatin-i-Salatin*, 259-260, 264,) but admits that in popular speech he was called *Jagat-guru*. [Also *Bombay Gazetteer*, xxiii, 636.]

The Mughal Emperor, as we have seen, claimed to be *Jagat-guru* or world's Supreme Religious Head. But this Pope was married, and it would have been inconsistent if his principal wife did not partake of his spiritual attributes. Thus we find that Jahangir's wife, a Jodhpur princess and the mother of Shah Jahan, was entitled the *Jagat Gosaini*, or female Pope of the World! (*Tuzuk-i-Jahangiri*, 5.)

There are many historical parallels to this aspect of the Mughal monarchy. The Abbaside Khalifs of Baghdad rose to the throne on the crest of a religious movement in favour of the family of



Ali and they claimed the spiritual homage of the Muslim world by reason of their descent from the prophet's family as completely as the political allegiance of their subjects.

So, too, the Safavi dynasty of Persia at first created an influence and a strong following by posing as religious leaders, and then easily seized the throne of that country. The Sikh *gurus* began as religious guides pure and simple, and ended by becoming warriors and rulers of men. Even now they are designated as the 'ten Padishahs' by their votaries.

## IV

Apart from the position of *Jagat-guru* or the direct and personal religious preceptor of his subjects or an inspired and miracle-working saint, which was aspired to by Akbar and Ibrahim Adil Shah, and that of a darvish on the throne or living saint which Aurangzib loved to be called,—the Mughal Emperor, by constitutional law, filled the office of the executive head of the dominant creed. As the "Khalifa of the Age" it was his duty to enforce the orthodox faith, which was the Sunni form of Islam. Political considerations and the legacy of his more tolerant predecessors compelled Aurangzib to use the talents of many Shias,—both of Persia and Central Asia,—but their lot was not a happy one. In the war of succession with his brothers in the earlier years of his reign, he had owed much to Mir Jumla, a Shia; but in his old age his bigotry was intensified and made his court no place for this sect. We find many illustrations of the anti-Shia feeling in this Emperor's letters and even in the official history of his reign.

To him a Shia was a heretic (*rafizi*), and he usually calls the Persians carrion-eating demons (*Irani ghul-i-bayabani*); but this tone may have been partly due to his political rupture with the Safavi Shahs. In one of his letters he tells us how he pleased with a dagger presented to him by a noble man, which was named *Rafizikush* or Shia-slayer, ordered some more of the same shape and name to

be made for him. [*Ruqat-i-Alamgiri*, 133.] The result was that his Shia officers had to practise hypocrisy in order to save themselves.

Sarbuland Khan, a grandson of a King of Badakhshan, was Aurangzib's second Bakhshi from 1672 to 1679. Once His Majesty complained that Sarbuland's words savoured a little of Shia-ism, to which the Khan replied, "Yes, many of the Sayyids of Bukhara belong to this sect. My speech still bears traces of the effect of my former association with them. But I have not been confirmed in this faith. Through ill luck, I have withdrawn myself from this creed but have yet attained to that"! This Sarbuland Khan, we are told by the same authority used to favour the Persians and recommend them to the Emperor for high offices. Though Aurangzib distrusted that race, he was forced to employ them on account of their unrivalled ability in book-keeping and finance. [*Hamid-ud-din's Ahkam*, § 38 and 39.]

The position of the Shia nobles in Aurangzib's court was bad enough on account of their master's orthodoxy but it was rendered worse by the jealousy and hostility of the Sunni nobles, most of whom belonged to a different race, namely the Turani or Central Asian. Indeed, in the 18th century, the Persian and Turkish parties—or Iranis and Turanis as they were called,—were sharply divided at the Mughal Court, just as they had been under the Bahmani Sultans of the Deccan in the 15th, with disastrous consequences to the latter. Even European visitors like Bernier and Manucci could not fail to notice the antagonism and interest and sharp contrast of opinion between these two races in the imperial service, especially when an embassy from Persia was expected [*State of Mogor*, ii, 50-53, Bernier, 146-147]. Marriage did not tend to heal this sectarian conflict, because the Shias naturally liked to marry within their own race and Sunnis were known to have refused the hands of Shia brides. Thus, we find that Hamid-ud-din Khan's *Ahkam* was written by Ruhullah Khan I, the Paymaster-General



of Aurangzib (1686-1692), made a will on his death-bed, declaring that he had renounced the Shia faith for Sunnism, and requesting the Emperor to give his two daughters in marriage to Sunnis. Now, though this Ruhullah Khan was very highly connected,—his mother being a sister of the Emperor's mother,—the hand of his daughter was refused by Siadat Khan, a petty nobleman, who asked, "How do we know that she too holds the Sunni faith? In case she persists in her ancestral religion (*i. e.* Shiaism), what can be done?" (*Ahkam* § 59.)

The Emperor, too, doubted the sincerity of Ruhullah's alleged conversion to Sunnism, and this surmise was proved true. The Khan, on his death-bed, had requested the Emperor to send the imperial Qazi (a Sunni) to wash and shroud his corpse. But the Qazi, on reaching the Khan's house after his death, was given a letter in which the dying man had begged him to delegate his burial arrangements to his confidential servant Aga Beg. The Qazi knew this man to be a Shia theologian and priest disguised as a servant, and reported the new development of the case to the Emperor. Aurangzib replied in an indignant tone:—

"Let the Qazi come away from the house. The late Khan had made deception his habit in life, and at the time of his death too pursued the same detestable sin. What concern have I with anybody's religions? Let Jesus follow his own faith and Moses his own!"

But the Shias had good reasons for concealing their faith from him.\* In one letter of Aurangzib we read how he was alarmed at the coincidence that the paymaster and two *nazims* of Lahore were Shias, and immediately ordered that the former should be transferred elsewhere.

\* On 3rd Nov. 1672, an old servant of the days before Aurangzib's accession was beheaded for cursing the first three Khalifs. (*M. A.* 120.) The Emperor objected to making the word *Ali* a part of any newly-created noble's title. (*M. A.* 313.) In one letter he narrates with approval how a Sunni murdered a Shia at Isfahan and escaped to safety! (*I. O. L.* 1344, § 34 b.) Persians newly arrived in India should not be posted to any of the ports on the West Coast, (*Kalimat-Tay.* 141 a.)

(*Kalimat-Yay*, 16 a.) Very late in his reign, he objected to the practice of sending the bones of rich Shias secretly after death to Karbala and Mashhad for burial. This he regarded as a superstition. (*Ibid.* 12 a.)

# V

In Mughal India, as in mediaeval Europe, education was a branch of religion, and the educational expenditure of the State was defrayed out of the Alms Fund and through the hands of the imperial Almoner (*Sadr-us-sadr*). We have a *farman* of the earlier part of Aurangzib's reign which illustrates this arrangement. He instructs the *diwan* of Gujrat that every year teachers should be appointed at the cost of the State and stipends paid to the students according to the recommendation of the *Sadr* of the province and the attestation (*tasadduq*) under the seal of the teacher. The money was to be paid out of the Public Treasury. The grant was very small, as we read of only three *maulavis* being appointed, one at Ahmadabad, one at Patan and a third at Surat, and only 45 students enjoying the subsistence allowance. [*Mirat-i-Ahmadi*, 272.]

The monasteries (*khankas*) when not endowed by private donors, received larger subsidies from the Government, and they were expected to play the part of the Cathedrals of Christendom in fostering theological learning and general education.

We may conclude our remarks about learning in Mughal India, by referring to the allied subject of the Court poets. These were Persians born in Iran. By all the Emperors except the puritanical Aurangzib they were highly patronised and well rewarded for their odes. Such odes had to be written to order to celebrate victories, royal marriages, coronation, birth-day and other court festivities, and to supply inscriptions (*kutaba*) for the Emperor's favourite buildings or chair of State. One of these poets received a purse of Rs. 10,000 for a four-line epigram describing how a trained leopard struck down a wild buffalo before the Emperor Jahangir. [*Tazkira-i-Saikhush*.]



These poets, in the 17th century, were closely related by birth or marriage to the Court physicians, who were mostly Persians. A runaway physician of the Shah of Persia was sure of a cordial welcome at the Court of Delhi.\*

Even the ladies of these Persian families of poets and doctors were learned and accomplished persons and they were employed in the imperial harem to teach the princesses and to superintend the Empe-

ror's charity to women. In the capacity the officer was called *Sadr-nissa* or 'Almoner for women'. The *Siti-un-nissa*, the friend of the Mumtaz Mahal and governess to her daughters, gives us a charming picture of culture within the harem in the times of Shah Jahan. [See my *Studies in Mughal India*, pp. 21-26.]

JADUNATH SARKAR  
(Patna University Readership)  
Lecture, 15 Feb. 1921.]

\* Abdul Hamid's *Padishahnamah*, ii. 367-'8; *Alamgir-namah*, 45.

## REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu, and Urdu. Newspapers, periodicals, school and college text books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book reviews and notices will be published.—Editor, M.]

### ENGLISH.

**HINDU CULTURE:** By K. S. Ramaswamy Sastry, B. L. S. Ganesan, Madras. 1922. Price Rs. 3.

This book of 216 pages, well-printed and neatly bound, has a foreword from the pen of Sir John Woodroffe, and is written on the same lines as his wellknown *Is India Civilised?* There is a third book, *The Illusions of New India*, by Mr. P. N. Bose, which is also written with practically the same object. But whereas in the last two books, and especially in the last, there is some attempt at offering reasoned arguments for the conclusions arrived at, and Sir John's book possesses an added interest in the fact of its being written by a cultured Western whose admiration for our civilisation tickles our vanity, the book before us does not profess to offer any reasons at all, but is a summary of the conclusions arrived at on various aspects of Indian civilisation by appreciative writers, or rather it is a summary of only the favourable opinions of those writers, utterly ignoring opinions which are unfavourable. Entirely one-sided as it is, it has nevertheless its value for those students who want to correct the impressions formed upon a study of the more numerous class of writers, mostly Western, who see nothing but evil in our civilisation, and who base most of their conclusions on our present degraded political and social condition. Written from the standpoint of an advocate, the book will not of course carry conviction, for which the reader will have to look up the original sources, named

and unnamed, from which the author draws inspiration, and if the reader does so, as the result of this review has done, the conclusions he will arrive at will be hardly as dogmatic and optimistic as the author's, and his admiration, if he uses the historical and comparative method, which the author calls a 'great Western instrument of thought', will be productive of great results' (p. 177), will be qualified with many misgivings and assume a different hue, of which he will find no indication in this volume.

The author was prompted to write this book by the attacks on Indian civilisation in Mr. Mookerji's *The Decline and Fall of the Hindu Civilisation*, which he calls 'a small and waspish book', against the author of which he indulges in delicate personalities. We are not concerned to defend Mookerji, whose book we have not read, but notice that Sir John Woodroffe calls him his 'friend' and that he has both the courage of his opinions and (for I know him) a strongly-felt attachment to his country. In fact, it seems to us that Indians who are constantly singing psalms of praise at the altar of Indian civilisation are warranted in both, and if we look for truth and originality we will find more of it in books written by those who want to rouse their countrymen and explode the complacent faith by the shock of strong language, than in the principle that desperate diseases require desperate remedies (though calm historic judgment may convince and produce a lasting impression, and we can therefore well understand the



which Sir P. C. Ray calls Mr. Mookerji's book 'the book on India's regeneration.'

Sir John Woodroffe quotes Voltaire who spoke of the Hindus as 'a peaceful and innocent people, equally incapable of hurting others or of defending themselves.' The sting of the quotation lies in its tail, and to take one aspect only of our civilisation, it is worth enquiring how we have become so utterly incapable of defending ourselves, and whether the attitude of what is, is for the best, will help us to develop that quality, so essential to our racial self-preservation. But the author does not seem to be troubled by any qualms on that score, for he is emphatically of opinion that Hindu civilisation is 'predestined to last for ever' (p. 15).

Throughout, however, there is a subconscious vein of mistrust, which is, we believe, responsible for many of the exaggerations in which the book abounds, in the solidity of the rock of Hindu culture on which the author takes his stand, and the author seems to be aware that much will have to be surrendered to the imperious demands of the Time Spirit in the course of its triumphal progress in the modern age' (p. 154).

This is why perhaps the author cannot shut his eyes to 'a few redeeming features on which alone I rely as holding out a promise of better times' (pp. 176-77). These features, according to our author, are 'a new and powerful feeling of faith in science and love for scientific study and methods and investigations,' the introduction of the historical and comparative method of studying social and artistic phenomena, the new-born national feeling, the new democratic spirit which will 'bring into existence a more intimate sense of brotherhood and a more vivid sense of mutual interdependence,' collective charity and 'the modern passion of pity and the joy of social service and social emancipation.' It will also be interesting to enquire how many of the orthodox fold would be willing to subscribe to the following opinion of their ardent champion :

"Nor can one for a moment defend or praise the innumerable castes or the caste feuds and jealousies as they exist in India today. They are a travesty of the real system of caste... They are a source of individual decline and national decay [so there are sources of national decay in the existing Hindu system after all]. The counteraction of such evils is an act of individual duty and of national righteousness (p. 159)."

The defence of Hindu culture often consists in the familiar trick of claiming every new and favourable development as proceeding out of itself. There is no harm in this so long as the development is recognised of our civilisation. To take one instance: "Hindu culture learnt from its rebellious child Buddhism, which in its haste to get rid of animal sacrifices threw overboard the Vedas as well, a new tenderness for life or rather an intensification of its old tenderness for life. It learnt from Islam, which persecuted it but could not subdue it, a new and intimate sense of brotherhood or hood. It learnt also to realise more intensely that image worship is a means and not an end. It learnt to realise also that it must not forget the Transcendence of God in His Immanence. Not one element was newly learnt. But the new emphasis on some of

its old aspects and elements was itself of the greatest value' (p. 119).

There is much truth in what the author says on the comparative merits of eastern and western culture, if we remember, as he says elsewhere (p. 8), that this does not imply the absence of some elements in the one which the other possesses, but is rather a difference of emphasis than of content. "Each, in fact, is the complement of the other. The degradation of the one is in the limiting of the inner vision to the earth, the revelling in natural and human beauty as the only summations of loveliness, and the worship of mere machinery. The degradation of the other is in vague abstraction, the forgetting of manifest Godhead in the search after the unmanifested Beauty, and mere quietism. The danger of the one is undignified rest in intermediate satisfactions. The danger of the other is non-attainment of distant satisfactions. The fulfilment of the one is in a clear rationality a clear vision of earthly beauty, and a clarity of earthly enjoyment. The fulfilment of the other is in spiritual realisation, a vision of heavenly enjoyment, and a clarity of spiritual joy" (p. 77).

In the hands of a discriminating reader, the book will prove useful, but as they are not in the majority, we can safely predict that the book will have a large sale, though we are not so sure of its producing the right effect, the sort of effect, that is, that will prove really beneficial to the country.

SPEECHES AND WRITINGS OF M. K. GANDHI :—  
G. A. Natesan & Co., Madras. Third Edition. Rs. 3.  
Pp. iv + xii + 64 + 848 + 47 + viii.

The publishers truly call this 'an exhaustive, comprehensive, and thoroughly up to date edition.' It contains a detailed table of contents, an Index, appendices containing foreign appreciations and other matters, a detailed biographical sketch, and extracts from articles in the *Young India* and *Nava Jiban*. The volume begins with South Africa and ends with the Mahatma's incarceration in Ahmedabad Jail. This big volume, neatly printed and nicely bound in cloth, is being offered to the public at the moderate price of Rs. 3, and is sure to be sold out in no time. The foreign appreciations show that more than any Indian on the horizon of India, the Mahatma succeeded in attracting the attention of the apathetic West to Indian affairs. And of all the Indian appreciations, we are glad to note, none is more whole-hearted and full-throated than that of the other great man of India who has now become a worldfigure, Dr. Rabindranath Tagore. It reminds us of the wellknown Sanskrit adage, that it is only the great who appreciate the great.

THE TRUTH OF LIFE : By Barindra Kumar Ghose. The "Arya" office, Pondicherry. 1922. S. Ganesan, Madras.

In this beautifully got up pamphlet, in language not unworthy of Aurobindo himself, his younger brother hints somewhat mystically at the dawn of a new era and speaks of a synthetic resurrection; of Tolstoyism, he says that India has evolved infinitely greater verities than that. But those who would like to have an idea as to what those verities are, will be lost in a maze of brilliant word painting. The booklet ends in a note which is however quite clear. We quote from the last paragraph: 'Already harbingers of the new



race are coming into the world bringing the new light and emanating the supramental powers; these are our spiritual men and avatars... That is what Aurobindo is bringing into the world. He has already ensouled the truth and is perfecting it in himself and others in order to show that it is possible for man to be divine." M. Paul Richard and Mr. Aurobindo Ghose's brother have fully prepared us for the advent of the next avatar. Now that Tolstoyism has gone down with the Mahatma, it was time for Mr. Aurobindo Ghose to display his cards.

THE MAKING OF A REPUBLIC: By Kevin R. O'Shiel. S. Ganesan, Madras, 1922. Price Rs. 1-8-0.

Mr. O'Shiel, a gifted Irish writer, narrates in these pages the thrilling story of how America wrought her freedom. The United States did not challenge imperial supremacy without courting an extremely intensive repression campaign. Her meetings and organizations were suppressed as 'illegal', disaffected persons were deported and martial law was proclaimed. America, as Ireland, had her 'loyalists' too, who ranged themselves against the patriots, urged there-to either by fear or by self-interest and were guilty of traitorous deeds. But America flinched not. She answered the onslaughts on her freedom with an intensive and rigorous boycott resulting in a loss of £3,000,000 to England. Her women organised as the 'daughters of freedom', sat at the spinning wheel to clothe the country, while all, excluding faint hearts, worked for economic freedom. "Freedom's highway is a narrow and a thorny road bestrewn with many obstacles, and those who would walk there must have perseverance, earnestness, self-restraint, and above all, courage, moral as well as physical. An academic belief in liberty is well enough, but it will never set free a country."

THE AIMS OF LABOUR: By the Rt. Hon'ble Arthur Henderson, M.P., Secretary of the Labour Party. S. Ganesan, Madras, 1922.

This little book was issued by the author in December 1917 when he was a member of the Imperial War Cabinet. The War was still in progress when the articles were written, and an appeal to moral principles was then in vogue. As Lecky has truly said, 'the essential qualities of national greatness are moral, not material'... If democracy is to take full advantage of the glorious opportunities before it, it can only be as a people individually strong in determination, and fired by moral passion and lofty ideals led by men and women inspired to action by high purpose and unselfish ambition... Democracy will be effective in proportion to the intensity of its spiritual and moral faith, and the power of democracy as a whole will be measured by the loyalty of the individual to principle and by his belief in the moral power of right as against wrong." The democratic ideal is thus set forth: "We must ensure that what is presently to be built up is a new social order, based not on fighting but on fraternity,—not on the competitive struggle for the means of bare life, but on a deliberately planned cooperation in production and distribution for the benefit of all who participate by hand or by brain—not on the utmost possible inequality of riches, but on a systematic approach towards a healthy equality of material circumstances."

for every person born into the world—not colonies, subject nations, subject races, subject industry as well as in government, on that freedom, that general consciousness of consent, that widest possible participation in power, economic and political, which is characteristic of true democracy." The following beautiful inspiring poem of John Addington Symonds is in the title page:

These things shall be! a loftier race  
Than ere the world hath known shall rise  
With flame of freedom in their souls,  
And light of knowledge in their eyes.  
They shall be gentle, brave and strong  
To spill no drop of blood, but dare  
All that may plant man's lordship firm  
On earth, and fire, and sea, and air.  
Nation with nation, land with land,  
Inarmed shall live as comrades free:  
In every heart and brain shall throb  
The pulse of one fraternity.  
New arts shall bloom of loftier mould  
And mightier music fill the skies,  
And every life shall be a song  
When all the earth is paradise.

GURU ARJAN DEV: *The Fifth Sikh Guru.* (1 of Sikh Literature series). International Private Works, Karachi. As. 4.

This pamphlet gives an inspiring account of the fifth Sikh Guru. The lives of the Sikh Gurus present instances of noble self-sacrifice, unflinching courage and constancy, and heroic martyrdom which have hardly been excelled anywhere in the world as such they are well worth study in these days of waning faith and polished manners and mercenary ideals.

THE GOVERNMENT OF INDIA: A brief historical survey of parliamentary legislation relating to India. By Sir Courtney Ilbert. Oxford, at the Clarendon Press, 1922.

This book is written somewhat on the lines of Cowell's Tagore Law Lectures with which our students are familiar. The author divides the development of British power in India "into three, possibly four, periods" the first period terminating with the grant of the Dewani, the second with the Sepoy Mutiny and the transfer of the sovereignty from the East India Company to the Crown, the third with the Morely-Minto reforms. "Perhaps the fourth period should now be added and might be called the period of constitutional experiments."

"The Act of 1909 undoubtedly accelerated the pace of constitutional changes, a pace which was further accelerated by the events of the great war. Lord Morley and Lord Minto expressly disclaimed any desire or intention to advance 'towards parliamentary or responsible government. But events stronger than reformers, and the goal which was emphatically disclaimed in 1908 was as emphatically achieved in 1917." and authoritatively announced in August 1917.

"The royal message [read at the inauguration of the new Indian legislature on February 1921,] contained the following significant passage: 'For years, it may be for generations, the British and loyal Indians have dreamed of Swaraj for'



Motherland. Today you have the beginnings of Swaraj within my Empire, and the widest scope and ample opportunity for progress to the liberty which my other Dominions enjoy?"

The author concludes: "The ideal aimed at by the British Government in India had previously been a benevolent despotism administered by an intelligent bureaucracy. That ideal has now to be reconciled with the desire for self-government with which all Englishmen are bound by their instincts and traditions to sympathise, and which no Englishman can afford to condemn...the executive and legislature at Westminster can best discharge their imperial responsibilities by giving as free a scope as possible to the trial of the great experiment which they have authorized and by refraining from any form of unnecessary, captious, or irritating criticism. Some ten years hence, when the Statutory Commission has reported, it will be easier to say where, how and why the experiment has succeeded or failed. In the meantime our watchword should be patience, sympathy and hope."

**CREATIVE REVOLUTION:** By Prof. T. L. Vaswani. Ganesh & Co., Madras. Price Rs. 1-8-0. 1922.

This is one more volume from the prolific pen of Prof. Vaswani, in which he re states his political creed in twenty short articles. India's future is not in a revolt, but in a re-evolution, not in sword and bloodshed, but in return to her own life, in a patient building up of Swaraj, in education, in rural life, in cottage industries, in Swadeshi courts, in the making of new minds. We shall be great in the day we recover faith in ourselves.

**THE ETERNAL WISDOM:** By Paul Richard. Vol. 1. Ganesh & Co., Madras. 1922.

This book is neatly printed and strongly bound in cloth and as regards get up, would do credit to any European firm.

The contents are as striking as they are novel in character. This is the first of three volumes in which the work will be completed. The best thoughts of the best religious and ethical writers in all languages, the most inspiring sayings of great authors, the profoundest passages from the scriptures of all nations have been culled and grouped together under appropriate headings—The Upanishads, Buddhist literature, Islam, Judaism, Christianity, Amiel, Emerson, Schopenhauer, Pascal, Montaigne, Kant, etc., among modern authors, ancient classical writers of Greece and Rome, Chinese, Japanese, Egyptian, Persian thinkers, even Babism and Bahaism—all have been laid under contribution. Ramkrishna Paramhansa is frequently quoted. It is really a collection of immortal thoughts, culled from every known source. The book is worth its weight in gold, and should be of immense help to those who aspire to live the noble life.

POL.

**WINE IN ANCIENT INDIA:** By Dhīrēdrakrishna Bose, B. A. Published by K. M. Conner & Co, 130 Bowbazar Street, Calcutta. Pp. 51. Price 1 s. 6 d. or 12 as.

Contains quotations, from various sources, on wine drinking in Ancient India with author's remarks.

**THE ETHICAL AND RELIGIOUS PHILOSOPHY OF IDEALISM:** By N. C. Mukherjee, M. A., Professor of English Literature and Moral Philosophy, Ewing Christian College. Available at the North Indian Christian Tract and Book Society, Allahabad. Pp. XIX+115+149. Price Rs. 3-8 (cloth).

In the author's prefatory note we find the following passage:—

"I have found great help from two sources. The first is the writings of British Idealism which has in a way anticipated this task and has grappled with the problem of how to be true to the old traditional thought and yet outgrow its insularity: the second, the Christian standpoint. I have not found Christian experience, I humbly beg to add, an intellectual lumber; but a very present help instead in all intellectual difficulty. Further, that it is my conviction, that in the national synthesis awaiting our country, Christianity will play an increasing part not merely as an adjunct of Western Civilization, but as an independent force."

The "Introduction" has been written by Professor J. S. Mackenzie who considers the book "to be a work of real value".

The book is divided into two parts, viz.:—

- (i) Idealism and the Ethics of Martineau.
- (ii) Idealism and Christian Theism.

and, in fact, these two parts are really independent works even having different paginations, only bound under one cover.

The first part is divided into five chapters, the subjects dealt with being (1) Martineau on the object and mode of moral judgment, (2) Idealism and the conception of Law, (3) Is Martineau's Ethics Individualistic? (4) Martineau's View of Moral Freedom and Idealism and (5) Idealism and the Validity of the Moral Idealism. The Good as self-contradictory.

Our author has not followed any particular philosopher in writing the book. His object is to make a synthesis of Idealism and Martineau's Intuitionism, and his criticisms of these are acute and interesting. In this connection the author has ably criticised the ethical theories of Rashdall, Mackenzie and other moralists.

The second part of the book is divided into four chapters, viz.,—

- (1) Professor Pringle-Patterson on Creation, (2) God and the Absolute, (3) Idealism and Immortality and (4) Idealism and the Problem of Evil.

This part also is carefully written, and worth reading. But his interpretation of the monistic doctrine "Tat twam asi" is wrong and what he says of Christ's monistic idea is more than doubtful. Even Professor Mackenzie writes in the Introduction—

"I cannot, however, quite follow him in thinking that some of those affirmations of Unity that are so common in India, such as 'I am God' or 'Tat twam asi' can be justified, except in a sort of anticipatory sense. I may add that, so far as I can make out from a study of the record, it does not appear that Christ adopted any such mode of statement. The passages in which he appears to do so are of very questionable authenticity and are outweighed by others in which it seems clear that he explicitly rejects any such identification."

The author has not explained what he means by "Christian theism" and where it differs from "Deism or popular theism or from philosophic Theisms.



We have not been able to accept our author's Christology which is now obsolete except among orthodox Christians. But his Christianity does not form any essential part of the book and may be safely ignored.

The book is a valuable production and we have read it with interest and profit.

MAHESCHANDRA GHOSH.

"A HISTORY OF INDIAN PHILOSOPHY": By Surendranath Dasgupta, M. A., Ph. D. Vol. I, Cambridge. 1922.

Since the time when H. P. Colebrook opened the field of research in Indian Philosophy by his celebrated essays, European knowledge on that subject has been gradually progressing. The investigation of this subject will probably open the richest store of profound and subtle philosophic thought humanity has ever produced, and it is going on in different countries without interruption and a very considerable amount of work has been achieved and many results established. Some of the Indian Philosophical Systems have been particularly favoured. The Samkhya and Vedānta among the Brahmanical systems, the Bauddhas and Jainas among the non-brahmanical, have seen their principal texts edited and translated, their philosophical constructions analysed. But great as the work already done may be, it is a very long way from completion. Not only are the beginnings of the principal systems and their oldest period merged in darkness, but even some of the later developments, where materia's abound in profusion, have as yet not been seriously tackled. Such outstanding personalities as the Vedantists Sriharsha and Madhusūdana Sarasvati have not yet been introduced to the European Scientific world. The greatest Buddhist philosophers Dignāga and Dharmakīrti are hardly known either in India or in Europe. Nevertheless the time is come when some general review of the whole field becomes to a certain extent possible and highly desirable.

Such a work has been undertaken by S. Dasgupta, Professor of Sanskrit, Chittagong College, Bengal, under the title "A History of Indian Philosophy", the first volume of which has just appeared from the Cambridge University Press. It is the object of this short notice to draw the attention of the readers of this Review to this remarkable publication. The author being Indian by birth has studied his native sāstras from infancy and as a matter of course, in many a subject he possesses a knowledge vastly superior to what any European Professor of Sanskrit can hope to acquire. But in addition to that he devoted much time to the study of European Philosophy and may be said to possess a thorough and profound knowledge of it. Thus it is that in his person we have an excellent example of the wholehearted cooperation of the scholarships of the occident and the orient which is an indispensable condition of progress in the fields of research. An Indian of the old school might possess vast and profound knowledge of his philosophical systems, but this knowledge will be so to say dead, i. e., of no avail to European scholarship, with which he cannot even come in touch. But to express Samkhya in the terms of Schopenhauer and Spinoza, or Dharmakīrti in the terms of Kantian philosophy is the only manner of making such knowledge

understood. Exception has been sometimes taken to such comparisons and the fear has been expressed that by such methods we are Europeanising Indian conceptions, modernising the mouth of ancient Hindus ideas they never had dreamed of. But this censure can affect only superficial unfounded and hasty comparisons. The problem which philosophy went in to solve were the same in India as in Europe, the methods of course were different and the object of the historian is to show the continuity of problems through the diverse methods.

In his first volume Professor Dasgupta deals with the Buddhist and Jaina systems and with six chief brahminical ones. The most brilliant feature of his exposition is that in which he deals with the Samkhya system. In a previous work upon the Yoga system\* he has already exposed his opinion on that system, and so high an authority as Professor H. Jacobi of the Bonn University, had hesitated in calling this work "brilliant" and "accurate". The Samkhya system is perhaps the one best known in Europe through Professor Garbe's various numerous works on it. Nevertheless some fundamental features of the system remained a puzzle. The buddhi is *jada*, i. e., consciousness unconscious; that everything consists of the mysterious so-called *gunas*, which nevertheless represent one matter—*Pradhāna* and these could not be made comprehensible either by themselves or by a historical review of them and were tacitly dismissed as want of logic in the Indian mind. But convinced as I am that the Indian mind possesses rather an excess, than a deficit of logic, I am always restive at such explanations. Professor Dasgupta makes it plausible that at least some of the Samkhya schools understood under *sattva* intelligence, under *rajas*—energy stuff, *tamas*—mass stuff, thus have three fundamental elements, mind, matter and energy, which are quite intelligible by themselves as fundamental principles of existence and on the other hand are historically linked up with the Indian systems where they appear, of course under different names. In his analysis of the *Abhidharma*, Vasubandhu reduces the system to three elements—*dharma*s—to the same three fundamental elements called *rūpa*, *viññāna* and *samskāra*—matter, mind and forces. Moreover the *sattva* represented stuff is very similar to the Buddhist representation of *rūpaprāsāda*, a translucent stuff of which the sense organs are composed of. Prof. Dasgupta following Dr. Sil calls these fundamental elements "reals" and Prakṛti is only a special condition of equilibrium between them. I would prefer the term "fundamental element" as the translation of *prakṛti* in this light to the term "real" which, if the Hermetic reals are alluded to, is rather obsolete and does not suggest anything definite by itself. Of course an interpretation of the *gunas* puts the unity and reality of the Prakṛti in danger and there has been no deficiency in later attempts to escape the difficulty.

\* 'The Study of Patanjali' by S. Dasgupta, Calcutta University, 1922.

+ Deutsche Literatur Zeitung, S. 4, 22, and Bhagavadgītā "geistvollen und scharfsinnigen Patanjali."



by new interpretations, i. e., that of Venkata. It is generally believed in Europe by Prof. Garbe and others that the atomic theory of matter is inconsistent with the Samkhya system and the occurrence of the term *paramanu* in the yoga sūtras has been explained as not implying technical meaning. Therefore Vijnana Bhikshu has been supposed to have introduced into the system a theory which is altogether foreign to it. Professor Dasgupta makes it clear that there is no more contradiction for the Samkhya to admit atoms than there is in admitting the existence of mahabhūtas and tanmātras and indeed all other tattvas.

It is in the nature of the subject that the history of Indian philosophy consists in a number of separate histories of different systems. Such an arrangement is at the present stage of our knowledge unavoidable though it involves some difficulties. Thus for example the question arises, where is the Buddhist construction of logic to be dealt with? in the history of Buddhist philosophy or in the history of the Nyāya system? Its connection with the Buddhist religion is not so close as to be inseparable. The Tibetan historian Bu stan rinpo-che informs us in his "History of Religion" (chos-ibyun) that logic was regarded by many as a profane science and included in the section of general or technical sciences. On the other hand in the development of the Nyāya-Vaisheshika system the works of the Buddhist Dignāga and Dharmakīrti occupy such a permanent position that it is quite impossible to omit them at this place. The same applies partly to the connection between the Nyāya-Vaisheshika and Mimamsa systems. Though we do not go so far as to admit that Vaisheshika was only a branch of Mimamsa, as Prof. Dasgupta seems to believe, nevertheless the connection in some parts is so close as to make separation difficult. In future when all these interconnections have been detected by detailed investigations a general history will be perhaps possible; at present Prof. Dasgupta acted wisely in keeping to the old arrangement. A full discussion of all the questions raised by Professor Dasgupta's work would require nearly as much space as his book itself occupies. Reserving a fuller discussion for a future occasion we at present would be glad if this short notice succeeds in drawing to it all the attention which such a great work deserves.

TH. STCHERBATSKY,

Professor of the University of Petrograd, and  
Member of the Russian Academy of Sciences.

A HISTORY OF INDIAN PHILOSOPHY VOL. I:  
By Surendranath Das Gupta, M.A., Ph. D., Professor  
of Sanskrit, Government College, Chittagong, Bengal,  
Lecturer in Bengali in the University of Cambridge.  
Published by the Cambridge University Press, London.  
Pp. 528.

The book is divided into ten Chapters, viz. :—  
(i) Introductory. (ii) The Vedas, Brahmanas and  
Their Philosophy. (iii) The Earlier Upanishads. (iv)  
General Observations on the Systems of Indian  
Philosophy. (v) The Buddhist Philosophy. (vi) The  
Jaina Philosophy. (vii) The Kapila and the Patanjala  
Samkhya. (viii) The Nyāya-Vaisheshika Philosophy.  
(ix) Mimamsa Philosophy and (x) The Sankara School  
of the Vedānta and also an Index (pp. 405—528).

The Vedic and Brahmanic Period has been briefly dealt with. The treatment of the Upanishadic Period is also brief. Many works on the subject has already been published and the author has therefore limited himself to the dominant current flowing through the earlier Upanishads. Regarding the Buddhist Philosophy, the author says—"My treatment of early Buddhism is in some places of an inconclusive character. This is largely due to the inconclusive character of the texts which were put into writing long after Buddha in the form of dialogues and where the precision and directness required in philosophy were not contemplated. This has given rise to a number of theories about the interpretations of the Philosophical problems of early Buddhism among modern Buddhist scholars and it is not always easy to decide one way or the other without running the risk of being dogmatic; and the scope of my work was also too limited to allow me to indulge in very elaborate discussions of textual difficulties. But still I also have in many places formed theories of my own, whether they are right or wrong, it will be for scholars to judge."

In one place the author says—"With the Upanishads the highest truth was the permanent self, the bliss, but with the Buddha there was nothing permanent. This is the cordial truth of Buddhism... There is no Brahman or Supreme permanent reality" (page 111). Yes, this is the accepted opinion. But we venture to differ. Buddha has, at least in two places, posited the existence of the Absolute (Vide Udana, Patalgami, 2-4; and Iti-Vuttaka, 43). What is called the unborn, unoriginated, uncreated, uncompounded in these places is the same as the *Brahman* of Yanjavalkya and Sankara. Moreover the *Nirvana* of Buddha is nothing but the *Nirguna Brahman* of the Upanishads.

The chapters on the Jaina Philosophy and the Kapila and the Patanjala Systems are well written. The author has criticised the Samkhya Philosophy from the Nyāya-standpoint. Some of his remarks are acute. But in one place he says :—

"Again their cosmology of a mahat, ahamkāra, the tanmātras is all a series of assumptions never testified by experience nor by reason. They are all a series of hopeless and foolish blunders" (p. 276). This stricture is unjustifiable. We may well compare *Prakṛiti* to *Sushupti* (Deep sleep) and *Ahamkāra* (egoism) is the fully-developed stage of self-consciousness. The *mahat* which is also called *Buddhi*, is an intermediate stage. Whatever may be the modern interpretation of *Buddhi*, originally it must have been the "just-awakened" state of *Prakṛiti*—a state which may be compared to that of a child or that of a man who is just awakened from sleep. The five *tanmātras* are psychic elements of sound, touch, colour, savour and odour. The *Mahabhūtas* are externalisation of the five psychic elements.

The stages of the development of *Prakṛiti*, according to our interpretation of the original Samkhya, are (i) *Prakṛiti* (in Deep Sleep), (ii) The awakening of *Prakṛiti*, (iii) Self-consciousness, (iv) The psychic elements, (v) The material world as the external manifestation of the psychic states.

In one sense the Samkhya system is a form of subjective Idealism which has been fully developed by Fichte.



The author's treatment of the Nyaya-Vaisesika Philosophy is excellent and exhaustive.

The ninth chapter treats of the Mimamsa Philosophy and is well written.

In chapter X the author deals with the Sankara School of the Vedanta. On receiving the book, the first thing I did, was to turn over the leaves with a view to seeing how Gandapada's philosophy was interpreted and I was perfectly satisfied. Some of the chapters of the Karika might or might not have been written by Gandapada but there is no denying the fact, that it is the 'Neo-vedantic' version of the Buddhist Philosophy.

It is a very valuable contribution to the literature of Hindu Philosophy and we congratulate the author on the production of the work. He has, in this book, combined eastern culture with western scholarship. The exposition is clear and explicit. It will supersede all the histories of Indian Philosophy that have been hitherto published. We doubt not, it will be prescribed as a Text Book for Higher Examinations in all the Universities in and outside India. It is indispensable to the students of Philosophy.

**THE NEO-ROMANTIC MOVEMENT IN CONTEMPORARY PHILOSOPHY:** By Shishir Kumar Maitra, M.A., Ph. D., Late Director, Indian Institute of Philosophy, Amalner. Published by the Book Company, Ltd., College Square, Calcutta Pp. v+268. Price Rs. 5.

The book is divided into nine Chapters, viz.—(i) General Idea of the Neo-Romantic Movement (ii) The Individualistic Romanticism of Nietzsche (iii) The Race-Romanticism of Chamberlain (iv) The Rhythmic Romanticism of Keyserling and the poetico-religious romanticism of Dilthey (v) Voluntarism and the doctrine of Freedom (vi) Pragmatism (vii) Philosophy of Values (viii) Vitalism and Energism (ix) Philosophy of Bergson with concluding remarks and Index.

In the preface, the author has given a definition of Romanticism. It is "an attempt to view the real in its concrete totality. It is his love for the total, the complete, which makes the romanticist dissatisfied with the rationalists' interpretation of the world. The romanticist is not tied to feeling or the will or any other single principle, though in his anxiety to escape the narrowness of rationalism, he very often stops at one or other as a temporary resting place, as a provisional halting ground in his onward march towards a full and complete realisation of the nature of reality. Romanticism is different from irrationalism, for it aims not merely at a demolition of the rationalist's structure but at a positive construction of its own. The romanticist, in fact, is never satisfied with a merely negative attitude but always seeks a positive constructive world view. His view point also embraces the rationalist's as part of a wider whole, as we see in Bergson who assigns to intellectualism the whole of our practical life."

The book is well-written and worth reading. But instead of drawing his materials for some of the Chapters from Aliotta's Summary, he might have gone to the fountain sources.

In Chapter VII, we miss the name of Hoffding whose "philosophy of value" should have been described by the author, though it has been ignored by Aliotta.

## HINDI.

**TATTWA DARSANA, PTS. I AND II.**—By Atmanandaji. Publisher. Seth Ranchhadas Bhandari, Duncan Road, Bombay. Pp. 997. Price mentioned. 1921.

The problems of philosophy are treated in the work from the stand-point of both eastern and western thinkers. The general tendency of the author is to explain things in the light of Vedanta doctrine. It is a good comparative study of many knotty problems of philosophy, and the attempt to ransack material from every important doctrine is praiseworthy. The conclusions of the work may not everywhere be justified, yet the mode of writing is commendable. The unique feature of the work is that there are 2084 sutras divided into 4 chapters, and these are written in Hindi and explained at great length. This work adds to the thoughtful literature in Hindi. The glossaries are useful, though somewhat too elaborate. Printing mistakes abound all through the work.

**SWARNA-DESKA UDDHARA:** By Indra Vedantaram. Published by Nandalal, Gurukul, Kangri. Pp. Price 10/ as. 1921.

This is a political drama showing how the people of a country were cured by the efforts of its inhabitants. The style of the play is chaste and simple and are often full of charm and grace.

**MARWAR MEN BEGAR O LAG-BAG:** By G. Narayan Srimani, B.A. Published by Kunwar Chandra karan Sarada, Rajputana Madhyabharat-Samaj, Ajmer. Pp. 32.

Mr. Srimani is to be thanked for the yeoman service he has done towards the depressed classes of Marwar in which state 'begar', i.e., forced labour and other unjust taxes and practices prevail. This sort of social evils should be mercilessly exposed and criticised. We hope the author will direct searchlight on the other native states which foster the same and similar evils.

**CHITRA VAMSA NIRNAYA, PT. I.**—By Kamalprasad Srivastava. Published by the author, Kalyan, Benares. Pp. 134 and VII. Price 12/ as. 1921.

The author has laboured for 20 years and accumulated materials for a complete history of the Kayasthas of the Chitragupta clan who are divided into 12 castes outside Bengal. Both the traditional and historical records have been brought under contribution, and the author has made some original researches into the matter of the origin of the Kayasthas. The history has been traced from the earliest to the latest times. The Kayasthas of the Chandrasena clan are incidentally mentioned. The introduction by Ramdas Gour, M.A., is judiciously written.

**SWARAJYA:** By Siwdanprasad Singh, B.A. Published by the Hindi-Grantha-Bhandari, Benares. Pp. 48+X. Price 6/- as. 1921.

A few ideas on Swarajya or self-government are expressed in this little book in a good style. The urdu poem of Syed Meherban Ali which is at the end of the book is quite out of place.



1. *Sarbanjanik Seva*—pp. 24.
2. *Tairne ki Bidhi*—pp. 16.
3. *Bansi Babu ki Bulbul*—pp. 17.
4. *Scout Burnham*—pp. 39.
5. *Pancha 'Swakara'*—pp. 13.

All these five pamphlets are edited and published by Paba Sitaram, Santabag, Juhi, Cawnpur, under the auspices of the Cawnpur Aryakumar-Sabha.

The literature of the Boy Scout Movement is fast growing in U. P. All these pamphlets are sure to be useful and interesting to the boys. The first is an exposition of the duties of a Boy Scout. The second teaches the tactics of Swimming. The third is a story showing how tamed birds may be trained to render useful services to men. The fourth is the short life of Scout Burnham of South African fame who endangered his life on many occasions. The fifth teaches how the culture of the 'self' is at the bottom of every enterprise of men.

RAMES BASU.

### MARATHI.

**TILAK CHARITRA :** By Gangadhar Krishna Lele, B.A., and Vaman Tryambaka Apte, B.A. Published by Sankar Hari Mule, Budhwar Peth 596, Poona. Pp. 350 + XI. Price Rs. 2. 1921.

The life and work of the late B. G. Tilak are delineated in this work in their various phases. The authors have tried to be as comprehensive as possible. This work has supplied a long-felt want. The short introduction written by Ganesh Srikrishna Khaparde is interesting. The get-up should have been improved.

**LOKMANYANCHA SWARGIYA SANDES :** By Lakshman Narayana Foshi. Published by Sankar Hari Mule, Maharastra Granthalaya, Poona. Pp. 96. Price 10 as. 1921.

A few thoughts on politics and the last war are recorded in this work. The message of the late B. G. Tilak whose life-mission was 'work' and nothing else, will inspire those who lack courage and inspiration.

**KABITA-SANGRAHA, PTS. I AND II :** By Sitaram Maharaj. Published by Krishnarao Sitaram Desai, Malwan, Ratnagiri. Price Re. 1 + Re. 1. 1920-21.

Philosophical poems of the author are collected under various heads. The poems are of the old-day type 'abhanga', written expressly to teach moral lessons, without any touch of imagination. The life of the author is given in the second part. This sort of poetical exercise cannot enrich a literature; especially any modern literature cannot suffer such didactic poems to be ranked with creative literature.

RAMES BASU.

### TAMIL.

**MAHATMA GANDHI :** A translation of the Rev. Holmes' second speech in full and of the extract of his first speech. Publishers V. Narayanan and Co., 4, Kandi Chetty St., Madras. Pp. 50 + ii. Five annas.

This is an useful addition to the political literature of Tamil Nadu. The language of the translator is simple and elegant and maintains throughout the tenour of original speeches. The book could have been well printed on better paper and printer's

MADHAVAN.

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### GUJARATI.

**Haji Mahomed Smarak Granth ( હાજી મહમદ સમારક ગ્રન્થ ) :** By Ravishankar Mahasankar Raval, of Ahmedabad. Printed at the Diamond Jubilee Printing Press, Ahmedabad. Cloth bound. Pp. 526. Price Rs. 6. (1922).

The Late Haji Mahomed Allarakhia Shivaji, a Khoja Mahomedan, in the very short public literary career he was destined to run, had achieved much, and the illustrated monthly he edited, called the Twentieth Century ( *Vismisadi* : વૈસમી સદી ), was an

epoch-making event in Gujarati Literature. Just as in the writing of novels, the fashion set by Saraswati Chandra was being imitated for a long time, so in his publication of periodicals Haji Mahomed has been imitated by his contemporaries, and successors. A man of great refinement and taste, the possessor of one of the finest libraries in India of books bearing on Omar Khayyam, he was by nature adapted for the work he inaugurated. He knew how to make others write for his periodical, he knew whom to send for a particular subject, he discovered latent talent. Sweet persuasiveness was a trait of his character, and needless to say, he made a host of friends. His ambition was to produce a *Strand Magazine* in Gujarati, and his inborn aptitude for selecting proper illustrations and going to proper artists for his work went a long way in the carrying out of his ideal. Every issue of his periodical was always properly, profusely and attractively illustrated, and during its brief existence, what with its humorous skits and what with its historical romances it was able to penetrate into almost every house of Gujarat. The enterprise however did not pay. It died with the death of its editor, and that for two reasons. Excessive expense, in spite of a high rate of subscription, had made it insolvent, and secondly no one else could be found to continue it, possessing Haji Mahomed's intuitive equipment for the task. This memorial volume, which contains various accounts of Haji Mahomed's life and activities from the pens of his numerous friends, and articles contributed in his memory, is the loving tribute paid to him by a close friend and constant artist, Mr. Raval. The artistic get up of the book with nearly one hundred and thirty-five illustrations of the very best type and its contents leave nothing to be desired. If the deceased himself had thought of bringing out a memorial volume, he could not have improved upon this. The love, affection and regard which his friends bore him, have been fully reflected in the feeling mementos furnished by them. The volume, in our opinion, is a unique work and will take a high place in the ranks of such books.

**SHRI DHANYA KUMAR CHARITRA ( શ્રીધનકુમાર ચરિત્ર ) :** By the Late Ratilal Girdharlal Kapadia, B. A., published by the Jain Dharma Prasarak Sabha of Bhavnagar, printed at the Sharda Vijay Printing Press, Bhavnagar. Cloth bound. Pp. 707. Price Rs. 2-8. (1922.)

This is a translation from Sanskrit of a prose work, which itself is an amplification of a poetic work (by a Jain Sadhu Jaikirti Suri, and called the



दान कलपद्रुम), on charitable gifts by Shriyut Jnan Sagar Gani. It sets out in very simple Gujarati in the forms of stories and sub-stories, the merits of gifts and help to the deserving (सुपात्रदान). The style is made specially easy, so that even children and women can understand the blessings of donations to the deserving poor.

VASANT, a very short story of 12 pages, written by the Late Mrs. Aryaman Mehta, deserves notice simply because it is written by a woman. It is the story of a little boot-black, who because of his honesty succeeded in life.

VIBHISHAN NITI: By Brahmacharis Satyabrata and Narendra, published by Kavi Popatlal Sharma. Printed at the Purandara Pathak Printing Press, Bombay. Paper cover. Pp. 84. Price Rs. -8 (1922.)

The well known dialogue between Vibhishan and Ravan has been rendered into Sanskrit and their translation into Gujarati. It necessarily is concerned with moral truths.

RUP LILA: By Bhagvandas Lakshmisankar Mankad, B. A., of Rajkot. Printed at the Adarsha Printing Press, Ahmedabad. Cloth cover. Pp. 176. Price Rs. 2 (1922).

A collection of original songs and poems relating to the loves of Krishna and the Gopis and scenes of Nature, couched in sweet language, with just a flavor of Kathiawadi dialect; the book is well worth reading.

JAY BHARATI: By Shayda, printed at the Akhbhari Islam Printing Press, Bombay. Cloth cover. Pp. 112. Price Re. 1-4 (1922).

A most spirited poem written in a heroic vein, in the form of *musaddas*, i.e., six line stanzas, as written in Persian and Arabic, it brings out very feelingly the love of the poet for India and recalls her past with an exhortation to all her sons to unite in bringing about her regeneration, without distinction of caste or creed. The writer is a Mohammadan but he is equally at home in the religious literature of the Hindus as of his own community. The stanzas err very often according to the canons of prosody, but when we remember that the composer has received education of the most elementary kind, we should be prepared to overlook this fault in view of the composition being very well executed on the whole.

RAILWAY KAYDA: (रेलवे कायदा) Part II: By Jairaj Gokaldas Nensy.

This is a very small handbook containing Railway rules in Gujarati for information of the travelling public.

RAS (रास): By Keshavlal Hargovind Shastri, printed at the Saraswati Printing Press, Umreth. Paper cover. Pp. 64. Price as. -12- (1922.)

This collection of poems written with a high ideal viz., to give ladies some popular songs in the style, contains compositions good, bad and indifferent but all the same, many of them can be sung well, and that is at least a favourable feature of this book.

KAVI VANI (कविवाणी) PARTS 1, 2, 3: Published by the Vile Parle Sahitya Sabha, printed at the Lady Northcote Printing Press, Bombay. Cloth cover. Price 3-6: 0-5-6: 0-6-6 (1922).

The new National schools required text books select Gujarati poems—old and new, and these three parts furnish a very representative selection.

THE PRESENT POLITICAL STATE OF RUSSIA (वर्तमान राजनीतिक राजस्वत): Printed at the Hindustani Printing Press, Bombay. Paper cover. Pp. 95. Price as. 0-6-0. (1922)

It was necessary that those who do not know English should become acquainted with the present "Soviet" state of Russia. William Foster's book, one of the latest productions on the subject and its translation furnishes a very good picture of the unhappy country at the present moment.

NAGAROTPATTI (नागरोत्पत्ति): By Manikar Pitambardas Mehta, Bhavnagar, Printed at the Diamond Jubilee Printing Press, Ahmedabad. Cloth cover. Pp. 102. Price Re. 1-0-0 (1922).

The Nagar Brahmins of Gujarat and Kathiawad are a most important and intelligent community, almost the premier one in this province. No systematic attempt was till now made to trace their origin. Manishankar certainly deserves to be congratulated for the way in which he has utilised all available sources to compile his book, though one may not agree with all his conclusions. It is sure to furnish interesting reading to members of other communities also.

PRACHIN SAHITYA (प्राचीन साहित्य): By Mahadev Haribhai Desai and Narahari Dwivedi, Parikh, Printed at the Diamond Jubilee Printing Press, Ahmedabad. Pp. 125. Price as. 12. (1922).

A series of books for resuscitating the past of India has been planned and this book, which is a translation of Dr. Rabindranath Tagore's *Prachin Sahitya*, tells the tales of the Ramayana and other events in its own inimitable style, is a laudable effort to acquaint Gujaratis with it. We are afraid, however, that the book will be found difficult to be understood by masses.



## SAYAJI SCIENTIFIC TERMINOLOGY

( श्री सयाजी वैज्ञानिक शब्दसंग्रह । प्रकाशक, विद्याधिकारी कचेरी—भाषान्तरशाखा, बड़ोदरा राजा ।  
बड़ोदरा इ. स. २९२० )

THIS list of about 8000 Scientific terms in Gujarati has been compiled by the Translation Bureau of the Education Department of His Highness The Maharaja of Baroda with a view to enrich the language for the diffusion of western science among the people. As such it is one of the acts of His Highness which have made his administration progressive in his State. Western science must be made accessible to those who do not and cannot learn the English language. For, apart from the value of scientific knowledge as an instrument of education our material prosperity depends on the study of the sciences, not by the few of University education but by the majority of those who form the backbone of our country. We have therefore to consider how best the object may be obtained and what system of scientific nomenclature and terminology adopted.

The list has been before us for some time, and the delay in reviewing it is due more to the intrinsic difficulty of the task than to the want of leisurely study which it demands. The importance and difficulty of preparing a list of scientific terms which may satisfy all who have bestowed any thought on the subject can be appreciated only by those who have ever attempted to write on any scientific topic in their Indian vernaculars. We therefore welcome this list as a contribution to the solution of one of the most intricate questions which confront us.

We shall briefly state the problems which are involved in the preparation of scientific terminology for India. (1) Should the terms be such as may be adopted in all Indian languages? In other words, should the terms be common to all the principal languages, or should each language have a set as different as its common words? The importance of the question will be easily realized if we point to analogous problems. The idea of having one language for the whole of India which may be used by the masses and not by the few educated only is certainly Utopian. But the idea of our common script for the various languages may not be extravagant. There was in Calcutta a society एकविंशतिपरिषद् (Deva nagari) for the whole of India. The task is undoubtedly beset with difficulties; but all well-wishers of the country will be glad to

delight any practical scheme for the unification of our various scripts. Europe and America have various languages, but most countries have one common script, viz. the Roman script. Similarly, in spite of the differences in the languages most of the scientific terms are essentially the same. The advantage is obvious, and as an illustration we may state that it is possible for a student of science of our Indian universities to be able to understand scientific literature in German in less than three months' study of the language. There are more than one hundred and fifty different languages in India but these are reducible to half a dozen types, and there is no reason why we should not have a common set of scientific terms. Mahatma Gandhi has advised us to learn the Hindi language, and if our brethren speaking the Dravidian languages can take to it, the question of a common vehicle of thought is to a large extent solved. For, there still remains the question of unifying Hindi and Hindustani or Urdu. The two languages have the same grammar but not the same vocabulary, and the consequence is that pure Hindi drawing its words mostly from Sanskrit is unintelligible to an Urdu-knowing person as much as Urdu drawing its words mostly from Persian and Arabic is to a Hindi-knowing one. Gujarati, we understand, has analogous difficulties. There are Hindi Gujarati, Parsi Gujarati, and Mahomedan Gujarati, the three generally agreeing in grammar but not in vocabulary. When we desire to have a common scientific terminology we want all the languages to adopt a certain set of words which will be an addition to the stock of each, just as they have been assimilating English words.

(2) The difficulty is, however, not yet solved. For, Sanskrit being the language of the literature of Hindu civilization, a Hindu will naturally understand a Sanskrit word more easily than an Arabic word. The contrary is the case with a Mahomedan. Bengal is peculiarly fortunate in this respect. It may not be known to the readers outside Bengal that though Mahomedans form as large a population as Hindus, both speak and write the same language which sometimes, as in the famous song बन्दे मातरम्, closely approaches Sanskrit. If this has been possible in a large province in the matter of its language of every day use, it



is perhaps not idle to expect, in view of the preponderance of the Sanskritic languages, non-Sanskrit languages to adopt Sanskritic terminology. Of course this will undergo such changes as the peculiarities of each language will demand. So long as the stem is visible, it matters little what the forms of the leaves and flowers are. At any rate Sanskrit can easily be made the basis of the scientific names of natural objects, such as animals and plants, for the simple reason of these being known mostly by Sanskrit names however modified or corrupted they may have been. Here again an exception has to be made to the Dravidian languages whose words for natural objects are entirely different. Yet it is preposterous to think that we can assimilate into our languages thousands of Latin names of things with which we are familiar by their Indian names. We shall have to construct our Floras and Faunas in which the Latin names of Europe will find mention only for the use of advanced students. This alone is a stupendous task requiring patient labour for years. But once these are prepared, time-honoured medical sciences of India at least will be saved the confusion caused by the various vulgar names by which the medicinal plants are known in each province, sometimes in different parts of the same province.

There are yet other issues which require careful consideration. (3) Should all scientific terms in use in English be rendered into Sanskrit, or some into Sanskrit, some into the language of each province, and others bodily taken into it? This question is far more intricate than the above, and there was discussion for years in the Journal of the Bangiya Sahitya Parishad of Calcutta in which the present writer took some part. There are two classes of words in use in science, viz., (a) words expressing action or process, and (b) words which may be called proper names. There was unanimity in the opinion that the first class of words should be translated into Sanskrit or into Bengali whichever comes handy. But the second class of words could not be so easily disposed of. Besides the names of natural objects, there are the names of artificial objects which owe their origin to some act or process. For instance, take the simple word 'engine' with its various adjectival adjuncts, like the steam engine, oil engine, gas engine, locomotive engine, etc. The word यन्त्र 'a machine' is too vague to stand for an engine, which name, by the way, has been adopted by the common people. Take again the name 'theodolite' or 'the level' of Engineers. There are hosts of such names, some of which, in our opinion, should be bodily taken into our languages. But where is the line to be drawn? And we know every controversy hinges on details.

The name of chemical elements and compounds were found to be most difficult to deal with. There were enthusiasts who would not be satisfied unless each of the hundred elements

and their thousand compounds were given Sanskrit names and the latter names formed in conformity with Sanskrit grammar. And advocates of this opinion, among whom the late Sundar Trivedi, formed the majority. The present writer was the only person who opposed to this idea, and wrote an elementary text book of chemistry in which the English names were shortened and given a Bengali appearance. These names may have a historical but are mere symbols to a foreigner. In the majority of the names the etymology is of little value. It was found that whatever ingenuity might be displayed in coining Sanskrit names of the elements, it was almost impossible to preserve Sanskrit grammar in naming the compounds. There was again the larger question of symbols, formulæ and equations. Were these were devised, a new chemistry would be created to the utter bewilderment of the teachers who had been taught in English and the taught who might seek further knowledge in that language. We cannot forget that the language of chemistry is highly technical and that a large number of chemical compounds are commercial products and as such are sold by their English names. Will our Doctors practising European system of medicine persuade themselves to eschew the Latin names and use the names of medicines which an Academician might coin? Will the druggists learn two sets of names of their drugs? If these were few, of the drugs were occasionally required only in large towns, we might insist on the doctors and druggists' learning the Indian names. There are also European doctors who cannot be expected to prescribe medicines in our names. Our Homœopathic practitioners, whose status and relation with their Western brethren are rigorously defined, never think of discarding such names as Aurum or Natrum muriaticum, however common the articles bearing the names may be. The simple reason is that when one learns an art from another, he adopts the equipment and learns the names from the teacher. Go to an engineering workshop and you will find the Indian workmen use not only the tools but also their work as they have heard from their masters or in the school their ears could catch the sounds. In the same way the ancients did not hesitate to adopt Greek names of the signs of the Zodiac in the of the Sanskrit names they had been using. Because they are mere symbols, and symbols are an insignificant part of a language. Many of us know or care to know that the word अग्नि is so called because it emits a peculiar light when thrown upon fire, or that the word वृक्ष received this name because it covers a large space? Look at the English language which has incorporated many of our Sanskrit words. In fact, the test of a living language is found in the power of assimilating foreign words and the ideas conveyed by them.



is precisely in this way that a language grows just as our body grows by assimilating food which is foreign to it. It was principally these aspects of the question which led the writer of the chemistry freely to incorporate English names and treat them as Bengali in forming the compound names. He was ridiculed by an eminent critic, but has the satisfaction of witnessing after two decades a complete change in the attitude of his opponents. For practical world is not a dream-land where fancy's creation can have an abiding place. English names are now freely used in books and lectures, and no one, we believe, is worse for them.

There is yet a fourth issue, and we have to decide whether the English terms should be literally translated or the concept expressed by a suitable word. It is well-known many scientific terms have undergone changes in definition since they were invented. For instance, the term 'cell' as understood in modern Biology is no more a closed cavity than oxygen a generator of acids in Chemistry. In the majority of cases it seems advisable to examine the derivation and to coin suitable equivalent in order that we may easily recall the original if we happen to know them in English. The task of finding equivalents again is by no means easy. A term has, however, no chance of currency even in the limit of the language of a Province unless it satisfies three conditions, viz., (1) it should be easily understood, that is to say, it should convey some idea of the fact itself; (2) it should be short and easily pronounced; and (3) it should easily lend itself to the formation of adjectives and compound words. It is not possible for a single person, however competent he may be in his subject, to be happy in coining new names, or to discover the desired equivalent in Sanskrit literature, if Sanskrit be recognised as the chief basis.

The Bangiya Sahitya Parishad took up the question of scientific terminology more than a quarter of a century ago, and lists of terms relating to different branches of science were published from time to time in the Journal of the Society. It was, however, soon recognised by some of the leading members who were interested in the preparation that such lists were almost as useless as hoarded wealth, since Bengali was not the medium of instruction in schools and colleges, and no text-books were wanted in the language except a few elementary ones for use in Bengali schools. Moreover it was found that authors of standard works and not necessarily compilers of terms are the best judges of their suitability. The initial collated, emended and enlarged, and published in a book form. In the mean time, writers on scientific topics in Periodicals and Newspapers have been freely coining fresh words according to their ability and temporary necessity, often oblivious of the fact that the scientific terms of a language are of more permanent value than

the metallic coinage of a country. We fully appreciate their difficulties, but the fact remains that they have often added fresh difficulties by giving currency to terms which have to be discarded because the authors have confined their attention to portions of a vast domain instead of surveying the whole. It is often hard to check the spread of wrong terms, especially if some reputed writer happens to be the father. To give a few well-known instances from Bengali. The name 'thermometer' means an instrument for measuring (*thermos*) heat; and it was given the name ताप-मान accordingly. The word has long been in use, and physicians and Para writers of Newspapers have been writing such nonsense as 100 degrees of heat. Imagine the confusion of ideas for which this single word is responsible. It is no argument to say that the English name is equally faulty. Why should we go through the same earlier stages of evolution which the English names underwent when we have the correct idea before us? Far more appropriate would be the word उष्म-मान, if not ग्रीष्म-मान. Both the words उष्म(न्) and ग्रीष्म convey the idea of temperature exactly. We speak of ग्रीष्म (which is गरम in Urdu) as bearable or unbearable and it may not be generally known to the readers that our almanacs annually publish forecast of summer temperature in the name of ग्रीष्म as they do of cloud proportion, rain-fall, wind and many others. It is an undoubted advantage to restore a word of common use and make its meaning precise by definition. The idea would then filter down to the masses without their being aware of it. Besides, we want a word for calorimeter, and तापमान is the right word for it.

We are glad to note that thermometer has been named उष्मा-मापक in the Sayaji list, but feel surprised that the same word has been made to stand for calorimeter also which has been named उष्मा-मान. There is no difference between मापक and मान in meaning. We find that 'heat' has been translated as उष्मा and that 'temperature' has been omitted, though the instrument for measuring it is there! Sanskritists would perhaps find fault with the form उष्मा instead of उष्म in the compound words. We are, however, personally in favour of the form उष्मा in spite of Sanskrit grammar for the simple reason that the people are not expected to know Sanskrit. Besides, it is simpler to use the word उष्मा for temperature, and उष्मा-मान for thermometer.

Take again the word coined for Eugenics. It is सुप्रजनन विद्या, much in evidence in our monthlies. The word is barbarous, to say the least



of it, and shows how recklessly writers have been coining new words many of which are bound to be still-born. The word has this additional weak point that compound words cannot be easily derived from it. We suggest **सुजन्य विद्या** for the science and easily derive **सौजनिक** for Eugenists and eugenic, and **सौजनिकता** for the principles and practice of the science. (We find the Sayaji List has **सुप्रजन शास्त्र** for Eugenies which though somewhat better is not free from the defects stated just now.)

The two examples given above will show how difficult it is to satisfy the primary conditions for successful preparation of scientific terminology. The field is vast, but workers are few. A large number of words so far coined are undoubtedly satisfactory, though we cannot forget that a larger number is nothing but haphazard creations of jumble by writers who had apparently no thought for a system—many have faith in Dictionaries, Anglo-Sanskrit or Anglo-vernacular. But dictionaries are seldom reliable, because the authors are precisely in the same position as we are. They are helpful in suggesting words, which, however, cannot be accepted without critical examination. If the words occur in Sanskrit, even then we are not sure of correct identification by the authors of the dictionaries unless there is evidence to show that they possessed scientific knowledge sufficient to enable them to hit at the right thing. A regular search in Sanskrit literature is necessary before we bring forward a new word, not only because the old words offer connecting links with the present, but also because we may be sure they are more expressive than their modern substitutes. Sometimes we find the required terms in unexpected quarters. A syphon, for instance, is **अङ्गुण** in Bhaskaracharya whom few would consult for such an instrument. It is, however, far more descriptive than **वक्रनाली** invented by us. In fact we are struck with admiration by the simplicity, elegance and suitability of the names invented by our ancestors. Look at the surgical instruments of Susruta and think of the names given to them. We doubt if any of us could invent half the names so well. The fact is, we translate English ideas, while the ancients had the real things before them. The same difference is observed in the mental attitude of the English-educated and the uneducated at the present day. A motor car is a **हावा गाड़ी** to the latter, while it is **वहन गाड़ी** in the Sayaji List because there is the word 'motor' obtruding itself.

The Nagari-pracharini Sabha of Benares shewed commendable zeal in the cause of education by publishing a good-sized volume of scientific terms under the name Hindi Scientific

Glossary. We cannot too highly admire earnestness, perseverance and devotion of Sabha in bringing the work to a successful termination. The services of a large number of well-informed gentlemen, among whom there were some whose authority was well recognised not only of the United Provinces but also of others were requisitioned. And what we value more is the system followed in the selection of words. The Glossary dealt with seven branches of science and was published in 1906. It was the result of assiduous labour extending over eight years under the able and indefatigable editor, Srijiut Syamsundar Das. It has imperfections, as the Editor acknowledges, but must be justly said that it serves the useful purpose of a working basis. The chief defect, if we may venture to call it, is the fact that the Glossary was intended for use in Hindi as the name indicates. There are certainly hundreds of terms in the Glossary which in Sanskrit language may adopt, because they are Sanskrit. But there are others for which every other Sanskrit language must find equivalents to suit it. It was premature at that time to attack the larger question of Indian terminology. But we are sure the question would have arisen, had the Sabha included Biology and Geology in the Glossary.

We have too long let the Dravidian languages alone and do not consider it our duty to be in touch with them. Yet the four principal languages of the south are spoken by no less than one-fifth of the population of India and have a history more ancient than those of the north. These languages also must have felt the necessity of scientific terminology. We are aware what lines they have adopted. We understand a Translation Bureau has been established under the Education Department of His Highness the Nizam's Government. Urdu is the medium of instruction, and we suppose scientific terms in Urdu have been coined. We imagine also in Arabic which once gave science to Europe contributed a large number of terms. Terminology will, however, be of considerable interest to us by showing what chance there may be of a common terminology, and especially of nomenclature for the whole of India. Madras and Travancore like Baroda, where the medium of instruction is the peoples' vernacular, cannot have remained idle, for in their case the matter is urgent. We hope some of the readers of the Review will kindly give us brief accounts of attempts which have been made in the different languages known to them.

The attempts so far made in the different languages may not have been successful, but being more or less independent will show the line along which a common nomenclature may also terminology may be prepared. The next step should therefore be to appoint a Central Committee for the whole of India and a sub-committee for each Province, if it does not exist, and the



business of the Central Committee will be to collect opinion of and discuss general principles with, the Provincial Committees. These will then be reviewed at a Conference of the representatives of the committees and passed with such modifications as may be considered necessary. Each Committee will now be asked to prepare lists, which after scrutiny by two editors from the Provincial Committee will be placed before the Conference for discussion and final adoption by the country. The list thus prepared should be published in Nagari for use of the public, subject to revision and emendation every tenth year. It is needless to remind the readers that many a question affecting India as a whole has to be decided in a similar way. To name another outside politics, a common almanac (not of course the calendar) cannot have chance of adoption unless it is backed by an authority, the opinion of the country. Conferences are neither new to us, they date at least from the pre-Buddhistic period, and one remarkable instance is recorded in Charaka at which physicians met to discuss matters relating to medicine.

We have dwelt at length upon the fundamental problems involved in the preparation of scientific terminology as an introduction to the Sayaji List in the hope that the enlightened and forward Baroda will kindly take the lead. For, we are informed by the Editor of the Hindi Scientific Glossary that "the first organised effort to publish a series of scientific work in any Indian vernacular was made in the year 1888 by Prof. T. K. Gajjar under the patronage of His Highness Maharaja Sayaji Rao Gaekwar of Baroda. In that year His Highness was pleased to sanction a sum of Rs. 50,000 for the purpose of creating a vernacular series of works on scientific and technical subjects". There is no wonder that Prof. Gajjar did not find the task as easy as he anticipated". We have enumerated some of the difficulties which he had to overcome. But times are now somewhat changed, and the chaos of early days has now taken definite shape.

Now let us turn to the Sayaji List and see how far it has succeeded in meeting the issues. In the preparation, we are told, many Dictionaries of the English, Sanskrit and Marathi languages, the Hindi Scientific Glossary, the terms proposed by the Bangiya Sahitya Parishad, and various books by reputed authors including पुरुषार्थ, and some of the Purans have been consulted. Even a partial survey of the books mentioned is sure to furnish a stock of words at once appropriate and useful.

But as we glance at the contents of the List, three facts strike us: (1) That out of the 8000 words a large number has no claim to be regarded as technical. For instance, barley बर, bear-garden बरगडा, bicycle द्विचक्र,

calf बत्सरी, charcoal कोयलो, dairy गोरसगला, fry मीनाड (?), garlic लसण, hall मण्डप (?), imitation अनुसरण, अनुकरण, kiln भट्टी, local स्थानिक, madeira मदिरा (?), news समाचार, News-paper समाचार-पत्र, pomade, pomatum केसाभ्यङ्ग, &c., &c. (2) That the words having been arranged in an alphabetical order it has been difficult to ascertain whether any important terms have been left out and whether the differences in the definition of related terms have been maintained. The authors would have been well advised, had they treated the terms of each branch of science separately. The nomenclature of Chemistry has been dealt with at one place, much to the convenience of readers. One should have liked to see the same plan followed in other cases, especially because the List is a tentative one and as such subject to revision. We believe this procedure would have enabled the authors to avoid the apparent mistakes which have crept into the List. For, instance, sinew स्नायु, muscle स्नायु, मांसपेशी; notochord पृष्ठ-व'श, vertebra कशेरुका, vertebrate पृष्ठ-व'शी; Sapotaceae रायणो दगं (of the order रायण which, however, we do not know); Santalaceae चन्दनवृक्ष कुटुम्ब (the family of चन्दन). More numerous are the cases of omission.

For instance there is granite, but not gneiss; genus, but not species; induction (of Logic) but not deduction; hybrid, but not cross; node (of Botany), but not internode; catabolism, but not anabolism; muscae volitantes (of medical science), but not cataract; mastodon, but not mammoth; &c. (3) There are names or terms, many of which we confess we seldom came across. For instance, hydrophore in physics, hydrophyle in Botany, hyetology in meteorology, Oenology in Chemistry, &c. Our attention is drawn to these little known terms in the List which is by no means exhaustive. It seems the compilers went through a large English Dictionary like Webster's and culled the words for which they could suggest equivalents. A far easier and wiser course would have been to collect the terms from the Index of standard books on each science, elementary or advanced, according to the requirement.

In naming the subjects of which terms are given, the authors do not appear to have been consistent, some are called विदा, others शास्त्र. Anthropology is named नृव'शविदा at the opening page, but मानुषविदा in the body. Similarly philosophy तत्त्वविदा and तत्त्वज्ञान, politics नयशास्त्र and राजनीति. We do not know why the authors could not make up their mind in naming the subjects. We are, however, opposed to the use of the word शास्त्र to mean a science. To the



majority of Hindus the word conveys the idea of a sacred treatise or scripture, and though we have such names as ज्योतिषशास्त्र, न्यायशास्त्र, or अर्थशास्त्र, these naturally imply branches of knowledge written in Sanskrit often by persons who are considered as authorities.

The nomenclature of Chemistry has been given in one place. We notice that except the few Sanskrit names of metals known to us, all the elements have been given either Sanskrit or Sanskrit-looking names. Thus

Actinium क्रिया  
Aluminium स्फटिकाय  
Bismuth विषमय  
Cadmium कादम्ब  
Cobalt कर्बूर  
Didymium द्वन्द्वक  
Hydrogen आर्द्रवायु  
Oxygen प्राणवायु  
Nitrogen नत्र  
&c. &c.

In this attempt at Sanskritizing the names we find neither rhyme nor reason. We cannot discover any principle followed in the coining. At any rate it is unsystematic, whatever ingenuity may have been displayed in certain cases. We admit, certain boldness is required in naming new things, but unless the names indicate some obvious and striking property they have no chance of being accepted. We are not in favour of some names ending in क, some in ईय, some in अद्, some in व, &c., &c. Hydrogen has been named आर्द्रवायु which in our languages can mean only moist air. Far better is उज्जन given in the Hindi Glossary.

More systematic is the attempt at finding the names of compounds. For example, *ate* is इत् assulphate गन्धकित, *ite* आयित assulphite गन्धकायित, *ic* क as phosphoric प्रस्फुरकक, &c. Such desperate attempts to give an Indian garb to mongrels serve no useful purpose. If we can reconcile ourselves to इत् for *ate*, why can we not make *ate* एत? Where is the harm if we call *ide* इद instead of इत् as proposed? The nomenclature of Organic Chemistry would have revealed to the authors the absurdity of fanciful creation. The few names of Organic compounds given in the List, which are unfortunately not put together, do not give us much hope of success.

Fewer still are the names of rocks and minerals. Neither are they available unless one goes through the entire List. We therefore pass

on to physics. Let us take the units of measurement.

Metre मात्र  
Decimetre दशमात्र  
Centimetre शतांशमात्र  
Millimetre मात्र सहस्रांश  
Kilometre सहस्रमात्र

These few examples will show that this part of the work did not receive much attention. There is novelty in translating 'Gramme' as 'Kilogramme' by चणक and सहस्रचणक. Perhaps the idea occurred from our weights पाण्डु, while our weights रति (रक्तिका) and पाण्डु present actual weights of the seeds, a *Gramme* would be fictitious. As a Kilogramme and *Gramme* (Sansk. शराव) are equal, it is possible to construct a metric system based on this fact.

None of the units of heat, work, or electricity occur in the list, though curious enough Volt वोल्ट and Volt-ampere वोल्ट-अम्पियर are there. But मान cannot stand for ampere. Electricity has been called विद्युत्; but we want a word for lightning which in Bengali at least is known to the people as बिजुत्. The Sayaji List has omitted lightning and therefore no need for it. We notice that in the Hindi Glossary too electricity is विद्युत्, lightning is तड़ित्. As far as we know, the popular word for the latter is बिजुत् or बिजुत्, not तड़ित्. It will be an useless attempt to make up common words in use by the people and to give them the definitions of science without sacrificing accuracy. In Bengali we have adopted तड़ित् and even ताड़ित to distinguish from विद्युत् and to signify that it is something related to it.

In Astronomy no attempt has been made to name the constellations or the principal stars except a very few. But Cepheus has no name to be called क्रौटो. The term ecliptic does not occur, but there is longitude रेखांश. It is not clear whether रेखांश is terrestrial or celestial. In either case it is a misnomer. On the other hand विश्व-वृत्त certainly denotes celestial equator. It is more difficult to guess why a circle has been translated as वर्तुल which we ordinarily take to mean a ball, a globular body. It seems the authors of the List did not consult the Hindi Glossary or the Bangiya lists which



are full in astronomical terms. It is to be remembered that in the preparation of the astronomical and mathematical part of the Hindi Glossary, the Sabha was fortunate in having the advice of late M. M. Sudhakar Drivedi whose authority in the matter of Sanskrit mathematics was unquestionable.

The largest number of names occur of course in Zoology and Botany, and the Sayaji List abounds in Biological terms. Unfortunately, as we have to remark once more, these have not been placed together and we find it difficult to test their appropriateness. Fortunately for an Indian terminology the names of classes and orders of animals and plants can be easily and correctly translated into Sanskrit, and the Sayaji List has been happy in this respect. There are, however, some errors in identification of animals and plants. For instance, shark is मकर and not कुम्भौर, Hordeum (vulgare) is यव and not जुवार, Morinda tinctoria (citrifolia) is आल and not मञ्जिष्ठा. We do not know Gujarati and are therefore not in a position to offer opinion on the identification of plants and animals whose Gujarati names have been given. More serious are, however, such errors as the following :—

Bryology शैवलविद्या

Algology शैवलविद्या

Or

Bacterium सूक्ष्मजन्तु

Bacteriology जन्तुविद्या

Bacillus वेवजन्तु

or even

Lily नलिनौ ; पद्म

Linen सष ( while Linum is correctly called शल्लूरी ).

Human Anatomy and physiology have contributed certain terms. Physiology has been named देहविद्या, देहधर्मविद्या ; neither of which appears to us satisfactory. The first is too vague and may denote even morphology, and the second is cumbrous. We suggest शरीरविद्या

for physiology, and शरीर व्याकरण for anatomy, leaving शब्द to dissection. We find mesentery is recognised as अन्तपेशि, मध्यान्त. It is neither the one, nor the other. It is remarkable that while this word occurs in the List, stomach and intestines do not. There are supra-renal ( capsule ? ), and pons ( varoli ? ), while there is no pancreas.

Spinal chord has been rendered as पृष्ठदण्ड, मकारण्ड. How a chord could suggest दण्ड is more than we can guess unless the 'chord' has changed its place with 'column'. Nerves, again, have been given the name मज्जातन्तु, नाडी both

of which are objectionable. For मज्जा is marrow and nerves may and do occur elsewhere. नाडी is no other than a नाडी a tube, though it commonly denotes bloodvessels. In ordinary parlance it is the pulse. (The Hindi Glossary has नाडी both for nerves and pulse!) That derivation of a term may lead us astray is well illustrated by the name स्नायु for a nerve which has been recklessly used by physicians and lay men alike in Bengal. The word 'sinew' is the same as स्नायु ; but unless we can forget the Sanskrit language with its Ayurveda the sooner such abuse is stopped the better for the spread of scientific education. A nerve is undoubtedly a tube नाडी ; but there are so many kinds of tubes in our body that we must distinguish them by giving specific names. Thus रक्तवहा, रस-वहा, अन्न-वहा, प्राणवहा, वात-वहा, &c., would keep them separate and रक्तवहा नाडी is a blood-vessel, वातवहा नाडी a nerve. The word नाडी itself may be omitted, or वहा without sacrificing the meaning. For रक्त नाडी and वात-नाडी cannot mean anything else ( cf. पयःनाडी ), and we hope no Indian, at least no Hindu, will confound this वात or its synonyms वायु, महत, &c., with the air or wind of the atmosphere. It is needless to say that the वात of Ayurveda and Yoga-shastra is nervous energy, and the Sayaji List is for once correct in giving वात-शूल for neuralgia. For the spinal chord we have our old सुषुम्ना which is also a tube only thick in the wall. At any rate the authors would have done well by going through Charaka and Susruta at least, before coining new words.

We have repeatedly complained of anomaly in the selection of terms, the redundancy in words ending in *logy*, *meter*, *scope*, and *graph*, which could easily take care of themselves, and the deficiency in words which form the backbone of each science and therefore require careful attention. Let us take a flower and see what terms are there to name its parts.

Calyx पुट, वज्र, टापी

Sepal कपल

Corolla ?

Petal पटल

We shall go no further. We can understand पुट, though we have to hunt up a word for perianth, ( परिकोश in the List which is unacceptable ). But it is incomprehensible to us how वज्र occurred to the authors, and also टापी,



unless it is put on upside down. It is just possible that such alternative words have been recklessly copied from Anglo-vernacular Dictionaries. It is also surprising that calyx, 'a cup', did not suggest कटोरा. Sepal is कपल, but we find no such word in Sanskrit Dictionaries. If it be a misprint for कपाल we would reserve it for carpels (omitted in the List) which become valves in certain ripe fruits. The term corolla is absent. The word पटल has sound resemblance with petal, but lacks the idea of distinct parts of a covering. दल is such a common word for petals as in शतदल that we should think twice before we abandon it.

The English terminology has an advantage that it has drawn upon two languages, Latin and Greek. We have only one source and feel handicapped in choosing words for expressing allied ideas. It is, however, possible to choose many of the terms out of the lists of synonyms given in Sanskrit lexicons. For instance, we have for leaves the words पत्र, पत्राङ्ग, हृदन, दल, पर्ण, हृद in Amarakosha. It is to be noted that though the words are looked upon as synonyms, each conveys a distinct idea

when we examine the root. We have no time to discuss the point here, but feel no hesitation to say that some of the most important physiological truths of modern Botany are hidden in these names. It is also noteworthy that some of the words can be easily transferred to denote floral leaves such as दल for calyx, and दल for petals. Another fruitful source is the names of animals and plants which on careful scrutiny will yield a rich harvest to the seekers of Biological terms.

We are afraid we have already tired the patience of our readers and feel we have devoted more space to the enunciation of principles and methods than to the examination of the terms. The Sayaji List has been issued as specimens evidently for inviting criticism which cannot but be more or less destructive in the limited space of a review. We wish we had space to notice the terms in coining which the author has shown considerable judgment and practical sense. But such terms are numerous, and no comments are necessary. We shall, however, await with interest the publication of a revised and systematized edition which will benefit not only Baroda but other parts of India and pave the way for a better understanding of the problems of modern education.

JOGES-CHANDRA RAY.

## CORRESPONDENCE

### The Calcutta University and its Critics.

The Editor of *The Modern Review* and Professor Jadunath Sarkar have no doubt done a real public service by bringing into the lime light complaints about the abuses, which are believed to exist, in the administration of affairs of the Calcutta University. What they have publicly stated is not new to us. The air was always thick with rumours about these abuses and worse things. By courageously stating them as definite charges in public print, these gentlemen have made it possible for the public to arrive at a judgment about it, they have made it possible for those in authority in the University to repudiate the charges and prove them false if they are false, to eradicate the evils to which attention is drawn, if the allegations are well founded, and on the whole, to put themselves straight with the public. Every one interested in the welfare of our Alma Mater will be glad that instead of vague rumours floating all over, we have now definite charges to deal with. And I am sure that every member of the senate and every syndic will bestir himself to discharge his duties faithfully to the University.

sity by trying to know the real truth about these matters and, either to join in the repudiation of the allegations or to strive to remove the evils, as the case may be. After all this, they will have no excuse for remaining inactive about these matters. I shall be really delighted to see the Senate appoint an independent committee to investigate and report on the allegations for the enlightenment of the public and the removal of such evils as are found to exist. What is necessary is to place the University on a sound footing. I do hope that the Vice-Chancellor of the Calcutta University will himself come forward with a proposal for such an enquiry. If he does not, some other member of the senate ought to take it up.

I deplore very much, however, the way in which these controversies are helping to prejudice the public mind against the University as a whole. The habit of acrimonious controversies like this is that it together distorts the outlook of the public and makes them lose the sense of proportion. If all the allegations of the critics are admitted to be true, grave as they are, they only affect a small fraction of the sphere of the activities of the University. But the abuses of the examinations alleged in respect of



or two or half a dozen candidates are readily taken by the indiscriminating public as altogether vitiating the examinations, conducted on unimpeachable lines, of thousands of candidates every year. The improper expenditure of a few hundred or thousand rupees on one or two matters in ten years, attacked with vehemence, creates the impression that the lakhs and lakhs of rupees spent every year are all wasted. Single cases of real or plausible misdeeds of the University are magnified into types and the entire scheme of beneficent activities of the University is at once brought to discredit.

While admitting that there is a risk of such consequences of every criticism of abuses on anything like a large scale, I think it all the more incumbent on critics who wish well to the University to provide as best they can against such contingencies, just in the same manner as it is incumbent on the authorities of the University to take the utmost care not to give grounds for such criticism. The critics of the University have undoubtedly seriously impaired the efficiency of the University by creating an atmosphere of distrust about it. What I want to bring conspicuously before the mind of the public is that on the whole the Calcutta University has been doing admirable work, work that we should be proud of and work which we should foster and promote to the best of our abilities, while we never let our vigilance go to sleep over the abuses that there are. The greatest of its achievements has undoubtedly been the work in the much abused Post-Graduate Department. We have only to compare the work done in this department and in the College of Science with the achievements of the other Universities of India, to mark the amount of advance that this department marks beyond the point reached by the Calcutta University in the past to realise the magnitude of the institution. Here the University has brought together a large body of scholars of undoubted ability, who are steadily engaged in efforts to assimilate all the advances made in their respective sciences in the world, and to push forward the advance by their own researches; they are associated with students, a great many of whom have already distinguished themselves by their scholarship in after life; and in the admirably equipped libraries and laboratories, facilities are provided for their carrying on their work on a scale never dreamt of before, and not approached anywhere else in India.

I am quite prepared to concede that this picture is not without its shadows; that side by side with scholars of undoubted merit and ability others have been introduced who are worthless and who owe their posts to nepotism. I quite agree that all the students or even the bulk of the students in the post-graduate classes are not earnest in their studies and perhaps undesirable bye-ways are provided which many avail themselves of to get good degrees. But I do not believe that there is any University in the world in which such students are not to be found in varying numbers. A University is judged by its best students and not its worst. The function of post-graduate teaching is not to ram knowledge down the throats of students, but principally to provide facilities for study which it is for the student to take advantage of. If the bulk of the students are not of a character to take advantage of facilities of their own initiative, the reasons are to be found at least as much in the abnormal social, economic and educational conditions of the

country as in the arrangements for which the University is responsible. Perhaps there is a great deal of evil for which the University is responsible. Perhaps it has spread itself too much.

Perhaps the teachers are not always up to the mark. Perhaps the system under which the classes are managed demoralises, to a certain extent, both teacher and pupil. Put these are defects which are curable and, in so far as they exist, they must be cured. But because there is illness you don't say that the human body is no good. The fever is a very slight thing compared with the big current of life that is flowing in the body. It would be sheer blindness on our part to shut our eyes to the great good work that the post-graduate department is doing. It will be a most inexcusable folly on our part if we allowed the great and progressive beneficent activities of the University to die out because we have complaints against its face. It would be as much a dereliction of duty on our part to do anything to undermine its great good work as to shut our eyes to complaints about evils in it. While we criticise it and pillory its abuses let us not forget that all that we want is that the abuses should go; and every one who has anything to do with the University should make up his mind that go they shall and the University should grow more and more.

Before I conclude I shall take the liberty of saying just one word about the outcry that is raised against the University on such a large scale. Wherever you go you find critics trotting out the criticism from the files of the *Prabasi* and the *Modern Review*. I ought to feel happy that so many people take such genuine interest in the affairs of the University and want its abuses to go. But I cannot feel the satisfaction when I remember that an infinitesimal number amongst them only are prepared to do what lies in the power of each to remove the abuses. Only a few hundred of the thousands of qualified graduates of the University are enrolled as registered graduates. The rest refuse to exercise their franchise, and to help to send in independent men of ability and character to the Senate. Why should not those who are dissatisfied with the conduct of affairs of the University come in their thousands and enlist themselves as registered graduates and send only such candidates as they can trust to keep the University straight? Incidentally they would then be helping to solve the financial problems of the University. Ten thousand registered graduates could contribute a lakh every year to the funds of the University to which they owe their education. Put the criticism of the doings of the University comes with the least grace from the representatives of the Government, who have the nomination of 80 per cent of the Fellows of the University. The Government could easily remove all abuses if they will nominate such men as Fellows who can be trusted to keep things straight. They could help a great deal if they would take courage in both hands and refuse to reappoint as a matter of course a number of do-nothings who simply encumber the list of Senators, and, perhaps, earn a decent income in travelling allowance. If on the contrary the Government is quite content with the list of nominated Fellows, any rebuke of the criminal wastefulness of the University comes with a bad grace from the Minister of the Government, though the Minister is not personally responsible for the present appointments. At any rate the rebukes and



buffs of the Government of India who were entirely responsible for the present personnel of the nominated members were entirely out of place.

NARES C. SEN GUPTA.

NOTE BY THE EDITOR.—We have omitted from Dr. Nares Chandra Sen Gupta's letter a passage relating to the application of the University to the Government for a grant, because the grant has already been made. Some autobiographical passages regarding his own motives in writing the above letter and some showing that he has no axe to grind, as also some other passages criticising the tone, temper and methods of both the critics and the defenders of the university, have also been omitted. Exigencies of space have compelled us to do this. What we have printed is also rather verbose, no doubt, but we have no time to condense it.

We have been criticising the university for years, but the senators and syndics have not properly done their duty. The senate itself not being independent, cannot appoint a really independent committee of enquiry. Dr. Sen Gupta may hope that the Vice-Chancellor himself will come forward with a proposal for an independent enquiry; but we have no such hope.

Dr. Sen Gupta blames the critics for, intentionally or unintentionally, prejudicing the public mind against the university. He appears to take it for granted that, whereas he wishes only the removal of evils, the critics have no such desire but want to kill the university and its post-graduate department;—a very charitable judgment! He seems to think that all the doings and proceedings and items of expenditure of the university are spread out before the public for its information and scrutiny, and that, therefore, the evils, irregularities, misdeeds, jobberies, etc., complained of, are not greater in number and quantity than the few that have been commented on by the critics. But the real fact is that the affairs of the university are very often treated like state secrets, and what we have exposed have been due to information which has occasionally and very often accidentally reached our hands. Therefore, there is no ground either for the generalisation that every thing connected with the university is rotten, or for the generalisation that the corruption is very small. Only an exhaustive and independent enquiry can reveal the extent and nature of the evil. We have pressed for it repeatedly, and some M. L. C's also have done so, but in vain.

Dr. Sen Gupta is wrong in taking it for granted that the examinations are "conducted on unimpeachable lines." He is also wrong in taking it for granted that the "improper expenditure is of no larger amount than a few hundred or thousand rupees on one or two matters in ten years." Has he audited the accounts, or seen the auditors' notes, or does he know what has been done in the past to make the official auditing valueless? We have never suggested or insinuated that all the university expenditure has been sheer waste. But considering that from what little of its affairs has become known, some waste has been brought to light, there is undoubtedly reason to suspect that there may have been much greater waste. Suppose, however, that the waste or defalcation or whatever else of an irregular character it may have been, has

been small or slight, is that to be overlooked? A fever may be a small thing in the beginning, but it may kill the body. Of course, Dr. Sen Gupta says that whatever evils exist should be remedied, but how could that be done without exposing them? What, however, he seems to drive at is that the critics have made too much of the defects of the university. That is a matter of opinion. Supposing, however, that his opinion is correct, what the critics can fairly ask is, why no learned and cultured person has shown how to criticise the university in the most angelic manner possible.

Dr. Sen Gupta seems to think that the critics of the university are blind to its achievements. He seems to be in the mood of mind of some advocates of the Anglo-Indian bureaucracy, who, whenever the Government is criticised, bring forward a list of the achievements of the British people in India and accuse the critics of ignoring them. The right thing to do, then, is to preface every bit of criticism either of the Government or of the University with a full list of the achievements of either. We are ready to stitch with every issue of this Review statements of these achievements, provided we are paid the postage, price of paper and printing and binding charges necessary for the purpose. We may assure Dr. Sen Gupta that we know and appreciate the achievements of the university and have not left them unmentioned in either the *Modern Review* or *Prabasi*.

"The critics have seriously impaired the efficiency of the University," &c. Of course! Those who expose the evils are the evil-doers. But those who are responsible for the evils are injured innocents!

Idlers and undesirable students there certainly are in all universities; but will Dr. Sen Gupta name a few universities where "undesirable bye-ways are provided which many avail themselves of to get good degrees," such as are "perhaps" provided at Calcutta?

He lectures those graduates who have not registered themselves, on their duties. But even if ten thousand of them had registered themselves, and sent independent representatives to the Senate, these would have been in a hopeless minority, and there would have been only more money to waste.

Dr. Sen Gupta says that as Government nominates 80 per cent of the Fellows, therefore it or the Education Minister has no right to complain of wasteful expenditure, thoughtless expansion, &c. We do not feel called upon to defend either the Government or the Education Minister. But Dr. Sen Gupta should try to know the whole process of nomination of the nominated Fellows. Perhaps he has also read Mr. Rama Prasad Chanda's defence of Sir Asutosh Mookerjee in the *Manasi*, in which it was stated that the latter had striven and managed to get the vote of a majority of members in the university body "in his clutches".

Dr. Sen Gupta will perceive by a careful perusal of our file that we have repeatedly placed before the public a definite and clear programme of university reform. Our work from the very outset has been constructive, and inspired by anxious thought for the intellectual and moral betterment of Bengali youth. But a long and intimate acquaintance with the inner working of the Calcutta university, made corroborated by the private revelations of many of the



very men engaged in its work,—has made us less optimistic than Dr. Sen Gupta as to the possibility of reform under the present regime.

We press for the introduction of popular control over the policy and executive of the University, businesslike and respectable management of its finance, the reign of law and the maintenance of a proper standard (irrespective of money or personal considerations) in examinations, and the entertainment of a teaching staff possessed, *without exception*, of real scholarship, strength of character (in the widest sense of the term) and power of initiative in their own department.

## European Missionaries.

To The Editor, *The Modern Review*.

Sir, With regard to the "(spiritual) difference between Europeans and Indians in East Africa," pointed out by Mr. Andrews in the *Young Men of India* and reproduced therefrom in your issue of April last, p. 490, the following in my opinion is very pertinent.

"All along the (African) native is told by the missionary that he, the native, is the equal of all men, that there is no colour prejudice in the eyes of the creator and that whites, browns and blacks are equals of one another. Then [after his education] the time comes for the native to leave the missionary and seek employment. He gets a smart kick from the first European he meets and is told that the kick is very wholesome for him. He is also very emphatically told that the European is the master of the land and the native is the drawer of water and hewer of wood. This is where the trouble starts." So writes Mr. Mangal Das in the *E. A. Standard* in a letter reproduced in the *B. Chronicle*, May 9th, apropos of the Harry Thuku affair. The whole letter is luminous reading, and I would draw the attention of Mr. Andrews in particular thereto.

From this passage it would appear that the European missionaries ought to have begun by reforming their own brethren amongst the lay whites out of their greedy exploiting instincts by bringing all their influence and resources (denied to poor, subject Indians) to bear upon that object. Ought not their charitable and philanthropic energies to have been expended, so to say, at home, i.e., ever they sought to achieve their godly ambitions amongst the latter's victims? A course of self-purification entered upon by the missionaries before at least the two objects pursued side by side and themselves. But no; as said an African chief long ago in high indignation and not without insight born of experience: "First the missionary, Oh Lord!" (Quoted by Bosanquet.) Cetewayo, king of the Zulus, that martyr to European's ferocious greed, is also credited with a similar remark: "First comes Traveller; then Missionary; then Merchant; and lastly the Soldier."

the Soldier comes, there is an end of the blacks." Was not the Shantung Peninsula sliced off China by the Germans in the wake of some of their missionaries having gone there, through the pretext of their murder by the foolish Chinese?

No doubt the European missionaries as a class have done great spiritual good to benighted parts of the world—but I should think that they have scope for doing equal if not greater spiritual good in the shape of reviving the human conscience of their fellow whites so as to prevail upon them to let their weaker and less enlightened fellow humans alone in God's peace and stay their enslaving and exterminating hands from their *human* though non-Christian and non-white brethren in all parts of the globe.

Karwar.

Yours etc.  
S. D. NADKARNI.

Mr. C. F. Andrews has written, on the above, the following note:—

"Let me relate two incidents from my own experience in East Africa:—

(i) On my first and second visits to East Africa I was taken ill when I reached Uganda, across Lake Victoria Nyanza. The leaders of the Indian Community at once took me to their devoted friends, Dr. Albert Cook and his wife and his brother. Dr. Albert Cook was the greatest Doctor in all Central Africa. Patients were sent a thousand miles to get his treatment. He was living a life of the purest sacrifice in the name of Christ whom he served. The whole Indian Community as well as the Baganda and the Europeans were under the deepest debt of gratitude to him and to the other missionaries of Namirembe, new Kampala, who were showing love in the name of Christ to all mankind.

(ii) I was taken out from Tinja (which is close to the Ripon Falls and the source of the River Nile) to a small township called Igarga, which was above 30 miles away, through country which was still in a half savage state. On the way my Indian friends—three Hindus, a Muhammadan and a Parsee, if I remember rightly,—insisted on my turning off the Tinja main road to visit an old Roman Catholic missionary with some Sisters of the Poor. I found, that the Indian Community at Tinja were devoted to these missionaries, just as the Indian Community at Kampala were devoted to the missionaries at Namirembe. It was most touching to see the old padre trying to entertain us. He had hardly anything in the world with him, he was so poor. He found some bread, but there was no butter; and he was much distressed because he could not offer us more; and we felt, all the time, that we might be depriving him of his own evening meal. He was spending his whole life in simply seeking to show love to the children of the native Africans around him. And the Sisters, who were there, grown old and grey-haired in their loving service, had the little African children round them and were nursing those that were orphans. It was a sight of purest love, offered simply and humbly in the name of Christ.

I give these two incidents, without any comment except the one question, whether they do not serve to correct the one-sided impression that would be likely to be conveyed by the picture presented by my friend Mr. Mangal Das in the extract quoted above. If it be said, that these instances are exceptional, my own



experience in Africa would distinctly and emphatically deny it,—though in Kenya it saddened me beyond words to note how feebly the missionaries acted in face of injustice done by the Europeans both to the Africans and to the Indians.

Like every movement that is human, the missionary movement has had its terrible weaknesses. Men and women, who have gone out with pure love for Christ in their hearts, have given way to the temptations of racial pride, or narrow bigotry or desire for

comfort. But this should not blind our eyes to the fact, that there has been another aspect,—that men and women, inspired by the constraining love of Christ, have shown as missionaries in Africa a marvellous nobility of character, a conquest of human weakness, and a pure devotion to humanity. I have seen again and again with my own eyes, therefore I have a right to bear witness.

C. F. ANDREWS

## VISWA-BHARATI

(Santiniketan University, Bengal.)

DEPARTMENT OF AGRICULTURE AND VILLAGE ECONOMICS.

(FOUNDED FEBRUARY 1922).

**T**HIS department is located in the village of Surul, within two miles of Santiniketan itself, and a mile and a half from the Bolpur Railway Station (E. I. Ry. loop line), in premises which were once occupied by E. I. Ry. sheds, and before that by a collecting station of the East India Company. It is administered by the Director and the Surul Agricultural Board, a constituent body of the Viswa-bharati.

Its aims and objects include the following:—

1. To win the confidence, friendship and affection of the villagers and cultivators by taking a real interest in all that concerns their life and welfare, and by making a lively effort to assist them in solving their most pressing problems.

2. To take the problems of the village and field to the class room for study and discussion and to the experimental Farm for solution.

3. To carry the knowledge and experience gained in the class room and experimental Farm to the villagers, in the endeavour to improve their sanitation and health, develop their resources and credit; help them to sell their produce and buy their requirements to the best advantage; teach them better me-

thods of growing crops and vegetables and keeping live-stock; encourage them to learn and practise arts and crafts and bring home to them the benefits of associated life, mutual aid and communal endeavour.

4. To work out practically an all-round system of elementary education for the villages based on the Boy Scout ideal and training, with the object of developing ideas of citizenship and public duty such as may appeal to the villagers and be within their means and capacity.

5. To encourage in the staff and students of the department itself a spirit of sincere service and willing sacrifice in the interests of, and on terms of comradeship with their poorer, less educated and greatly harassed neighbours in the villages.

6. To train the students to a sense of their own intrinsic worth, physical and moral, and in particular to teach them to do with their own hands everything which a village householder or cultivator does, or should do for a living,—if possible more efficiently.

7. To put the students in the way of acquiring practical experience in cultivation, poultry and bee-keeping, dairying and animal husbandry, carpentry



smithing, weaving and tannery ; in practical sanitation work ; and in the art and spirit of co-operation.

8. To give students elementary instruction in the sciences connected with their practical work, to train them to think and observe accurately and to express and record the knowledge acquired by them for their own benefit and the benefit of their fellow men.

The system in operation is as under :

The length of the ordinary course is two years. General knowledge up to the matriculation standard is presupposed. It is hoped to hold short courses in special subjects later on. The aim of the Department is to provide practical training, but it is not proposed to allow education to be replaced by drudgery or money-making. The students are required to carry out the whole cycle of work on the Farm during the year, and, since most of such work is of direct value to the Department, the students are paid for it at a fixed rate, thus enabling them to realise, as perhaps they could not in any other way, the value of their own labour, to feel their responsibility and be stimulated to a corresponding keenness. Part of the student's earnings on the farm goes towards the cost of their board and part is left for their pocket money. Each student is also supplied with a small plot of his own on which to live and work for himself, and is allowed to keep the net proceeds of the produce of his plot.

Fees :

	Rs.
Caution money.....	10
Admission Fee.....	20
Monthly fee .....	26
Initial Deposit.....	5

The monthly fee only partly covers the cost of tuition, residence, light, dhobi, hospital and games, the balance being provided out of the funds of the Department.

The initial deposit is to cover the cost of farm clothes and implements, books and stationery, etc., and must be replenished from time to time when notice is given by the office.

Parents, guardians or friends should on no account send any money directly to

any student. All fees, etc., should be remitted to the office. Any request for extra money made to his parents or guardians by a student for any purpose should be made known to the office by the parents or guardians concerned, and such money should only be remitted by them to the office if the Director notifies his approval of such purpose.

Only such gifts of fruit or food, or for purposes of entertainment are allowed which can be shared by all in common.

A certain number of scholarship are set apart for poor students. No special arrangements can be made or allowed for well-to-do students, and parents and guardians are earnestly requested, in the interest of the student himself, not to ask for any such indulgence.

Students completing their course to the satisfaction of the Director and the Surul Agricultural Board will receive a diploma from the Viswa-bharati.

There will be no room for the admission of any more students until the 1st June, 1923.

#### NOTES ON THE WORKING.

Friends of the institution have been pressing for some account of the progress of the Department up to date. While the Director is anxious to take the public into confidence and would welcome their sympathy and support, he makes this somewhat premature report under protest, feeling that the work so far done has not stood the test of time.

The following facts may be of interest :

The night school which has been started for the children of the depressed classes is regularly and well attended, and so are the lantern lectures in the neighbourhood. Two troupes of Scouts have been organised in different villages and there has been a keen response both by the boys and the village elders. There is already a daily attendance of poor patients in search of first-aid, and a constant stream of villagers and cultivators who come to watch the students working on their plots, or the tractor in operation, or the sinking of the tube well. All this testifies to the breaking down of the wall of suspicion and reserve,



which is always a great preliminary difficulty.

As to internal progress :

The Scouts are being introduced to First-Aid and Fire Drill. The Carpentry class is developing considerable skill amongst the students. The Smithy is not yet fitted up. With the help of the government Research Tannery in Calcutta we hope to open a local tannery within a few weeks, some of the students and local *muchis* having received a full preliminary training. Poultry keeping has been started, but a great deal of experimental work is still needed, which is expensive and therefore slow. The dairy needs a better building than the old ruin in which it is at present, and also the addition of some good milking cows. We are still hunting for bees. In regard to other subjects that we hope to take up, so little information is available from outside, that much preliminary and experimental work will have to be done by ourselves, before we can actually make a start. On the farm, we seem to be well ahead of our neighbours, and so far our crops compare well with theirs. The students are carrying out their own scheme of sanitation and are

daily experiencing both the trials and pleasures of farming and gardening work. The plots are already green with Groundnut, Maize and Cow-pea. Cucumber, Brinjal and Tomato have yet to be planted. Brinjal has taken some five months to plant. A malarious piece of jungly garden land is being transformed into a place fit for habitation and vegetable growing. Those who know the local conditions need hardly be told that much still remains to be done.

There is a "Surul Farmer's Union" in which the students and staff are members, each with one vote. At its monthly meetings all suggestions, grievances, complaints and matters of discipline are considered and settled. Each student contributes an article, usually on the subject at which he is working, to the "Chasha" which is the monthly magazine of the Department. The students look after their own mess arrangements, and elect their own captains every fortnight. They spend one evening a week at Santiniketan joining in whatever readings, lectures or discussion may be taking place. They also regularly play games and matches with the Santiniketan boys.

## GLEANINGS

### The Youngest Radio Operator.

"Robert Garcia, seven-year-old son of Allen Garcia, director for Charlie Chaplin, is the youngest licensed radio operator in the world. Official confirmation of his success in passing the amateur's examination with a percentage of 92 was recently received from the U. S. Radio Inspector at San Francisco.

"He had but five weeks in which to prepare for his examination.

"Several lads, many years his senior, fell by the wayside, and several men tried in vain to pass the test.

"And he, only a child of seven years, did what very few ever accomplished—passed with 92 per cent.

"Since passing the examination two manufacturers have honored him with parts for the set he is going to install. He has filed an

application for a station license and is going to put it up himself. He has declined an offer to install the set and begs his father to let him do it all alone."

### Latest Figures on the Earth's Age

Thirty years ago Lord Kelvin said the earth was cooling at a rate which made it seem certain, "provided no new sources of heat were discovered," that 20,000,000 years ago it was unfit for the existence of life. The same reasoning, with the same qualification, showed that in another 20,000,000 years the sun would no longer be a source of light and heat to its planets. The geologists and zoologists objected that the time was too short, and they had no very definite data to found



Within recent years the discovery of the release of intra-atomic energy by radio-active substances had put an entirely new aspect on the question, at least as regards the earth. Uranium was changed through radium to lead by a long series of transformations, in which "chips" of helium were thrown off with enormous velocity, producing heat as one of their results. Indeed, the difficulty just now was to understand why the earth should not be getting hotter instead of cooler, in view of the quantity of uranium present in the earth's crust.

How could the transformation of uranium into lead be made a clock for measuring past eras? The rate of the transformation per annum was accurately known. It was excessively small, only 1.22 ten-billionths of a given quantity per annum. If they took a mineral containing uranium lead and estimated the relative amounts of these substances present they could calculate the time of the formation of the mineral in question. The result showed that the oldest or archaic rocks had an antiquity of 925,000,000 years.

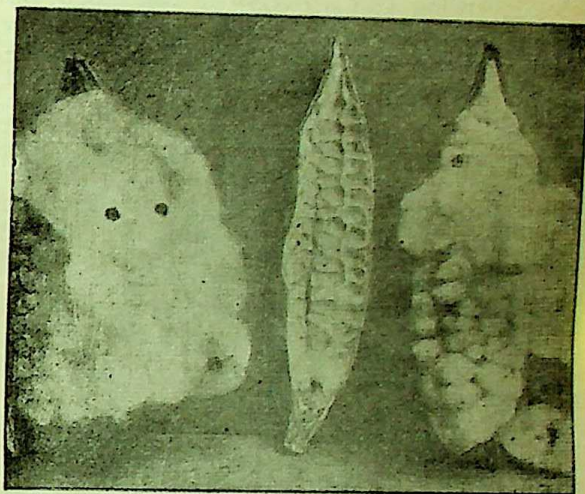
But the earth's crust in some form or other was older than the oldest rocks, and from an estimation of the total quantities of uranium and lead present an antiquity of something like 6,000 million years was probable.

### Cotton That Grows on Trees.

Kapok, usually known as silk floss cotton or silk cotton, is obtained from the fruit of a tree found in the Dutch East Indies, the Straits

Settlements, Ecuador, Brazil and India. Under the microscope this floss shows a very delicate construction, consisting chiefly of fiber shaped like miniature pipes, and hollow; thus the substance is filled throughout with air which imparts to it a buoyancy which renders it particularly adaptable to manufacturing purposes.

The bulk of the world's supply of kapok at present is imported from Java. The production of India, Brazil, Ecuador and the Straits Settlements combined is comparatively negligible. Furthermore, the varieties coming from these latter countries are not as well standardized as those coming from Java and are therefore not in as great demand in this market, which is exacting in its quality requirements. Indian kapok, for instance, besides being heavy



Fruit and Cotton of Kapok.

and musty, is not always completely cleaned and freed from seeds and other foreign matter, and has neither the elasticity nor the resiliency of Java kapok. On the other hand, the Ecuadorian and Brazilian varieties are coming to the fore as trade prospect, due to earnest efforts on the part of planters to standardize the article in accordance with export needs.

The major part of the land in Java devoted to kapok culture is native owned, altho there are a number of estates under European management. The tree is found everywhere, even along the roads, and on the estates the plant is grown in conjunction with the coffee and cocoa plants.

Before the war most of the production was shipped to Amsterdam, but since 1915, due to scarcity of freight and poor market conditions in Europe, most of the trade has gravitated to America.

As time passes it would seem as if the article were entering into an increasingly larger sphere of usefulness. During the war each doughboy who braved the dangerous submarine, wore



Clothes Made of Kapok



around his waist a life-preserver made of kapok, and ever and again there comes the rumor out of Germany that at last science has found a way to spin silk from this delicate Asian fiber.

### Freak Radiophones.

A more or less apocryphal announcement from Paris assures us that the newest thing in street costumes includes a parasol equipped with a receiving radiophone. "A young Parisian inventor," we are told, "hopes to enable the damsel promenading the fashionable boulevards to enjoy the strains of the orchestral music sent out by the Eiffel Tower wireless, hear the latest scandal, and receive a report from her cook concerning the progress of the luncheon. The inventor placed the radio antennæ in a parasol, so that when expecting a communication from home or desiring to hear a concert



Freak of Radio in the Umbrella.

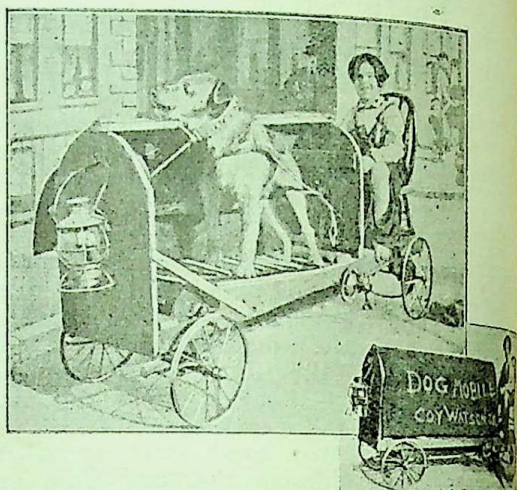
Madame has only to raise her dainty parasol and 'listen in.'

An American lad, Kenneth R. Hinman, makes receiving radiophones that make the Parisian model seem cumbersome by comparison.

This youthful inventor has reduced his miniature set to the simplest possible form. All the apparatus, except for the head phones, is confined within the dimensions of a regular safety match-box. With it he is able to receive not only telegraph signals, but music, stories, sermons, and news items given out by the broadcasting stations twenty and thirty miles distant.

### "Dogmobile."

Coy Watson, a 10-year-old boy of Angeles, California, motors about town in a car propelled by a Belgian work dog. The patient animal operates a treadmill concealed under the large hood and with the aid of gears drives the car at a very fair speed.



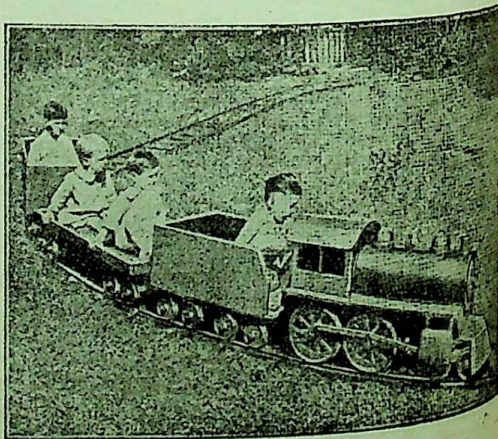
Dogmobile.

Dogs of this breed are trained as work animals in Holland and Belgium, and the treadmill is no novelty to them. Coy's dog enjoys the ride nearly as much as his young master, who finds it easy to avoid "engine trouble."

### Electric Toy Train Carries Backyard Travelers.

Backyard railways are growing out of the toy size. The latest model is run by an electric motor, and is big enough to carry a young engineer and all the kids in the neighborhood.

The current is carried in the rails, which are



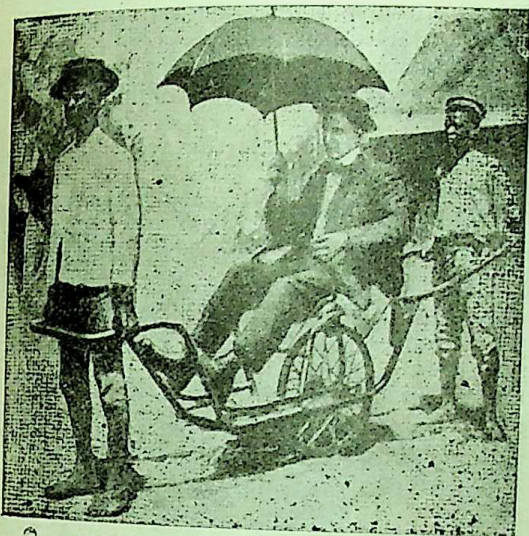


insulated from the ground by wooden ties. The motor is of low power and little current is used, so that running the train is comparatively inexpensive and it is impossible to increase the speed to a point where an accident might result on the sharp curves.

### One-Wheeled Chair.

In Portuguese East Africa a one-wheeled roller chair is the acme of luxury in travel.

Man power is cheaper than gasoline in that part of the world, and good roads, even good footpaths, are so scarce that more than one



One-wheeled Chair for Travelling.

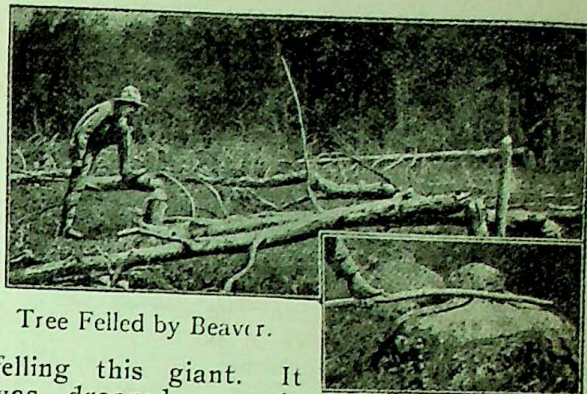
wheel would be useless. Over the jungle trails the traveler is carried by his bearers for the greater part of the distance. Only when nearing a village can the porters lighten their load by resting the wheel on the ground.

### Beaver Fells Aspen Two Feet Thick.

What is said to be the largest tree ever felled by a beaver was recently discovered by rangers of the United States Forest Service in the Carson National Forest, New Mexico. The tree is an aspen, and the stump measures approximately 26 by 32 inches at the point where it was gnawed through by the industrious animal.

Beavers seldom fell trees so large, for they are unable to move the trunk, even after they cut it into sections. But this tree, nearly two feet in diameter, was evidently cut down for its branches. All the limbs and small twigs had been removed for food, or for building the dams and houses of the beaver colony, and only the trunk was left where it fell.

The animal exhibited the usual beaver skill in



Tree Felled by Beaver.

felling this giant. It was dropped squarely in the direction of the beaver pond, in order that the animals would have a shorter distance to carry the branches.

### First Woman Marine Engineer.

For the first time in the annals of the sea a license as a marine engineer has been granted to a woman Mrs. Carla S. Westcott, of Seattle, Wash., and she is now at work as chief engineer on a seagoing tug—no easy berth, as any sailor knows.



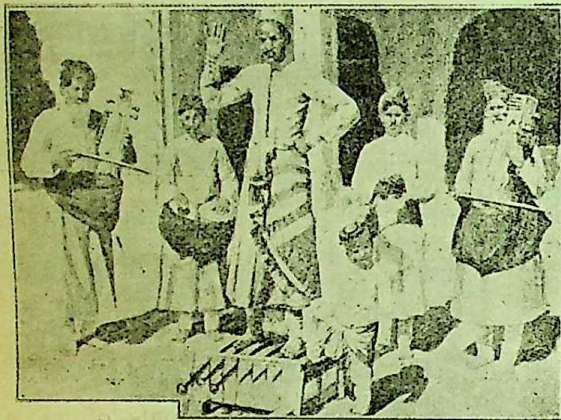
Mrs. Carla S. Westcott, the first Woman Marine Engineer.

□ Mrs. Westcott declares that women are particularly well fitted for steam engineering, since the work is light, and the chief requirements are watchfulness and close attention to duty.



## How to Dance on Swords.

How do street jugglers in India dance upon sword blades, whetted keen as razors? They step about the lattice of steel in perfect time to music, and when the dance is over there is not the slightest cut on their foot soles.



Dancing on Sword-Blades.

The secret lies in the fact that the blade of a sword is not perfectly smooth. Under a microscope a knife-blade looks like a saw. It is possible to press the palm of your hand upon it without cutting yourself, if you are careful not to move the hand across the blade. And this is the secret of the juggler's trick. Though he seems to dance, he never moves his feet along the sword blades, but raises and lowers them slowly with a perfectly vertical motion.

## Fishermen Catch Monster.

The octopus is dreaded by bathers in the tropics. A rare specimen, shown at the left, recently fell into the hands of New England fishermen. This monster devilfish has eight prehensile tentacles, each with double rows of



Prisoner Octopus.

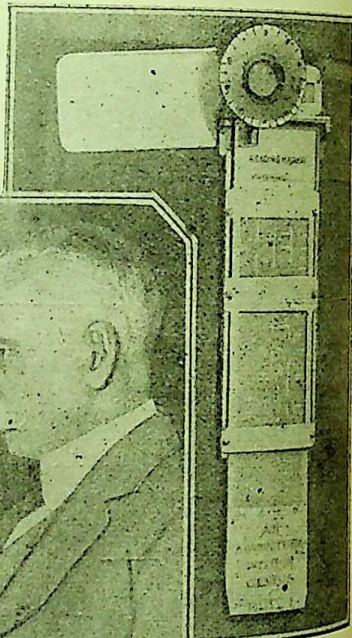
suckers, and a large, horny beak like a parrot's tentacles. A most unusual characteristic is a thin, long, snakelike arms.

## Pocket Bookcase.

Rear-Admiral Bradley M. Fiske, U. S. N. retired, author of a recent book on invention, has produced a machine that he believes will reduce the cost of a book to about one sixtieth of its present value.

The typewritten pages of a book are reduced by photo-engraving to one hundredth their original size and printed on strips of paper two inches wide and five inches long. Printed on both sides, five such strips contain the reading matter of an entire novel. Admiral Fiske estimates that 10,000 copies of a 100,000-word book can be produced in this way for four cents a copy.

The microscopic print is read by placing the strips in a light aluminum frame, about six



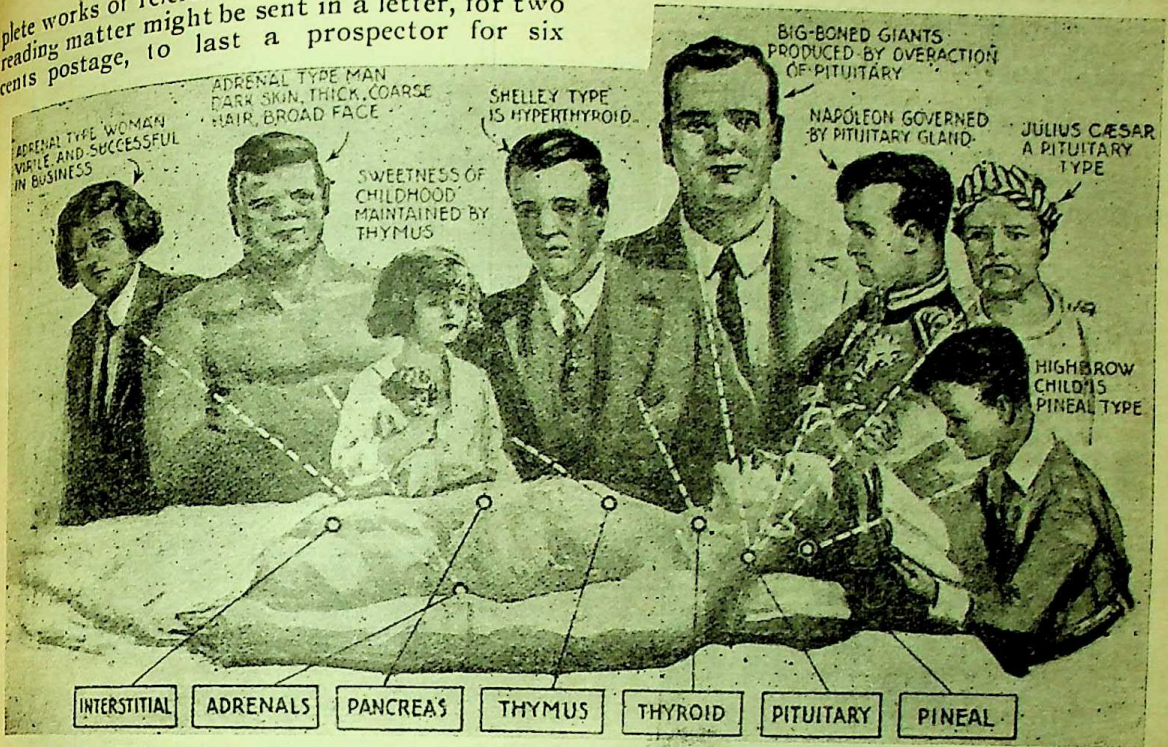
Pocket Book-Case and The Aluminum Reading Frame.

inches long and weighing less than five ounces.

which a powerful reading-glass is attached. This glass is moved along the printed strips by the reader's finger. The glass magnifies the characters until they become as large and easy to read as ordinary print. A roller on the frame brings the reading matter into focus. This invention in general use, it would be possible to carry



plete works of reference into the field. Enough reading matter might be sent in a letter, for two cents postage, to last a prospector for six



Glands Make Man.

months. A person who likes books, but who must move so often he cannot collect them, might carry a 50 or 100 volume library in a cigar box.

## Are Little Hidden Glands our Masters?

**Personality**—the complex, mysterious quality that makes us different from each other, and by which alone we succeed or fail in life—some scientists believe to be explained, at last, by the new knowledge of the "ductless glands" that regulate our system.

The fuse that has set off the latest explosion of popular interest in this biological subject, is a book, "The Glands Regulating Personality" (Macmillan), by Dr. Louis Berman, physician and biological chemist at Columbia University.

From the length and curve of our eyelashes to the innermost quirks of mind or soul, we are according to his theory, creatures of our own ductless glands.

Any arch villain may be explained not as a consciously responsible criminal but as the victim of tiny, chemical-producing cell groups in his own system which determine his temperament and acts. The whole history of a nation may be traced to the blindly officious activity of hidden centers of chemical production in the bodies not only of its leaders but of its citizens.

Stationed at various parts of the body—in

the neck, at the top of the kidneys, in the skull—these small groups of cells are constantly manufacturing certain chemical solutions and sending them through the blood stream to the parts of the body that need them. Some of the glands have their own pipe lines, or ducts, that dispatch their products; others cause their output to sip through the walls of the structure in which they are made. The latter are known as ductless, or internal secretion glands.

The ductless glands for centuries have baffled physicians, but we now know that the fluids they produce tend to speed up our various bodily functions. Their active principles have therefore been named hormones, from the Greek words meaning something that sets other things in motion.

The ghost of every one of the personalities pictured above, not to mention hundreds of others, lurks hidden in your body from birth, ready to seize upon you and make you over into a genius or a giant, or a dwarf in body or a child in mind—in fact, to change your whole life.

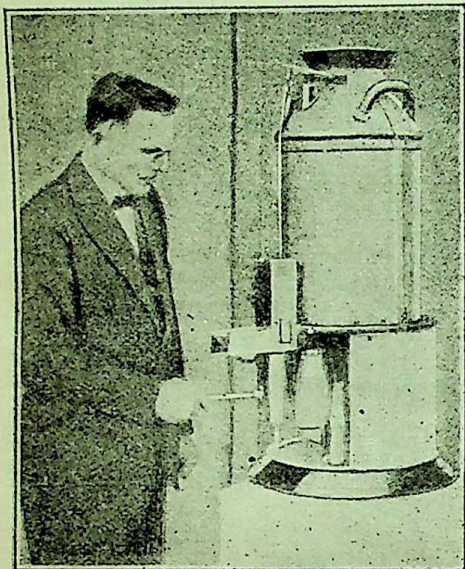
This is one meaning of the new theory of glandular influence on our bodies and souls. If the theory is correct, then the character which you actually resemble among the ghostly group of persons-you-might-have-been depends on the mere chance of the glandular balance of your system, and the particular group of chemical secretions that finally get control of you.



## Street Corner "Cow" Gives Milk for a Nickel.

A nickel-in-the-slot milkean has recently been invented.

The purchaser places an empty bottle under the neck of the machine, deposits a nickel, and pulls the lever. A nickel's worth of milk is poured into the bottle. The milk in the container



Street Corner "Cow."

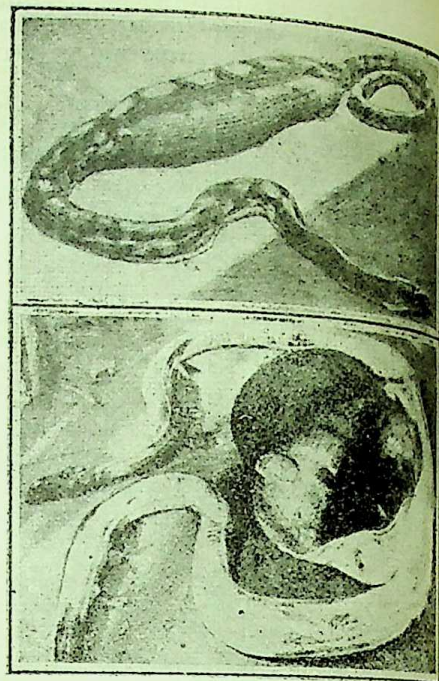
is kept cold by a surrounding watertight tank filled with ice, on the principle of the water cooler. A large flushing box just over the spout thoroughly washes it with water after the bottle is removed.

## Copra Cake for Beefsteak.

Copra cake, the residue after the oil has been squeezed from the dried coconut meat, is as nourishing as beefsteak, say experts of the Rockefeller Foundation, who are trying to popularize the food among the natives of the Philippines. It is not only nourishing, but is said to prevent beriberi, common among Orientals, who live chiefly on polished rice.

## Python Kills Itself by Its Own Gluttony.

Disabled by its own gluttony, a gigantic python that had swallowed a half-grown hog, was killed recently in the French Congo as it lay helpless in the sun. The power of distention in the snake's jaws and body were sufficient to allow it to swallow the pig, but the meal, once down, was so heavy, the snake could no longer drag itself over the ground.



Voracious Python's Sad End.

Before swallowing the pig, the python wrapped its coils round and round the animal's body, breaking the bones by its terrific power of construction.

## Meat—A Height Increaser.

Japanese soldiers have increased two inches in average height since meat was added to their diet as part of their rations.

## What Orangs Know.

The almost human intelligence of the orangutan is illustrated by anecdotes in an article W. Henry Sheak, contributed to *The Journal of Mammalogy* (Baltimore). The orang, he tells us, is much quieter and less obtrusive than the chimpanzee. In captivity this great ape is inclined to sit in a corner of his cage, motionless and voiceless. But when captured young, he takes fairly well to captivity, becomes friendly and attached to those who feed and care for him, and seems to enjoy human society. Sheak goes on:

"I have seen the orangs in the New York Zoological Park follow their keeper about the lawn, and when he would attempt to go away from them, they would hurry after him, using their long arms as a man would use a pair of crutches, but often putting their feet to the ground and turning a somersault in the air to overtake their human friend. I have also seen them sit at table and use knives."





Can't Do without Fork and Knife.

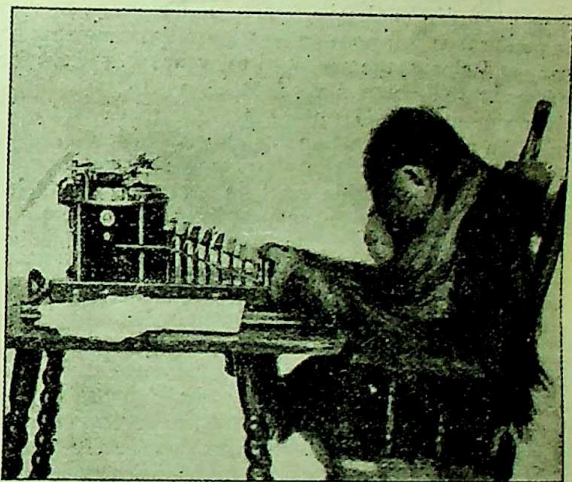
and spoon in eating, and drink out of an opaque bottle, looking repeatedly down the neck to see how much of the delectable fluid might be left.

"The orang-utan does not laugh aloud as often as the chimpanzee, but he has a smile that is strikingly human-like. When two young orangs are kept together, they become quite playful, romp and chase each other about, but in a more sedate and deliberate way, and not with the frantic haste and daring so characteristic of the chimpanzee. When thus engaged at play there is often a pronounced and joyous smile on their beaming faces. Now and then there may be a low chuckle, but not often.

"They are also devoted to their own kind, and will often fight for each other, and especially for

their young. They will sometimes make pets of other animals, as cats, dogs, and rabbits. I once knew an orang that became much attached to a young pig-tail monkey. They spent much time together, the pig-tail usually sleeping in the ape's arms. The orang was very affectionate, often fondling and caressing his little pet, and showing great patience, for the pig-tail was quarrelsome and vindictive, and often resented the familiarity of his fond foster father.

"While the orang-utan is quiet and unobtrusive, and not as good an animal for exhibition purposes as the chimpanzee, I believe him to be almost, if not altogether, as intelligent. He is not always inventing countless new ways of amusing himself and working off a superabundant store of physical and mental energy, as does his African cousin, but when it comes to solving problems to satisfy his own needs or desires, and to doing things that are really worth while, he manifests wonderful intellectual power.



"Work while You Work."

"A large orang-utan, which was called Joe, was remarkably intelligent and learned the meaning of about seventy words and expressions. He knew all the coins from the silver dollar down to the copper cent, and would invariably pick out the one asked for. One day the janitor made a mistake in filling a lamp, using gasoline instead of coal oil. When lighted the lamp, which was directly in front of Joe's cage, took fire all over and exploded, burning Joe severely. After that he was always afraid of a lamp. If he wanted anything, he gave a peculiar call, and then when one of the proprietors or one of his keepers came to the cage, he gave him a push to send him off in the direction of the object desired.

"One day there chanced to be an English walnut lying near the cage, but just beyond his reach. He made several ineffectual attempts to secure it by stretching out his long arms.



Even the Cigarette Moves.



Then he tried to twist some of the straw on the floor of his cage into a rope or wand, but the straw was too brittle and too much broken. It is no uncommon thing for the apes, and even some of the lower monkeys, and especially the spider monkeys, to twist straw into a rope or wand to serve some of their needs. At length the orang began to take off his 'sweater,' a knit woollen jacket which he was wearing. We wondered why he was doing this, as he was not in the habit of taking off his clothes without permission. With the slow and deliberate movements so characteristic of this ape, he carefully removed the

garment, poked it through the bars of the cage, swung it out till it dropped over the wall, rolled the nut to within reach, secured it with his hand, then after he had cracked the shell with his teeth and eaten the kernel, he put it on again.

In his final sickness he was treated by a skilled physician. It was necessary to give him an injection. On the third visit he asked the man of medicine by getting ready for the treatment just as soon as he saw the syringe. The doctor declared that this was more than he could expect from his human patients."

## THE FORTHCOMING CONFERENCE OF GERMAN ORIENTALISTS

THE second annual Conference of German Orientalists is going to be held this year at Berlin and will comprise three days from 4th to 6th October. The German Oriental Society (*Deutsche Morgenlaendische Gesellschaft*), under whose auspices the conference will hold its session, has celebrated last year at Leipzig the seventyfifth year of its existence, and as is wellknown is a scientific association for the advancement of German studies relating to the Orient in all its aspects and relations.

The difficulties of the times have pressed heavily upon German scientific work in regard to the Orient. But thanks to the industry and interest of Germany's scholars, the wealth of data for research which has been collected during the last fifty years is so enormous that quite a few generations of Orientalists will be needed to work it up into finished material.

Undisconcerted by the need and noise of the moment, German scholars are determined to carry on scientific work in a silent and steady manner, transmit the results of their labour to the younger generation of researchers and by all means inspire these latter with the same high aims through which their great predecessors have achieved world-renowned success.

Conferences of scientists have in these days become all the more valuable for Germany because for years both inland and foreign intercourse had been interrupted and are only slowly regaining their former role.

Berlin is arranging to receive Orientalists and friends of the Orient who wish to be present at the Conference in a worthy manner. There are to be organized such lectures and exhibitions as will leave a permanent impression on visitors and serve as enduring influences in their pursuit of science.

A local committee has been elected to take care of all preliminaries and make the necessary preparations. An interesting and, as far as possible in the present state of affairs, an externally impressive programme is the end in view. And it is being directed by men like Professors Sachau (Arabist), von Le Coq (Central Asianist), Lueders (Sanskritist), Meyer (Hellenist), von Luschan (Anthropologist), Rector Nernst of the University of Berlin, Dr. Rosen (Persianist), present president of the *D. M. G.*, Dr. Becker, Secretary of State for Education, as well as Directors of the State Museums, Akademie der

Wissenschaften and the Staatsbibliothek, and forth.

The committee has issued an appeal to all friends of science in general and of Oriental studies in particular for financial assistance. The forthcoming Conference is to furnish them with an occasion for extending their patronage to the *Deutsche Morgenlaendische Gesellschaft* in order to enable it to carry on its investigations in a more secure manner than is possible under the present economic stress of Germany.

The committee is already in receipt of donations ranging from 1000 to 10.00 marks. According to the regulations of the *Gesellschaft* those who make gifts of 4000 marks are to have their names permanently recorded in the *Zeitschrift der D. M. G.* in the list of *Stifter* (Donors).

Here then is another chance for India to extend her love of science and scientific research as well as to cooperate with the other nations of the world in the advancement of learning. And as the field of Oriental studies is one in which India owes so much to the services of brilliant German pioneers, Indian scholars and publicists such as would care to offer donations to the *D. M. G.* would in reality but be acknowledging a part of India's spiritual debt to Germany.

At the present rate of exchange the sum of 4000 marks is not more than £3. 10s., i.e., about Rupees 150. Several donations of Rs. 100 or Rs. 75 may be expected from the different university towns of India. Not only individuals interested in the promotion of Oriental scholarship but also societies like the *Sanskrit Sammelans* are likely to come forward to advance India's international sense by contributing material assistance to one of the most distinguished scientific associations of Europe.

Cheques may be addressed to Dr. G. Lueders, Manager, *Deutsche Morgenlaendische Gesellschaft*, Genthinerstrasse 38, Berlin, W. 10. Money should be sent in English currency. In Germany the mark buys more Marks than the equivalent amount of rupees does in India. The discount charged by Banks in India for the conversion of the rupee is high and involves a great loss to the persons who receive the value in marks.

Berlin

BENOY KUMAR SARKAR

June 12, 1922.



## INDIAN PERIODICALS

## Technological Studies.

Dr. D. N. Mallik discourses briefly on the opportunities for technological studies which Indian students may have abroad, in the July number of *The Calcutta Review*. Some of his experiences and conclusions are to be found in the following paragraphs :—

Prof. Perkin of the University of Leeds told me that it would be extremely difficult for any student of dyeing to get admission into works for training. In most cases, he himself found it difficult to gain admission even for a cursory inspection. He suggested that in view of the prejudice that obtained against the admission of apprentices into English dye works, the proper thing for Indians to do would be to start works of their own with English experts on a contract for a number of years and take a certain number of apprentices who had already been trained at a University. When the period of contract is over and the apprentices will have learned their work, these Works would then do without English experts and employ their own men.

Professor Barker of the Textile Department of the University of Leeds, however, assured me that he was trying to gain admission for his Indian students with whom he was *very very* satisfied, into suitable Textile factories, and was hopeful of success.

At the same time, it seems to be true, as a general proposition, that the plan suggested by Prof. Perkin seems to be the only feasible one for all the various industries which claim Indian pupils in this country.

As regards the continent of Europe, the writer says :—

The facilities available on the continent for technological studies to our young men are as yet an unexplored field. That they are available in some measure seems to be the opinion of those who have at all inquired into the matter, but the difficulty of language presents almost an insuperable barrier. We have to make adequate provision for the teaching of French and German in the Indian Universities. The same difficulty does not present itself in the United States, but I am afraid our students will, as a rule, meet with similar opposition there as in Great Britain.

On the whole, therefore, the problem of technological studies for our students (and other studies) will only be solved, if Institutions like the Tata Institute can be made to be successful and works started on lines suggested by Prof. Perkin.

## News of Woman's Advance.

We take the following items of news relating to women's progress in many countries, from *Stri-Dharma* for July :—

## VOTES FOR BURMESE WOMEN

In the Burma ratified draft Rules the Government of India has directly removed the disqualification of sex as regards voting for their Legislative Council.

## INDIAN COUNCILS MUST GET THE SAME RIGHT

A further advance over Indian conditions has been made in the Burmese Rules by the grant of power to the Legislative Council to adopt a Resolution at any time they wish in favour of allowing women to become members of the Council, and there is no embargo placed on their nomination to the Council even before they are admitted to eligibility for election. In India the Councils have no power to remove the sex disqualification for Council membership for ten years. This power is retained in the hands of Westminster. With the Burma precedent before us we shall press for similar powers being given to our Indian Councils in this particular. The unnecessary tag provision was put to the power of the Burma Council that though it may vote to allow women to enter its precincts, still the consent of the Governor to the Resolution will have to be obtained before the Government proceeds to give effect to the Resolution.

## COMPULSORY EDUCATION FOR GIRLS

The meeting of the Madras Corporation called to consider the Scheme proposed for Compulsory Free Elementary Education for Madras City had to be postponed for want of a quorum. Several ladies attended to hear the proceedings and they received a hearty welcome. If the City Fathers are assured that the Madras women-voters in their own wards are opposed to the application of all the money to boys only, and if the women strongly call for the application of the scheme to girls also, it is almost certain that the present scheme will be remodelled on better principles. Wherever women have met to discuss this matter there has been unanimity in favour of the inclusion of girls.

## A LADIES' CO-OPERATIVE BANKING SOCIETY

It has fallen to the women of Salem, Madras Presidency, to be the pioneers of Women's Co-operative Banking in India. Two years ago eleven women clubbed together and started a Co-operative Bank of their own through the help of Mr. Vedachala Iyer, then Registrar of Co-operative Societies and Mr. Yogneswarayana Iyer, Principal of Salem College. The Present number of members is 41 with a total number of 110 shares and a share capital of Re. 1,100 which may be



## POLITICS AND JAPANESE WOMEN.

The first women's Political meeting in Japan was held in Kobe on May 10, at the city Y. M. C. A. It became possible as the result of the recent passage of a measure granting women the right to engage in political discussions and meetings. The Kobe branch of the New Women's Association was in charge of all arrangements.

## FIRST WOMAN Ph. D. IN AMERICA.

The first woman to receive the Degree of Doctor of Philosophy in America is a Japanese, Miss Tomi Wada, who has made a special study of psychology in the American Universities since 1917.

## Causes Contributory to Spread of Tuberculosis

In an article contributed to the June number of *The Calcutta Medical Journal* Rai Bahadur Gopal Chandra Chatterjee, M.B., considers the causes which contribute to the spread of tuberculosis in this country. Some of the causes which lower the power of resistance of the system in tuberculosis cases are :

- (i) Pregnancy. (ii) Diabetes. (iii) Alcoholism. (iv) Strain of life.

Many medical men in their practice have often to see and treat tubercular glands in unmarried girls and these cases remain quiescent for several years and are for the time being harmless for several years. In the course of time these girls get married, become pregnant and after delivery become again their patients, but this time, as hopeless types of tuberculosis of lungs. Cannot marriage be delayed or prevented in these cases? Our tyrant, the society, stands in the way. I saw, the other day, a case of galloping phthisis of lung in a married woman. She had been suffering for several years with tuberculosis of spine and a jury mast had been applied to the neck to give rest to the neck; with that on, she became pregnant and this became her death warrant.

Now, our society does not allow any girl after reaching puberty to remain unmarried. This has a profound influence on the increase of tuberculosis in this country. In England out of 100 girls between 15 to 40, about 25 are not married or in coupled state, whereas in this country 90 (?) per cent. are coupled. The result is that all glandular tuberculosis cases in female children run a fatal course on account of this factor. Only those who are sterile or become widow, have a likely chance of escaping this fatal termination.

The writer passes on to other causes.

The next factor of Diabetes is also much more common here than in European countries; and in diabetic phthisis cases, tubercle bacilli are abundant in number in their sputum. These cases give origin more often than any other single factor to the massive infection among the members of their family.

Last point for consideration comes that of strain of life. Under this, are included over-work, mental anxiety, pecuniary difficulty, and living in badly ventilated rooms. Now, as a consequence of the

bottom of almost all these factors, it will be appropriate to designate this group of cases as being caused by that masterful tyrant—money.

## Some Agricultural Operations in India.

In noticing the "Review of Agricultural Operations in India, 1920-21," the *Bombay Co-operative Quarterly* for June writes :—

Improving the breeds of cattle and keeping the existing cattle through periods of famine are taken up by the Agricultural Departments in various provinces. The work done by the Bombay Department in the last famine in saving cattle is admirable and it will not be too much to ask Government to transfer, in future, all famine work to Agricultural Departments in order that it should be really useful.

Excepting the Poona Agricultural College, which has established its reputation, there seems to be no institution which attracts a large number of students for higher agricultural education. It is a pity that people do not yet understand the importance of the productive industry on which the life of the nation depends.

All the Agricultural Departments in India put together do not get even a crore of rupees and this because the general public have not yet shown the keen interest in this industry. It is a matter of congratulation, therefore, to the Agricultural Departments that they make their influence felt despite the great difficulties that confront them.

## Solution of the Problem of Racial Antagonism.

In the course of an article on the problem of racial antagonism, contributed to *The Young Men of India* for July, Mr. J. S. Hoyland considers the factors of colour, religion and the political, economic, cultural and ethical factors in detail, and then tries to find a solution. He rightly observes :—

This problem can only be solved by some overmastering spiritual force. It remains to enquire very briefly where this force is to be found, and the place which India should occupy in the finding of it.

India has from the beginning of her history been a sufferer from racial antagonism under peculiar acute forms. As we have seen, the caste system was built up in connection with the race-problem, and, whatever its cruel defects, there is this much to be said for caste, that it has in the main produced peaceful and orderly and permanent relationships.

But caste and liberty, whether individual, social, national, are poles asunder; and a solution of racial antagonism is demanded to-day which shall accord the maximum degree of liberty to every race.

Such a solution, Mr. Hoyland thinks, can be reached in India.

The race-problem still presses with peculiar force



## The Lot of Indian Clerks.

*The Indian Clerk* writes in its inaugural number :—

The common and yet quite correct notion is that a clerk earns less than a carpenter or a mason. If in this civilized world, as we call it,—civilized because education is reported to have much advanced—a literate man like the clerk can find less means of maintenance than an illiterate manual labourer like the carpenter or the mason, we shall hesitate to believe if the times ever could be called civilized. Even in Bombay, one of the greatest industrial centres of India, the clerk has a miserable existence of his own. A full-fledged graduate clerk with a knowledge of the sundry paraphernalia of clerkship is barely paid enough to keep body and soul together. He has to keep away his wife and children, probably at his native place, for his earning is so low, though his work is so persistent and industrious. His home in Bombay is barely worth the name. His present is miserable and his future uncertain. All these have their concomitant evils which it will be the endeavour of the present magazine to fight against. Of the industrially advancing communities, the clerk is the most backward. We have no axe to grind against the class of employers, for we do not believe in fights based upon physical vigour. But we cannot afford to look on when our fellow-brother is sinking into the valley of distress. We shall struggle for him on constitutional lines till there is breath in us. Disorder, disunion, discord need struggle—strong struggle—and “THE INDIAN CLERK” is intended for that struggle. But its struggle shall always be based upon principles of righteousness and truth, for no struggle wins that has no truth and righteousness as its main support. If we win, we shall record the success in the books of God; if we fail, in our failure shall God store great success for us.

We wish all success to *The Indian Clerk* in its efforts. We have only one remark to make. If our contemporary has the notion that the work of a carpenter, a mason, a smith, &c., requires less intelligence, training or cultivated taste than that of the average run of clerks, we do not share that opinion. The work of our indigenous architects and other craftsmen is every whit as dignified and may be made as intellectual as that of any of the professions.

## A Tamil Poetess's Idea of Heroism.

In the course of one of the articles on the poetesses of the Tamil land which Mrs. T. Tiru-Navuk-Arasu has been writing in *Everymans Review*, she gives the following description of a poem by Marokkottu Nappasalaiyar :

Poem number 37 treats of the Chola king who was known as Kulamuttatunjiya Killi Valavan. It celebrates his glorious heroism in battle. He fought at

upon India. With her countless castes, with her intermixture of Dravidian, Aryan and Mongolian stocks, with her friction between Europeans and Asiatics, she is one of the storm-centres of the world's inter-racial relationships. Is it too much to hope that, as in the past she met the race-problem with the false solution of caste (which has yet proved so orderly and permanent), so in the future she may be the creator of a new and genuine method of racial reconciliation?

It is the profound conviction of the writer of this paper that there is a solution of the race-problem, that there is a true method of racial reconciliation, and that—

—with her ancient religious insight, and her ever-active spiritual genius—India is destined to put that method into practice, and to demonstrate before the world how race-prejudice may be conquered.

But the solution is no clap-trap formula, no cheap panacea. It is a way of life; and a way of life that must be followed in countless individual cases if the problem is to be victoriously solved.

What is that way of life?

That way of life is true religion—not the religion of custom and ceremony, not the religion that means membership of some rigidly defined community, but the religion that is the daily practice of the Presence of God, the Father of every man and of every race of man.

The race-problem will only be solved by individual lives lived in close and intimate communion with God and in unremitting service for God's Kingdom on earth—that state of society, all the world over, wherein all the relationships of mankind shall be governed by God's will, which is love and liberty.

This same great force has in the past freed the world from other problems, which in their day must have seemed almost as glaring and terrible as the race-problem does to us in our modern age. It was such religion, lived forth in such lives, that swept slavery from the world, that brought to an end the horrors of the gladiatorial games in ancient Rome, that abolished human sacrifice and infant-exposure and capital punishment inflicted for petty crime, and a thousand other relics of the brutal past. In our own day such practical religion was at the back of the movement which has freed the people of the United States from the grip of the drink-trade. The race-problem, sombre and urgent though it is, can be solved by that same force that solved those problems, and upon the earnestness with which men who would wish to serve the world, conform their lives to God's will, dwell in spiritual dependence upon Him, and so go forth in His power to right the wrong, and to bring in His Kingdom.

Racial antagonism, which in the past has been so often fostered by false conceptions of religion, can in the future only be abolished through true religion—through lives dedicated to the service of the God of Love.

There is a great and glorious hope that India, which in days gone by has been so fruitful in lives devoted at the cost of all earthly possessions and all human happiness, to high religious ideals and far-reaching spiritual tasks, will in the future demonstrate to mankind that through true religion, the solution of the race-problem may in actual practice be triumphantly achieved.



a place called Kulamuttam, where he was defeated and killed and he is therefore called the man that died there. In those early days, at least in the Tamil land, the practice appears uniform, of praising not only the victory of the conquerors but also the valour of the vanquished. Success and defeat were counted as mere accidents. Heroism in battle was all that mattered and the consequence was of no moment. And so it came to pass that poets have praised even the death of heroes on the battle-field. It is thus that after the death of such a hero, he came to be rendered the posthumous honour of being called as the person who died on a particular field of battle. There are many such instances in Tamil literature, such as Kariyattu-tunjiya Nedungkilli (Nedungkilli who died in the battle at Kariyaru); Kottambalattu-tunjiya Makkodai (Makkodai who died in the battle at Kottambalam); Kurappalli-tunjiya Killi Valavan (Killi Valavan who died in the battle at Kurappalli).

### Status of Indians in British Colonies.

Mr. H. S. L. Polak tells us in *The Indian Review* for June :—

It is now nearly a year since the Imperial Conference of 1921 separated, after having, with the exception of the Union of South Africa in respect of a considerable part of its area, passed a resolution urging the desirability of conferring equal citizenship upon His Majesty's Indian subjects domiciled in the overseas territories of the British Empire. No one acquainted with conditions in the Self-governing Dominions and the powerful prejudices and racial superstitions prevalent therein, would, five years ago, have supposed that even the nominal recognition of this equality of citizenship for Indians could have taken place for decades to come.

Curiously enough, though the statute-books of many of the Crown Colonies, Dependencies and Protectorates, as, for example, in Ceylon, the Malay States, Kenya, Fiji, Mauritius, British Guiana, and Trinidad, are replete with ordinances and regulations having the force of law denying to Indians rights of equal citizenship with white British subjects, it was not until the case of Kenya became acute, when Lord Milner presided at the Colonial Office, that it was generally realised in India that the worst offender on the score of racial differentiation was Great Britain herself in the overseas territories in which she exercised direct jurisdiction and in respect of which her Cabinet was responsible to the British Parliament. The general mental obscurity on this subject in India was illuminated as in a flash when Lord Milner announced his determinations, apparently in the name of the British Cabinet, to maintain the policy of racial segregation in Kenya, to extend it, if possible, to neighbouring areas, including mandated territory, and to refuse the franchise even to Indians whose qualifications to exercise it could not properly be disputed. In other words, in the name of His Majesty's Government, he proclaimed the doctrine that the tropical Empire was to be administered by a privileged race, with rights of domination over all other peoples of the Empire who did not belong to that race.

Mr. Polak concludes his article thus :—

The Colonial Office has recently declared its provisional adhesion to the doctrine of race segregation in Uganda, where it had not previously existed. It is becoming known that, under the influence of powerful groups and corporations of white British subjects, the Governments of Fiji and British Guiana are stiffening in their objection to the grant of equal citizenship to the local Indians. But these Governments are merely local branches of the Colonial Office, which is already in the grip of similar racial interests with headquarters in London. What has the Government of India done, apart from sending Mr. Sastri on his historic and highly important mission to three of the Dominions, to ensure that effect is given to the Imperial Conference resolution? Has it yet asked for categorical information regarding the steps taken by the Colonial Office to procure the removal of disabling legislation and differential administrative methods in the territories for whose government the British Cabinet is responsible to the Parliament? Will it not be a significant thing to find in fact, Australia, New Zealand, Canada, and India on one side, and South Africa and Great Britain on the other? It will be a new and quite unexpected range of forces: but unless Great Britain hastens to restore the equilibrium, by implementing with all possible speed the agreement into which she entered with India before the whole world last year, she will only be weighing down the balance against India and bringing about not a new Imperial integration known as the British Commonwealth of equal and free people, but the dissolution of an Empire of greed and exploitation that has outlived its usefulness and that denies the very spirit of human brotherhood. The Viceroy and the Secretary of State for India must, if India is to survive as an equal partner in the Commonwealth, preserve her self-respect as a world nation, wage remorseless war with the Colonial Office until the principle embodied in the Imperial Conference resolution is applied fully in the spirit as well as the letter.

### Production of a True Picture

*Rupam* for April contains some "discussive notes" on the last exhibition of the Indian Society of Oriental Art, Calcutta, translated by Mr. Surendranath Tagore from the Bengali of Dr. Abanindranath Tagore. In one of them the artist says:

"When we say that both eye and mind join to produce a true picture we have not said all. There is also something left over which transcends both. There is a secret chamber where the artist communes with the Divine Artist, and with him at creation. News of this comes to us and then in a work such as the *Uma of Nandini*. In such as these we see at last a glimpse of the real artist's studio,—the picture rapt in their dreams, creating dreams in all beholders, but the while behind the veil,—the innermost sanctum of the spirit where the simplicity of perfection reigns and where the mind is a child, and smiles and dances not just as a child."



## The Age of Consent.

The June number of *Prabuddha Bharata*, an organ of Order of Ramakrishna-Vivekananda, writes thus on the above subject :—

The Hindu Society has at present lost its power of initiative and original thinking. Its members are content to "tread the path their forefathers trod," and follow the rules and injunctions whether sanctioned by Society or Scriptures, like mere automata, without taking the trouble of enquiring into their meaning. Any departure from the old rut, however beneficial it may be, is looked upon with dread and suspicion, and is met with great opposition. A bill has been introduced in the Indian Legislative Assembly, with a view to increase the age of consent of a married girl from the 12th to the 14th year. Meetings are being held and correspondences are pouring in into the Press, protesting against the proposed bill. If the opposition be due to the interference of the Legislative Assembly in a purely social matter, there may be some meaning in the protests. But instead of that we are told that Hinduism and Hindu Society would perish if the new amendment be passed into law. As if religious and social welfare can be insured by making a girl a mother at the age of twelve! Those who seem to be most solicitous about the morals of Society would do well to consider whether or not social morality can be better maintained and even improved by making our boys and girls live a life of self-control and self-discipline until they attain full majority, and are able to take up the responsibilities of the family life. Such a course would be in full conformity with the true spirit of the Hindu Scriptures, and will certainly improve both the health and morals of the would-be parents as well as those of generations to come. Emphasis on Brahmacharya and abolition of child-marriage will stop premature child-bearing which is greatly responsible for the physical degeneration of the Indian people and will check the high mortality of young mothers and their weak and undeveloped children. These will also check child-widowhood which is one of the greatest curses prevalent in the Hindu Society, and will conduce to increased social purity and greater well-being of Society in general.

## Dye-stuffs and Chemical Warfare.

Sir Alfred Chatterton writes in the May number of *The Mysore Economic Journal* :—

In this matter of dye-stuffs, there is really a great responsibility thrust upon those who, in the future, will be responsible for the fiscal policy of the country. If Germany obtains the Indian trade in dye stuffs, world and civilization will again dominate the dangers from which it is hardly rescued but recently. Let India prohibit the importation of German dye-stuffs and she will strike a deadly blow at the German chemical industry and, even though it be at some cost to ourselves, the cost will be small compared with the enhanced security which must come from this.

ing of the German chemical trade. What will India have to pay for this renunciation of German dyes? In reality, very little. Possibly, dye-stuffs will cost a little more; but in the long run, it must either be the British or the German manufacturers who will dominate the market and will ever rule supreme and will try to make as much out of it as he can. On this score, therefore, the loss or gain to India will be nothing; but it must be admitted that if German dye-stuffs are excluded, the Indian dyer will have to put up with, for the present, inferior dye-stuffs. Still, these dye-stuffs are good enough for all practical purposes and it will be foolish to give encouragement to the German chemist simply because he is in a position to supply dye-stuffs of a slightly better quality than can be obtained elsewhere. Synthetic indigo very nearly killed the Indian indigo industry.

Dye stuffs are a luxury. For 5 or 6 years we have done very well with a comparatively limited supply and if, in the future, India gives no employment to the German chemist, at worst, she will simply have to go without a few very fine dye-stuffs which, however, are of comparatively little economic importance as the quantity used is not large.

But if instead of giving "employment to the German chemist," India gives employment to, say, the British chemist, will that strengthen the position of Indian industries?

## The University of Nalanda.

Mr. A. Rama Iyer has contributed to the May number of the *Madras Educational Review* an article on the University of Nalanda, compiled from a Bengali booklet on the subject by Mr. Phanindranath Bose. We read therein :

Recent investigations have shown that the site of Nalanda was the present village of Badagaon in the district of Patna. Among the few relics that have been unearthed from this place is the great seal of the University, bearing the inscription, "*Sri Nalanda Mahāvihāri Arya Bhikṣu Saṅghasya*."

The University grew into mighty proportions in the course of a few centuries, and students in their hundreds began to flock from far and near. As, under the beneficent influence of Buddhism, caste distinctions were obliterated, and the restrictions on foreign travel disappeared, an active intercourse was set up between India and foreign countries like Tibet, China, and Japan. Students and travellers from these remote countries came to Nalanda for study and the collection of Buddhist literature.

It was a great residential University.

Some idea of the greatness of the University may be had from the fact that, in its best days, it provided accommodation for some ten thousand persons, the monks and students included. Thousands of small rooms, each twelve cubits by eight, were provided for residence, while the classes were held in large lecture-halls. A wide choice of subjects was offered to the students.—Hindu and Buddhist Literature and Architecture, and other arts



and sciences. There was a magnificent library of palm-leaf and *bhurjapatra* manuscripts.

Intending students who reached Nālanda at night had to stay in the *Atithi-Sālā* or Guest-house outside the main gate, till the next morning. The "keeper of the gate" was invariably a great scholar, as it was his business to examine the students and adjudge their fitness for admission. Those who were tried and found wanting had simply to return the way they came. Admission to the University was based solely on intellectual qualifications; all who satisfied this test were admitted without distinction of caste or creed. The discipline was of a most stringent kind. All tendency to softness or self-indulgence was sternly repressed, as self-control and simplicity were of the essence of monastic life. Early in the morning the monks chanted their favourite invocation to Buddha, and went out to bathe in batches. The whole day was devoted to study and instruction. The meals consisted of rice, camphor, oil and butter, limes, dates, and nutmegs. There were big mango-groves and gardens, with beautiful lotus-ponds, which provided recreation at the close of a busy day.

Financial stability was ensured, as more than 200 villages had been given as free gifts by many kings and princes.

### The Duty of Indian States Towards Rural India.

Rao Bahadur Sardar M. V. Kibe writes in an article in the *Feudatory and Zamin-dari India*, March and April, 1922 :—

The two most outstanding features of Rural India are 'Poverty' and 'Waste'. On every side extreme poverty is accompanied by various ruinous waste. There is waste of life, energy, time, raw materials and what not?

Waste of life is the greatest evil from which India, especially rural parts of it, suffers. In other countries in ancient time three score and ten years was the maximum of life; in India it ranged from 100 to 120. In modern times reverse appears to be the case. The Indian expectation of the duration of life at birth is less than 22·59 for males and 23·31 for females, against the expectation of life in England which is 46·04 and 50·02 years respectively.

Poverty is undoubtedly the main cause of this appalling state of things.

Poor physic due to starvation easily succumbs to insanitary conditions. Epidemics rage with fury and sickness is the normal condition of life.

Almost half the population of India is condemned to waste by the disregard of its women folk in the life of the people. In rural tracts of the country they work as inefficient labourers, yet full use is not made of them. If they were not absolutely necessary for the propagation of mankind they would have been completely disregarded.

He suggests various remedial measures.

Active measures for combating the evils of poverty and waste are required. Increased production is the first necessity. More efforts should be devoted to the preservation and utilisation of the land. In the selection

of seeds and experiments with the object of improving crops than is the case at present. Forms of stores should be established.

The introduction of free primary education as applied to industry is a necessity. People should be taught to utilise their own resources in their daily wants as far as possible and utilise their spare time in promoting some industry. The spinning and weaving of cotton is an occupation at which most useful and capable of being followed by the people. In order to increase these tendencies the people, such Indian States as can introduce such measures as the imposition of high tariffs on foreign manufactures, especially as can be classified as luxuries, should not hesitate to do so.

Not only Co-operative Credit Societies, but also co-operative and distributive co-operative Societies should be widely established. Panchayats entrusted with the work of improving the condition of villages should go hand in hand with them. A sum should be set apart every year for the improvement of rural areas.

They should be opened up by means of communication. No village should be without some means of communication all the year round. Contact with the more improved parts of the country will rescue people from the slough of despond in which they have fallen.

Other suggestions are :—

Economic holdings should be formed and as far as possible they should be concentrated simultaneously with the establishment of the work houses. Begging should be stopped, old age pensions should be introduced. Religious instruction should be introduced by regulating religious grants.

The cult of beauty should be propagated. It will beautify surroundings and fields, as well as houses and their interiors. It will relieve monotony and remove moroseness of life.

The State of Boroda alone has shown a conscientiousness to some extent of its duty towards its subjects. Railways have been carried to the parts of the State, seaports are being developed, raw materials and minerals are being worked by indigenous Agency, masses are being trained by free and compulsory primary education and by the establishment of libraries in their villages. Attention is paid to village sanitation, model villages have sprung up, various social abuses are being done away with by legislation, and above all Panchayats are becoming a potent factor in the State.

### Idols of Indian Research.

Prof. A. Chakravarti, writes in the *Jaina Gazette* for May :

When the period of modern Science was ushered in by Lord Bacon, he insisted on getting rid of what he called the Idols or Prejudices. Intellectual and traditional prejudices ought to be removed before scientific research could be successfully carried out. The removal of such idols was considered



sine qua non of entering into the Temple of Knowledge. Had Bacon been alive to-day he would have similarly insisted on the removal of certain *idola* which have crept into the researches pertaining to Indian History and Indian Literature.

We have a description of some of them.

When European scholars first undertook the Study of Oriental Literature, they went into them with an unwarrantable assumption, that Indian Civilisation and Culture are distinctly inferior to the Civilisation and Culture of Europe. Deeply possessed of this prejudice, Orientalists whenever they came across anything really valuable in Indian Art, Indian Philosophy, or Indian Literature, they tried to trace that to Greek origin.

It is not such an easy affair to determine how much Ancient India owed to Greek Culture and how much the Greeks owed to ancient India. That there was regular communication between India and Europe both by land and sea, that India enjoyed international trade, that valuable articles from India were carried to the markets of Egypt and Babylonia, Greece and Rome, are all recognised facts now-a-days. And therefore the Greeks and the Hindus had every facility to know each other both directly and indirectly is a certain fact. Beyond this to dogmatically assert as to the indebtedness of the East to the West indiscriminately is just being victimised by a kind of intellectual idol.

As against this prejudice we have to notice a converse prejudice which is the peculiar symptom of modern India. With the growth of Indian Nationalism there has grown up a sort of sentimental reverence for the past. Stimulated by patriotic fervour the modern Indian Student of research subjects himself to a converse error of imagining that even the most up-to-date scientific discovery is but the inarticulate echo of what was definitely known to and recorded by the ancient Hindus.

Besides the above prejudice as to originality there is another prejudice pertaining to antiquity.

On the one hand there is a craving to go as far back as possible, whereas on the other hand there is an equally unjustifiable desire to come down as near as possible to the present. It is quite necessary to dissociate value from antiquity: the two are quite different things. The value of a thing has nothing to do with its history. The thing is not more valuable because of its earlier origin or of its longer existence.

The writer then dwells on two other prejudices which are peculiar to Southern India, namely,

- (1) The prejudice relating to Dravida *vs.* Sanskrit.
- (2) The prejudice relating to religious rivalry. About the time of the Maurya period in Northern India there were well-known Tamil Kingdoms in the South evidently well advanced in Civilisation. That the Pandyan Kingdom enjoyed an enviable foreign trade is reported by Greek literary references and also by Numismatic evidence. There are mythic stories immortalised in Indian Epics connecting the South with the North. Who the early Dravidians

were, whether they were originally related to the Aryans and when the Aryans first came to the South, are still open problems of South Indian History. Until recently there has been a tendency among Indian Students dominated by Sanskrit influence to belittle the importance of Dravidian Culture and to speak of the inferiority of Tamil Literature and depending upon flimsy philological evidence even to speak of Tamil Language as but a degenerate dialect of Sanskrit Language. This Sanskritic dominance has been recently resented by Dravidian Scholars. As a revolt against the Aryan dominance there has been a movement of revolt among Dravidian students to sing the praise of Tamil Language and Tamil Literature. This academic and literary movement is very much strengthened by the formation of the political party known as the Non-Brahmin party. Socio-political aspirations have very often blinded academical acuteness and historical sense of proportion. With the same mad fervour that actuated the Sanskritists to discredit Dravidian Culture, the Dravidian scholars in their turn are now trying to establish the absolute independence and the unsullied purity of Tamil Language and Tamil Literature from Sanskrit influence. On either side we notice a good deal of waste of erudition for an unworthy cause.

### Kumarajiva, the Buddhist Monk.

Prof. Phanindranath Bose thus introduces a short biographical sketch of Kumarajiva, the Buddhist Monk, contributed by him to the *Maha-bodhi and the United Buddhist World*.

This life of Kumārjiva, the Buddhist monk, is culled and translated from a long paper of Prof. Sylvain Lévi, "Le 'Tokharien B', langue de Koutcha," which appeared in the *Journal Asi tique*, Sept.-Oct. 1913, 11th Series, Vol. II. It is no use gainsaying the contributions of Kumārjiva to Indian culture. He came from an Indian father, and belonged to that Greater India, which was fast being established in Central Asia in the fourth century A.D. When he was carried away to China from Koutcha, near Khotan, he did there marvellous work. He translated no less than 100 Indian Buddhist books into Chinese. He was also a perfect master of Chinese. His Chinese style is charming and is regarded as classical even now. So it is hoped that this life of that Buddhist monk, "The greatest perhaps of all translators, who preached in China the genius and work of Indian Buddhism," will be interesting to general readers.

### Postal Revenue.

The following passages from the presidential address of Babu Kshitish Chandra Neogy at the last Bengal and Assam Provincial Postal and R. M. S. Conference, printed in *Laban*, will be found instructive:—



In the first place, I would draw attention to the strange confession made by the Finance Member last year that it was not easy to say precisely what Government were making or losing over the administration of the Post Office, because the accounts were not kept on a strictly commercial basis, and that too much reliance could not be placed on the administration reports of the department in their attempt to work out the profit and loss.

My contention is that Government have no moral right to annex for general financial purposes any surplus of Postal revenue. Indeed, the Government of India, since the days of the East India Company, are committed to the principle that the Postal department is to be administered without any consideration for the general revenue interests. In 1866, the Right Hon'ble Mr. Massey, then Finance Member of the Government of India, went so far as to declare that "the Post Office was so potent an engine of civilisation that no Government would be justified in allowing fiscal considerations to stand in the way of any improvement." The only consideration that seemed to weight with him was whether or not the postal rates did act as a check on correspondence, and if they did, they must be made liberal no matter what the financial effect was. And to-day, Sir Malcolm Hailey is out to demolish the generous principles established by this broad-minded predecessor of his. I maintain that the Post Office need not always be even self-supporting. The Post Office is a public utility department, and any check on its usefulness must be condemned. The recent increase in Postal rates has already resulted in a great shrinkage in the volume of correspondence. A similar circumstance has been lately considered sufficient to justify a reduction in the rates in the British Isles in Sir Robert Horne's budget, though it involves the imposition of the financial burden on the general tax-payer.

### The Royal Commission on Oxford and Cambridge Universities.

Sir Michael Sadler devotes his monthly letter on education in England in the current number of *Indian Education* to the Royal Commission on Oxford and Cambridge. He quotes the following passage from its report :

'The attempt of the State to control opinion in the Universities and Colleges broke down in 1688 and was never revived. This is a great fact that has distinguished our English University system from that of France and Germany. It is a precious part of our intellectual and moral heritage as a nation. If there were any danger that grants of public money would lead to State interference with opinion in the Universities, it might be the less of two evils that they should decline in efficiency rather than lose their independence in order to obtain adequate means. But the ways of thought and feeling of the modern British Community are hostile to any development in the direction of State control of the academic spirit, and the public grants already enjoyed by the old Scottish and the new English Universities have not led to State interference with opinion and tendency in those institutions.'

And then observes :

May this continue to be true. The words of the Commission are a further safeguard of its so-called academic freedom. But the history of the ancient English Universities, and especially the history of Oxford at its last great intellectual and social crisis—that of the sixteenth and early seventeenth century—shows that English statesmen are not loath to bring pressure to bear against unpopular opinions or against dangerously dissident opinions in our Universities if they think that the safety of the Government calls for repression. Circumstances might well arise in the Government of the day might feel itself endangered or perilously attacked by the political opinions in the Universities. In that case interference would come, and come all the more easily and dexterously through the machinery of supervision set up for the purpose of administering the Parliamentary grant.

In India, too, State control of the academic spirit is not required and would be unwelcome, but a "machinery of supervision" similar to that in England, should be set up for the purpose of administering the State grant and all other financial resources.

### The Scope of Agriculture.

For the sake of those who have not yet determined what profession to follow, Mr. Gundappa S. Kurpad, Vice-Principal, Mysore Agricultural School, thus indicates briefly the scope of agriculture in the *Journal of the Mysore Agricultural and Experimental Union* :—

Agriculture, while it is concerned with the raising of the various crops, also includes the marketing both of the raw and manufactured products. A bald statement like that may not convey the importance of the subject, but when it is realised that man's food and clothing, many medicines and raw materials for manufactures are obtained from Agriculture, its importance at once becomes apparent. In recent times the Science of Agriculture has outgrown its old limits and has become so extensive that it has been found necessary to break it up into various branches, such as Agronomy, Horticulture, Animal Husbandry, Forestry, and even these are further subdivided so that we now have subdivisions in Agriculture more or less clearly defined, such as Agronomy, Pomology, Viticulture, Soil Technology, Soil Physics, Agricultural Bacteriology, Agricultural Chemistry, Agricultural Botany, Agricultural Engineering, Mycology, Entomology, Sericulture, Dairying, etc. The process of division into narrower and more homogeneous groups has gone further still, leading to specialization in very restricted fields of Agriculture. Such specialization has yielded some wonderful results which would not have been possible if such detailed attention had not been paid. The ordinary methods of investigation are insufficient, so also the customary divisions



## Mining and Geological Education in India.

Mr. D. Penman, B. Sc., M. I. M. E., Principal, School of Mines and Geology, writing on the above subject in *Journal of Indian Industries and Labour* thus concludes his article by pointing out the "need for adequate facilities for mining and geological training":—

At the present time there are many students who have already passed the B.Sc. or I.Sc. examination of an Indian university attending the evening classes held in the Jharia and Raniganj coalfields. The facilities for training such men in the evening classes are totally inadequate, and it is evident to anyone who knows the circumstances that much good talent is going to waste simply because of the lack of adequate facilities for a proper training in mining engineering. The number of university graduates and undergraduates who are turning their attention to the mining profession is considerable. Although no effort whatever has been made to advertise the proposed School of Mines and Geology, nearly 300 students have applied for admission, and of these many already possess the B.Sc. or B.A. degree or have passed the I.Sc. or I.A. examination. The writer is constantly coming into contact with students who have previously studied for the legal, medical and teaching professions, who have now taken up the study of mining. Such students have however, many difficulties to overcome. For one think their previous education has not been such as to develop an aptitude for practical things which is the essential characteristic of the mining engineer. The writer believes that, especially in the case of the Indian mining student, the nature of his training should have a practical bent from a comparatively early age. In the acquisition of book knowledge he is difficult to beat. It is on the practical side that he is weakest. Mining is essentially a practical profession, and training in minning engineering, to be effective, must be along lines which keep ever prominently before the mind of the student the practical aspect of his profession.

He has faith in the capacity and character of Indian students.

The Indian student is, as a rule, keen, ambitious and industrious. He is not easily discouraged in the endeavour to attain the goal of his ambitions. In mathematics and in the sciences he can hold his own with the student of any other country. In engineering he is dexterous and skilful. With attributes such as these, careful training is all that is required to make the student into a capable mining engineer.

The provision of high grade mining and geological education in India is a question of vital national importance. India is as yet in its swaddling clothes, so to speak, so far as industrial development is concerned and there is a great future before its mining industry. Trained mining engineers and geologists with a knowledge of mining are certain to be in ever-increasing demand.

science cannot be rigidly maintained in soil work. The chemist is constantly confronted with physical and biological problems; the biologist constantly needs the help of the statistician, the physiologist and the chemist; most of the work is essentially 'teamwork', requiring the close co-operation between experts in different branches of Science." "A body of workers by harmonious co-operation is able to make advances that would be impossible for any single individual, however brilliant." When it is added that most of the progress of modern Agriculture in the West has been the result of such research work, it will at once be realized what a useful and fascinating subject Agriculture really is.

## Indian Railways, 1919—20.

We learn from *Indian and Eastern Engineer* that of the 33,16 lakhs of rupees earned in 1919—20 by Indian Railways by passenger traffic, nearly 27,69 lakhs were received from 3rd class passengers, the 2nd class coming next with 2,18 lakhs and the 1st and Intermediate classes each number 2,00 lakhs. Yet the wants, convenience and comfort of 3rd class passengers are consulted the least, if consulted at all.

## The Working Man of Bengal.

Mr. Percy Brown, Principal, Calcutta Government School of Art, writes in the course of an article on "Decorations for the Royal Visit," contributed by him to *Journal of Indian Industries and Labour*:

Unfortunately, the same praise which is recorded here of those engaged in the artistic portion of the scheme cannot be so freely accorded to those who undertook the constructive portion, viz., the Calcutta workmen. A large number of carpenters, *daftaris*, *darsis*, painters, coolies, cartmen, and others had to be employed, and these gave anxiety throughout the whole period of the work. The unreliability and irregularity of the daily labourer in Calcutta is known, and about this time, these failings were so serious as to add considerably to the responsibilities of those in charge. Holidays and *hantals*, domestic reasons and common that it is calculated that on an average one-fourth of the subordinate staff of workmen was absent during the whole period of the work. The writer understands from employers of unskilled and semi-skilled labour that this is the usual state of the attendance in factories in Calcutta. If this is correct, and if the writer's own experience points to it being so, such a serious defect will certainly require to be removed from the working man of Bengal is to compete successfully, not only with his confrere in Europe and America, but with the workman of other Asiatic countries, as, for instance, China and Japan.



This demand cannot be adequately supplied from sources outside the country. Indians will be called upon to take a greater and greater share in the industrial development of their country and they cannot do so unless adequate facilities are provided for high-grade training in mining and geology. There is not the slightest doubt but that, if proper provision is made, the number coming forward for training will be sufficient for the needs of the industry.

### Producers and Non-Producers.

Our educated and moneyed classes would do well to pay attention to the following passages selected from Mr. E. E. Cove's article in the same *Journal* on producers and non-producers :—

The vast majority of the people of India are in need of more food, more clothes, better and bigger houses. Good houses and woollen garments save people from dampness and chills which often sow the seeds of chronic disease. If the people were better housed, clothed, and fed, there would be very much less sickness and less mortality. But there are other aspects, namely, mental and moral. A lack of physical necessities results in mental and moral sickness. A people's mind and morals are always influenced by their environment and the conditions under which they live. Poverty benumbs the human faculties; the possession of a sufficiency of material things enables the body, mind and soul to develop.

What is the remedy for poverty ?

The answer is production. Here, indeed, is a big order ! Millions of people to be provided with better houses, household equipment and clothes. The materials are in the country waiting for manufacture. More producers are needed. He who produces adds to the wealth of the country. He must be given a higher status, and those who are inclined to be proud of their inability to do more than write must be made to feel ashamed of themselves. The tradition that has placed the non-producer on a pedestal to look down contemptuously on the man who provides him with all his material wants will die hard. This tradition still survives in western countries, and until quite recently even large manufacturers were considered, in certain circles, to belong to a lower stratum of civilization. In the West it is now-a-days considered impolite for the non-producing class to show any feelings of superiority, but nevertheless the feeling exists and is sometimes ill-concealed. This feeling is much

stronger in India and is responsible for keeping men with brains out of industry. It would, perhaps, be well for India if every man were required to learn a trade, as was the custom with the Jews when they were a nation. Men would then not be ashamed of working with their hands.

Not until the best brains of this country are given to industry will the country advance industrially.

If the people of India are to be provided with commodities in abundance to make them happy and comfortable, false ideas of dignified and respectable callings must be given up; manual labour must not be looked down upon. Youths belonging to moneyed families must enter manufacturing industry. Only by this means will Indian money be made available for industry. Without money no industry can be carried on. There is plenty of money in India with men who are unpractical and therefore afraid to invest it. This money never will be invested in industry until a class of practical men is reared who will inspire confidence in their ability to manufacture with profit.

### Indian Consulting Engineer's Success in England.

*Industrial India*, edited by Mr. J. R. Sarjantson, writes the following note in its June number to introduce an illustrated account of the first Indian consulting engineer's achievements in Great Britain to be published hereafter exclusively in the journal :—

"The most comprehensive construction work amounting to £ 250,000, and involving reinforced concrete structures of every description—the large scheme in 1921—is now in course of completion. Govan Gas Works of the Corporation of the City of Glasgow, in the exclusive design and economic system of construction developed by B. N. D. B. Sc., A. M. Just. C. E. (of Economic Structures Company, 94-96 Kensington High Street, London, W. 8, and a director of the International Engineering Syndicate), who is acting as Consulting Engineer for the work. The contractors, Messrs. G. & Co. Ferro-Concrete Company (late Mc. Bride and Co. Limited), 156 St. Vincent Street, Glasgow, are carrying out the erection under close and direct supervision of Mr. Dey's resident engineer in Glasgow and to the calculations, designs, detailed working drawings, specifications, bills of quantities, etc., issued by Mr. Dey from his London office."



## FOREIGN PERIODICALS

## Prisons and Prisoners.

The imprisonment of a large number of literate Indians—many of them leaders of local or all-India fame, has enabled the public to know more of prisons and the treatment of prisoners in this country than ever before. In consequence, the impression has gained ground that Indian prisons make greater or less approximations to hell, morally and physically. Jails in many other countries, too, have this character. Take the following extracts from the Russian General Denikin's reminiscences, which have just been published at Paris. The English rendering is by *The Living Age*.

Chamber No. 1. About six square yards of floor. One little window with iron bars. In the door, a small peephole. Bunk, table, and a bench. It is hard to breathe—on one side is an ill-smelling place. On the other side of the wall—in No. 2—is General Markov, pacing with long nervous steps. For some reason I remember to this day that he was able to take in his cell only three steps, while I contrived seven in mine along a crooked path. The prison is full of obscure sounds. The strained ear begins to distinguish them and it little by little catches the routine of prison life, and even its moods and feelings. The guard—perhaps detailed from the guard battalion—consists of rough, revengeful men.

Early morning. Someone's voice sounds. From where? Outside the window, gripping the iron bars and hanging from them, are two soldiers. They watch me with hard, evil eyes and in hysterical voices they heap me with vile abuse. They throw into the open window ill-smelling dirt. There is nowhere to go to escape the peephole. I turn toward the door—there in same hatred, and from the door also choice epithets are hurled into my cell. I lie down on my bunk and cover my head with my cloak. I lie so for hours, the whole day,—one day, constantly change at the window and door. The guard lets everybody who wishes come to look at us.

And into the narrow suffocating cell pours a constant stream of loathsome words, shouts, revilings—the creations of monstrous

blind hatred, and benighted savagery.....The whole soul seems drenched with a drunken spittle and there is no escape from it, there is no exit from this moral torture-chamber.

Eugene V. Debs, the famous American labor leader, has told the story of his prison life in the *July Century*, in which we read :—

A prison is a wonderful place in the opportunity there afforded not only to study human nature in the abstract, to examine the causes and currents of motives and impulses, but also to see yourself reflected in the caricatures of your fellow-men. It is also the one place, above all others, where one comprehends the measureless extent of man's inhumanity to man.

I hate, I abominate the prison as it exists to-day as the most loathsome and debasing of human institutions. Most prisons are physically as well as morally unclean. All of them are governed by rules and maintained under conditions which fit them as breeding-places for the iniquities which they are supposed to abate and stamp out.

He refers also to "the wretched food provided for the prisoners and the disgusting manner in which it was cooked and served."

We know to what uses jails are put by the bureaucracy in India. But many of us do not suspect that they are used for similar purposes in republican and up-to-date America. Debs, however, says so :—

Later in life, when I had become active in the labor movement and had a part in the strikes and other disturbances of organised workers in the course of which the leaders were not infrequently arrested and sent to jail, I came to realize that the prison could be used for purposes other than confining the criminal; used as a club to intimidate working-men and women after their leaders had already been incarcerated; used as a silencer upon any expression of opinion that might not happen to be in accord with the administrative power.

So I understood from the beginning that all men who were sent to jails and penitentiaries, were not criminals; indeed, I have often had cause to think that the time may come when he may consider it



necessary to go to prison if he is to be true to the integrity of his own soul, and loyal to his inherent God-given sovereignty as a human being. Such thoughts would come to me after my visits to jails and penitentiaries to call upon friends and associates, in the labor struggle, incarcerated there.

Debs says from his experience of jails that prisoners are just like other men.

During the first two months I was placed in a cell that was already inhabited by five other convicts, and these inmates did everything that human beings could possibly do to make me comfortable and my stay a pleasant one. They were constantly seeking ways and means to share with me whatever they had, and from these simple souls I learned something about unselfishness and thoughtfulness and respect for another's feelings, qualities that are not too common in the outer world, where men are more or less free to practise them without being watched by brutal guards with clubs in their hands eager to proclaim their authority with the might of the bludgeon.

We sat side by side and ate the same wretched food together, and after our evening meal in the general mess we spent fourteen consecutive hours together, locked in a steel cage. I found my cell-mates to be just as humane as any men I had ever met in the outer world. I have heard people refer to the "convict countenance." I never saw one. The rarest of human beings, the most cultivated and refined among us, might in time become brutal by the blighting and brutalizing influence of the prison if they should permit themselves to yield their spirit to the degrading and debasing atmosphere that permeates every penitentiary in the land.

By far the most of my fellow-prisoners were poor and uneducated men who never had a decent chance in life to cultivate the higher arts of humanity, but never in all the time I spent among those more than two thousand convicts did one of them give me an unkind word.

Debs rightly holds that there is vast power in human kindness.

Every one of those convicts without a single exception responded in kindness to the touch of kindness. I made it my special duty to seek out those who were regarded as the worst specimens, but I never found one who failed to treat me as decently as I treated him. My code of conduct toward my fellow-prisoners had the same efficacy in prison that it had elsewhere. In dealing with human beings I know no race, no color, and no creed. At the roots I think we are all alike governed by similar impulses that have more or less the same results, depending upon the circumstances in which we find ourselves placed, and considering the conditions that attend us. I judge not, and I try

to treat others as I would be treated them.

He proceeds to say sarcastically.

The clubs and guns in the hands of guards present a picture well calculated to reveal the true character of the prison as a humanitarian and redeeming institution.

As a matter of fact, the prison is simply a reflex of the sins which society commits against itself. The most thorough study of prison inmates that I was able to make in the course of my intimate daily and nightly contact with thousands of them convinced me beyond question that they are in all essential respects the same as the average run of people in the outer world. I was unable to discover a criminal type or the criminal element of which I had heard and read much before I had the opportunity to make my own investigation. That there are moral and mental defects in prison is of course admitted, but the number is not greater, nor are the cases more pronounced, than may be found outside the prison walls.

Debs thinks that prisoners ought to be paid for their labour.

Soon after I entered prison the question occurred to me, why are men who work here not paid for their labor? They are here not as punishment for having stolen, perhaps, a few dollars, and promptly upon their incarceration the Government or the State proceeds to take from them of their daily earnings, compelling them to work day after day without a cent of compensation. The service which the State exacts from a convict should be paid for at the prevailing rate of wages, to be placed to his credit on the books, or shared with his family, so that on leaving the prison he would not have to face a hostile world in a shoddy suit of clothes and five dollars in his pocket as his sole capital with which to start life anew.

### "The Lamp of Fellowship."

In the July number of *Chamber's Journal* Judge Parry concludes his article on the seven lamps of advocacy, the seventh being Fellowship. Says he:—

A man who joins the Bar merely as a trade or business, and does not understand that it is also a professional community, misses the heart of the Bar, and he and his clients will suffer accordingly. Fitzjames Stephen wisely said of the Bar that it is 'exactly like a great school, the boys of which have grown up and have exchanged boyish for manly obligations. There is just the same rough general ardour of character, the



kind of unwritten code of morals and manners the same kind of public opinion expressed in exactly the same blunt, unmistakable manner.'

## The Queerest Foods in the World.

The same journal contains a curious though unsavoury article on the queerest foods in the world. Let us make a few extracts therefrom.

We think the Chinese are pigs for eating salted dried rats and smelly old eggs, and the Chinese think us pigs for eating salted butter and smelly old cheese. In Siberia the people enjoy mare's milk, but won't touch hare, deeming its relation to the domestic pussy too close. We enjoy woodcock, but the Scandinavians consider its flesh unwholesome, as that bird has no crop. The French, or quite a lot of them, recoil with disgust at the notion of eating eels, as most of us do at the idea of eating frogs and snails.

Despite a proneness to famine hardly less than China's, India, with her strict caste system, furnishes probably the most striking example in the world of rigid restrictions of dietary. The Australian 'black fellow,' again, lives a simple life naked and feeding from hand to mouth, but his clubs and spears and his understanding of the potentialities of fire, and the abundance of fish, flesh, and fowl in usually quite accessible hunting-grounds, do not seem to provide him with an adequate excuse for much of his repulsive, wormy diet. 'But why "repulsive"?' asks the Cantonese. 'You don't mind mites in your gorgonzola. Why look too closely into our dried and flattened mice?'

What next?—the reader may ask.

Pickled and roasted monkeys are eaten to-day by far more people than eat herrings.

Live centipeds—big fellows, too—are eaten by the Indian tribes of the Amazon basin.

Drunken snails were a Roman delicacy. A big species, *Helix pomatia*, was kept on wine-soaked bran, in special fattening-cages, where the molluscs remained tipsy for some days before they were wanted for the table.

Lizards are eaten alive in Guatemala to cure cancer. Dead, and cooked, they are eaten in many parts of the world. Pada lizard is popular in Burma, which is the chief reptile-eating country in Asia. Lizards are eaten by the Shangallas of the Abyssinian border, by the natives of Dahomey and other parts of Africa, and in China.

The huge goliath beetles of South America and West Africa are roasted and eaten by natives. Turkish women frequently eat the cockroach, *Blaps sulcata*, cooked in butter, considering it fattening. And beetles are eaten in East Africa.

As to the elephant, the toes of that interesting animal, pickled in vinegar and liberally spiced with cayenne-pepper, are a great delicacy in Ceylon. Elephant is eaten wherever it occurs.

Kippered rats, dried and flattened, are a standard article of diet in China. Rats were extensively eaten in the siege of Paris. The Sonthals of Bengal eat them, as do millions of people in East Africa, the Polynesian Islands, and elsewhere. Spiced rats are eaten in the West Indies.

Chickens' tongues and unhatched chickens are Chinese delicacies; lamb wine, which is described as being very strong and having a disagreeable smell, is drunk by the Tatars; sloth is eaten on the island of Demerara in the West Indies; a pale-blue mole and two mice were the tasty supper that Livingstone's guides gave him one night after crossing the Kasai.

More disgusting things follow.

Maggots, or insect grubs, chiefly the larvae of beetles, are often devoured.

Leopard makes good eating if the beast is young, the cut well selected, and the cooking skilful.

Lion, too, is extensively eaten from Rhodesia to Morocco. In its best cuts it tastes not unlike veal.

'Mermaid' is very good eating, unchivalrous as it sounds. You are probably aware that the mariners' 'mermaid' is that queer beast, the dugong or manatee.

I've never met a man who has consciously eaten cat, yet any man who has taken many meals at humble Continental restaurants is certain to have partaken of this camouflaged addition to the stewpot.

Lap-dogs are reared for eating in West Londoland, in Africa; and the chiefs of the Warori, in Central Africa, dote on fattened dog.

Among other people who have found man pretty good eating was King Thakumbo of Mbau, in the Fiji Isles.

Alligator is sometimes good eating, sometimes not. At its best it reminds one of sucking-pig. It is eaten a good deal in Brazil.

It is about time we stopped,

Strips of cattle-hide are the chewing gum of Java.

Sea-slugs, brined, and bamboo sprouts were my main diet when living in a Manchu inn at Tsitsikhar during the pneumonic plague.

Prairie wolf is readily eaten by the West Canadian Indians. In a tender cut it is good.

The toucan, that queer, gaudily tailored fowl with the huge Semetic beak, is wholesome and delicious, though its flesh is blue. They eat it in Trinidad.

Lice, plucked from the own matted hair are eaten by the hairy Ainus of Sakhalin who 'crack them between their teeth like nuts.'



as the Russian traveller, Golowin, graphically describes the process.

Yes, it is a lucky creature that is not eaten by man, somewhere or other. From the ada and the alu to the yak and the zebra, practically every creature that swims, runs, flies, burrows, creeps, shuffles, or crawls on or under the earth is appearing at table this evening while you are eating your commonplace mutton-chop.

## A Weekness of Democracy.

D. S. Miller writes in the *New Republic*.

A certain deep-seated vice or weakness of democracy was pointed out long ago. It is that for the individual democracy is uninteresting. Taken by himself alone, he has so little power that it seems to him unimportant whether he exercises it or not. To Frederick or Napoleon the business of government was interesting. It was creative work on a colossal scale. He could see his own strokes shaping a nation. His material, of course, was more or less intractable but still it again and again was fashioned to his purpose. To govern is, for a despot, an exciting occupation. To exercise the elective franchise of a single citizen under democracy is not exciting. Nothing can make the citizen believe that it is a vital matter whether he, as a single unit, casts his vote or not or even for whom he casts it.

In order to suggest the remedy, writer says :

Now the curious thing is that there is a very similar vice or weakness in the scheme of morality.

Morality exists for the welfare of society and for that only. But an individual cannot be made to believe that one particular lie or one unobserved petty theft or one small and unpunished breach of contract will do any great harm to society. He admits at once that if everybody did the like, society would suffer. Indeed he sees that if he on every occasion did the like, society would suffer not to mention himself.

Now what has morality done to meet the difficulty ?

Morality introduces one of the most momentous of ideas, the idea of the sacred. It says truth is a sacred thing. It says honesty and contract are sacred things. It puts a peculiar stigma of discredit and disgrace, quite apart from the thought of consequences, on those who disregard the taboo. To make a moral law take effect and secure a volume of good consequences it is necessary to give it a certain prestige and majesty, to make it

"inviolable," to secure in its favor a discalculating instinct of obedience.

If we follow the same clue as to democracy we should endeavor to make the citizen exercise of his elective franchise a sacred duty. Public opinion in a well constituted democracy would attach discredit and disgrace to the omission of civic duty or of anything that involves.

## Internationalism.

F. P. Miller writes in *The Indus* June :

The real unit of organized society is the unit within which people participate in the development of their common life for centuries something less than the nation group, and there is no reason to suppose that altered conditions may not require something more.

Next came nationalism ; and now we must advance towards internationalism.

The present generation, in the West at any rate, received the kind of education which led it to assume as a matter of course that the national group, organized as a state, was the final unit of political organization, the supreme thing in human society. It was through their sublime adherence to this creed during the nineteenth century that the people of Europe were able to acquire a vast increased share in determining the conditions under which they were to live. Splendid as were some of the consequences of this faith in the national being, there were others almost equally calamitous. It tended to divide European society spiritually into a series of sharply defined "types," each represented by a type of man, extremely suspicious, sensitive, and aggressive, patriot scheming to enlarge his own particular holding at the expense of his neighbors, and admitting no common obligation to his fellows, which would have limited his freedom to act according to his own interests, and would have involved the creation of a super-national law.

Not until national groups are willing to forego some of their vaunted "sovereign" rights and recognize the existence of certain specific obligations by which the world's common life could be regulated (and which would form the basis of a world law), will it be possible for the moral plane of internationalism to be raised, and for national groups to make their richest contribution to humanity as a whole. The path of progress lies in the direction of the association of national groups. Annihilation awaits those who remain isolated.



Our immediate task as students is plain.

Instead of the narrow nationalistic type of mind which conceives of itself as belonging to God's ideal type and regards with proud indifference those lesser breeds without the law, we must create that kind of mind which looks behind all differences of nation, or race, or colour, or caste, and sees there the man. This is the true international mind. To attain it more will be required than encyclopædic knowledge or a reconstitution of our intellectual processes—it involves no less than an entire conversion of the spirit within us. We have heretofore been loyal to the national ideal. That loyalty is no longer sufficient. It is to a higher and nobler loyalty that we are now called. This loyalty does not destroy the other, but rather supplements and enriches it. There is but one good in all the world and that is the good of humanity, but one ideal and that of the race of Man. Our loyalty henceforth is to all that contributes to this good, and to all that enriches this ideal.

### The Last Ten Years in Korea.

In the *International Review of Missions* for July Bishop Welch gives the following estimate of the results of the Japanese occupation of Korea during the last fifteen years:—

The rapid growth of population, the reclaiming of waste lands, the improvement of agricultural methods, reforestation on a huge scale, the advance of mining, fisheries, industrial enterprise, and foreign trade, the extension of highways and railroads, attention to rivers, harbours, land surveys, sanitation and public health—all bear witness to the intelligence, energy and skill of the Japanese administration. Thrift has been encouraged, savings have enormously increased, taxes have been made equitable, laws have been codified, the safety of property and life has been stabilized. An educational system has been promoted consisting mostly of elementary schools but including a few of higher grade. This list of achievements is nothing less than impressive.

But, says the same authority, even these good things were accomplished in such a fashion as to leave the nation dissatisfied.

The policy of assimilation—in the sense of denationalizing the people—held up as an objective, has aroused the resentment of the masses. A government military in form and in spirit (with the usual restrictions on speech and publication and assembly), a government

of discrimination between Japanese and Koreans in educational facilities, in government employ, in the use of the native language; and a government of Koreans by Japanese, with no appearance or promise of self-government even in future days—such a government could not fail to alienate large numbers of those whom it needed to win. It was out of touch with the real thoughts and aspirations of the nation and was seeking by mechanical means to accomplish what demanded a spiritual qualification. The Independence Movement, therefore, was not a thing to be wondered at.

Of the Independence Movement and how it was sought to be crushed, the writer says:

This was an effort beginning in 1919 to overthrow the Japanese sovereignty. In general the plan pursued was one of unarmed demonstration, although as excitement grew and feeling became more bitter and resentful on account of the brutal acts of the police and soldiers, violence was employed in some instances by Korean groups. The number of Japanese killed or wounded, however, was strikingly small. Little government property was destroyed, no Japanese shops were looted and scarcely a civilian Japanese was injured. On the other hand, the uprising of the Koreans, young and old, men and women, humble and noble, students and illiterate, was met by the authorities with roughness, cruelty and needless bloodshed. Hundreds were killed, thousands injured and tens of thousands imprisoned. Torture was freely used to extort evidence or confession; indignities were practised upon men and upon women (yet it should be added that reports of rape were conspicuous by their absence); children were sometimes involved in this brutal treatment; sentences were often harsh (although the signers of the Declaration of Independence were not charged with treason or sedition, and received a maximum sentence of three years' imprisonment). Such treatment aroused the indignation of the entire country, emphasized the demand for independence and intensified the bitterness of the Koreans against the authorities. So badly were affairs handled by the officials, that after five months, in response to world opinion and growing Japanese protest (as the facts slowly became known), the old administration was allowed to retire and a new Governor-General and staff were appointed.

The new policy was 'to treat Korea as in all respects on the same footing with Japan'; and what was the result?

After two years and a half, it may be said that the Governor-General, Admiral Baron Saito, and some of his chief colleagues, possess the general confidence and genuine progress has been made. The prevailing tone of the



government is much less military. A larger degree of liberty has been permitted. Flogging as a legalized punishment has been discontinued, and amnesty has been granted to many prisoners. Discrimination between Koreans and Japanese has at least been reduced, if not yet wholly eliminated. Especially in the provision of adequate educational facilities has improvement been shown. Schools are being swiftly increased in number, and even an imperial university is now in prospect. A move in the direction of self-government is to be discerned in the creation of central and local advisory councils, which have no legislative authority yet which may exercise a real influence upon administrative measures. In brief, a more civilian, a more just, a more mild, humane and conciliatory temper is plainly observable in the government of Korea.

"But the desire for national independence has by no means disappeared."

Demonstrations are now infrequent; the wisest leaders are urging the use of constructive means for the development of the natural resources, for the education and moralization of the people, and for their study and practice (so far as this is yet possible) of the art of self-government, that they may be prepared for the larger responsibilities of the future. But patriots, hungry for freedom, are not satisfied with reform, and it still remains to be seen whether Japan can quiet the national spirit which the events of the last three years have aroused.

### The Last Ten Years in the Philippines.

Frank C. Laubach states in the same Review :—

The greatest contribution of the American government is the magnificent school system which it introduced.

Repeatedly it has been asserted that the Filipinos have progressed faster educationally in these past twenty years than any race the world has seen.

According to the census just published the Roman Catholic population numbers 7,790,937 or 75 per cent; the Aglipayans 1,417,448 or 13.7 per cent; the Protestants 114,575 or 1.3 per cent; the Mohammedans 443,037 or 4.3 per cent; the Buddhists 24,363 or 0.2 per cent; and all others 5454.

### Failure of Lloyd George at Genoa.

According to *The Communist Review* for June.

Lloyd George had hoped that Genoa would turn into a conference where the differences between all Capitalist groups would be merged into one mighty and united instrument against the Soviet Republics. He had visions of humiliating Germany, of breaking the chauvinist spirit of France, and of getting a united Capitalist front against the Bolsheviks. He had dreams of returning from Genoa as the champion Bolshevik pulveriser, with a European peace in his pocket, and a triumphal general election within his reach. He had hoped to hear Chicherin whining and to see the Soviet delegation gratefully accepting humiliating concessions and unstinted about all this would have been pleasing to Winston Churchill and J. H. Thomas. It would have been such splendid copy for his weekly guest—Madame Snowden of the I. L. P. Instead of these things happening, Genoa showed the internecine conflicts among the Capitalist States are deep and chronic. The British Premier had to strive like a Trojan at Genoa to preserve an element of common decency among the conflicting Capitalist Powers in their public behaviour. His wonderful eloquence was eclipsed by the non-eloquent Chicherin, whose plain facts dazzled the Conference like fork lightning; the Soviet delegates refused to take either cheap abuse or worthless concessions. Lloyd George's wonderful conference ended without solving any of the great problems, and he had to come home to London cheered only by a few specially drilled automatons.

### The Birth of a New Order.

Dr. Frank Crane observes in *Current Opinion* for June :—

The law that governs all social ideas is that they begin as heresies and end as superstitions, as Huxley pointed out.

We must not forget, however, that the constant ebb and flow is not merely a condition of disorder but it is Nature's method of progress. With every revolution, with every change the world goes a little forward. We often cannot see it at the time, but if we look back over history we can easily perceive that in the course of centuries vast advances are made.

God is not on the side of the strong battalions. No man can grasp the meaning of God unless he has a background of his own. And history proves that God is on the side of righteousness, idealism and normalcy. These are the things that are evergreen through the centuries, while every form of tyranny, unearned privilege and ancient custom is deciduous. It is only a question of time when the place that knew them shall know them no more for ever.



He illustrates his observations by pointing out that in England hundreds of land-lords and thousands of farmers are selling their estates, and "current literature in England is full of lugubrious predictions to the effect that the glory of Great Britain is passing," that the same sort of thing is found in France; that in Germany the change is still more profound; and that there are alterations almost as significant in China and Japan, in India and in the Mahometan World. The Revolution in Russia need not be described. But in spite of all this Dr. Crane remains optimistic.

In all these there is nothing that need alarm a philosopher. It does not prove that the world is going back to chaos. It simply proves that the world is alive, that it is a growing thing, that it has energy enough within it to burst through the old forms and cast them aside.

Those who look for safety and assurance to settled institutions, continuous authority and unaltering Governments forget that the world is not a dead thing but a live thing. And permanency and safety for any living thing consist in the ability of that thing to change without destroying itself.

There are those who think there is no help for this old world except, as Omar suggested, to smash it into bits and remould it nearer to our heart's desire. These are the iconoclasts, the extremists and the narrow pessimists. To them there is no salvation except in suicide.

There are others who think that the only cure for the distress of the world is some new Napoleon, some strong hand of authority, some Pope or potentate or man on horseback that shall frighten the hordes of awakening life back to submission, and clamp the yeasting universe in the strong box of autocracy.

Neither of these two classes understand that they are dealing with a world which is a living thing, whose only hope is in life, and for the progress and permanence of life the two passions are necessary; one the passion for going on, and the other the passion for retaining what gains we have already made.

### Primary and Secondary Objects of Marriage.

We read in *Current Opinion* :

The primary end of marriage is to beget and bear offspring until they are able to take care of themselves. Yet, from an early period in human history, Mr. Ellis points out, a

secondary function of sexual union had been slowly growing up to become one of the great objects of marriage.

"Among animals, it may be said, and even sometimes in man, the sexual impulse, when once aroused, makes but a short and swift circuit through the brain to reach its consummation. But as the brain and its faculties develop, powerfully aided by the very difficulties of the sexual life, the impulse for sexual union has to traverse ever longer, slower, more painful paths, before it reaches—and sometimes it never reaches—its ultimate object. This means that sex gradually becomes intertwined with all the highest and subtlest human emotions and activities, with the refinements of social intercourse, with high adventure in every sphere, with art, with religion. The primitive animal instinct, having the sole end of procreation, becomes on its way to that end the inspiring stimulus to all those psychic energies which in civilization we count most precious. This function is thus, we see, a by-product. But, as we know, even in our human factories, the by-product is sometimes more valuable than the product. That is so as regards the functional products of human evolution. The hand was produced out of the animal forelimb with the primary end of grasping the things we materially need, but as a by-product the hand has developed the function of making and playing the piano and the violin, and that secondary functional by-product of the hand we account, even as measured by the rough test of money, more precious, however less materially necessary, than its primary function. It is, however, only in rare and gifted natures that transformed sexual energy becomes of supreme value for its own sake without ever attaining the normal physical outlet. For the most part the by-product accompanies the product, throughout, thus adding a secondary yet peculiarly sacred and specially human, object of marriage to its primary animal object. This may be termed the spiritual object of marriage."

### Agreeable Physical Aspects of Death.

*Current Opinion* gives reasons for believing that death is not as dreadful as it is imagined.

It seems very probable that many violent deaths are in no way terrible and often are attended with little or no pain. Even in cases of death from being torn to pieces by wild beasts, physical pain is surprisingly absent. The sensation is dreamy.

Likewise, persons torn on mountain rocks after a long and deep fall have observed that agony was not present—there was a



strange exhilaration, just as persons drowning will report that in the crisis they heard agreeable sounds. One of the least painful of violent deaths, adds Doctor Arthur Macdonald, writing in *The Indian Medical Record*, is that caused by loss of blood. When one is shot through the head there is no pain possible owing to want of time, in the event of instant death, for the nerve current to reach the brain and to be felt. So death is probably painless in all cases where sudden physical violence causes it—as, for example, when we are crushed beneath a weight of rock. There seems no physical pain from death by decapitation. There is probably no physical sensation at all.

"Death-agony" is therefore a falsehood, for in most cases, as just noted, a person dying is unconscious of the final stages of his disease, labored breathing and convulsive struggles do not indicate any suffering on the part of the patient. In epileptic convulsions the muscles may even be torn and the tongue bitten, but the patient has no knowledge of it. Some diseases ending fatally may be attended with much pain, but this is not the dying hour which puts an end to the sufferings. On the other hand, many fatal diseases have little physical pain.

"The idea that dying is accompanied with severe suffering may arise from misinterpretation of the physical and pathological bodily phenomena accompanying it; also the death act is confounded with the symptoms of disease, which precede and lead to it, which are as severe and often more so in those who recover. Dying begins after these symptoms have subsided, there seems to be a pause in nature, the disease has conquered, the battle is over, the body is fatigued by its efforts to sustain itself, it is ready to die and all is tranquillity.

"In even the most severe inflammation of the lungs, there may be little or no pain, tho the difficulty of breathing, cough and fever, which accompany it frequently, exhaust the feelings as much as pain; in chronic forms, however, it is often but little distress in even these last ways.

"In serious and specially tedious illness, there is usually sufficient bodily suffering and change or perversion of tastes, to blunt the sensibility, so that the love of life lessens. There are also those to whom death comes so easily that not a ruffle is seen on the body, when it is very difficult to fix the moment when life has gone. Here dozing may be dying. In old age, especially, death is often the last sleep, not showing any difference from normal sleep.

"From the experience and observations of many living in all generations, almost from the beginning of history, the general conclusion is that the ideas of the dreadfulness of death and its physical pain are for the most part in the imagination."

## Salvation by Machinery.

It makes one optimistic to read the following in an American periodical named *School and Home Education*:

Recent events have made it only too clear that the world cannot be saved by machinery alone. Power over nature does not in itself make men more human; it merely makes them more terrible. It might be argued with some plausibility that we know too many of the secrets of nature already. Science is too dangerous a tool for the sons of Adam. If we increase our knowledge of science, we do so at great risk. So far as we can see at present, the only thing that saved the world from utter annihilation in the recent war was ignorance. If science and invention had been fifty years further along, the fighting nations would have made a clean job of it, like the two bulldogs which, according to the story, started chewing each other up, so that finally nothing was left of the combatants except the tails. Fortunately, the embattled nations did not quite know how to achieve such a result; but, if we trust what we hear, they have made up their minds that there shall be no such failure next time. We hear hopeful talk already about aeroplanes that can be loaded with explosives and directed against an enemy by wireless; and about gas bombs that can wipe out a whole city. We are not quite ready yet, to be sure, but with just a little more control over nature our civilization will be in a position to commit the most elaborate and most effective suicide ever known to history.

As I have already intimated, however, machinery and organization and efficiency are not always esteemed and admired for their own sake, even here in America. They were the symbols of fine aspirations and noble ideals in America, too, for all its youth, has a great national tradition.

The meaning of democracy has broadened and deepened with the years. In the course of time it was made to include all human beings without regard to race, color or previous condition of servitude.

No one, not even the humblest citizen, is to serve simply as a hewer of wood and a drawer of water; but everyone is to be recognized as a member of a great brotherhood, and to share in the opportunities, the achievements, and the aspirations which are our common possession. There are to be no peasants, no serfs, as there are no hereditary privileges and titles, because each citizen is to rise to the full stature of spiritual manhood, even as a son in his father's house.



## Liquor Traffic Condemned By All Parties.

Abkari gives a correct view of the general Indian attitude towards the liquor traffic when it writes :—

From all parts of India and from every section of society welcome news has been received of a widespread determination to make an end of the liquor traffic. The pages of ABKARI have borne constant witness to the remarkable protest of all classes of Indians against the continuance of this evil in their midst. The movement has found expression in two main directions. The power of the new Legislatures, notwithstanding financial restrictions to reverse or modify the existing Excise policy, have been demonstrated in every Province. In nearly all the Legislatures resolutions in favour of reduction, with Prohibition as the ultimate goal, have been passed. Side by side with this action in the Councils there has been an extensive boycott of the liquor shops by the people, and an organised effort to dissuade the drinking classes from resorting to such places. It is profoundly regretted that, in certain instances, the methods adopted have led to serious disorder, though for the most part the principle of non-violence was loyally observed. The leaders of the constitutional Temperance movement in India have never ceased to express their emphatic disapproval of every departure from peaceful moral suasion, and it is only fair to add that Mr. Gandhi himself, who was the chief inspirer of what is called "non-co-operation," was foremost in his denunciation of the excesses which occurred in connection with the liquor traffic in a few districts.

It is difficult to draw the line which separates peaceful moral suasion from action which leads to disorder and the breaking of the law, and whilst we fully recognise and share the convictions as regards the seriousness of the evils of drink of those who in India have adopted measures which have brought them into conflict with the law, we hold that when an order is legally made against the practice of concerted picketing of liquor shops it is the duty of law-abiding citizens to obey it, reserving to themselves the right to press for the alteration of the law under which such orders are made. There can, however, be no doubt that behind the widespread picketing of liquor shops and the action taken with regard to auction sales of licences there lies a deep-seated hostility to the present licensing system in India, and whilst giving every needful weight to the operation of other factors in the situation, what has taken place is a clear demonstration of the public sentiment in favour of Prohibition.

## Industrial China.

Writing of the commercial future of China in *The Asiatic Review* for July, Mr. T. Bawen Partington observes that, as in political circles, so

In commercial circles she is also under consideration, and is regarded to-day as one of the great industrial nations of the future. Nature has endowed her with almost inconceivable riches in minerals and metals. Her coal and iron supplies exceed those of any other part of the world, and her deposits of antimony, copper, and tin are prodigious. Within the past ten years the development of her steel industry has been remarkable. Great textile mills, flour mills, and other varied industries, have been developed, and her transportation systems, woefully lacking in extent and effectiveness, are being improved.

More and more the masses of the people are being brought into contact with the current of progress, and they are being educated to need things from the West. Out of the old China there has come a new China, and the differentiation between the new and the old is in the receptivity of the new as contrasted with the self-sufficiency of the old. All of China to-day is receptive, with its face to the future and away from the past, ready to take advantage of all that the West and modern civilization has to offer. And the thing to be noted is that China has no old machinery or ideas in a modern industrial and commercial sense to scrap. It starts in to-day where we are, and is in a position to take the best we have.

## From "The Playground."

Like many other foreign observers, Sir Michael Sadler noted the preponderance of smileless faces in our country. This is due to our lifelessness, which again is the result of poverty, disease and political subjection. Play is a sign of vitality and also increases vitality. It is better to play than to observe others playing. To play is a sign of Youth, to look on is a sign of age—in nations as well as individuals. America is youthful, and is, therefore, as earnestly devoted to play as to work.

The following extracts are taken at random from *The Playground*, published monthly for the Play ground and Recreation Association of America :

Recreation is the big brother of education, and a man learns as much in his recreational



hours as he gets from schools. And just as important as education is entertainment.

Physical Education Legislation.—A revision of the bulletin called *Recent State Legislation for Physical Education*, published in 1918, has been issued by the U. S. Bureau of Education as Bulletin, 1922, No. 1. Price 5 cents. In addition to the analysis of the eight state physical education laws contained in the first pamphlet, there have been added descriptions of the seventeen state laws which have been passed since that pamphlet was prepared. The revision has been made by Dr. Willard S. Small and Dr. E. G. Salisbury and the bulletin now includes all state physical education legislation enacted up to July, 1921.

Hunger, cold, loss of shelter, and needless pain—surely these are tragedies. Yet the climax of tragedy is not reached until one has unveiled another picture—that of a dwarfed, starved, unresponsive, joyless life. The other pictures have dealt with externals; this one deals with the spirit itself. Here is tragedy. The body is found living after the spirit is dead. Lack of food, fuel, even the lack of a home, is no such tragedy as the lack of life. Death by accident is for the moment terrible, but not nearly so tragic as the gradual death of the spirit while the breath still remains in the body—to see an individual or a family going through the forms of living after the hours have ceased to bring pleasure! When the play spirit has been lost and the future is only one long-drawn-out work, work, work, which taxes the body but does not engage the soul, then tragedy has reached its climax.

### Women the Purifier.

As an example of what woman can do for the welfare of Society, the following is taken from *The Women Citizen*:

Eighty-three red light districts closed; loose conditions in nearly eight hundred cities cleaned up; and the disease rate in the army reduced from an average rate last year of 90 per thousand to about 62 per thousand—that is the record of the Interdepartmental Social Hygiene Board in the past three years.

It is a splendid record—and one of which women can justly be proud. For women have had a great deal to do with it.

All this is surely a far cry from the days when nice women weren't supposed to mention the word prostitution.

### World News About Women.

The following items of news are taken from the same weekly:

A bill providing for full woman suffrage has been introduced in the Italian Chamber of Deputies by a Socialist member.

In Danzig the Diet has passed a bill making women eligible as judges on the same terms as men.

Fifty-nine women's organizations throughout the British Empire are supporting the bill recently introduced in the House of Commons which allows a woman to retain her British nationality on marriage with an alien. The bill is very similar in scope to the Married Women's Citizenship bill now before Congress.

No longer will famous women have to dwell apart in the seclusion of their separate hall in the Hall of Fame. From now on they may mingle with famous men. This has been made possible by an amendment in the constitution of the Hall recently agreed to at a meeting of the Senate of New York University.

In 1900 when the Hall of Fame was originally established at New York University no provision was made for the election of women; but in 1904 a separate hall was set aside for them. Now in 1922 all discrimination has been abolished and the bust of Maria Mitchell, the famous astronomer, unveiled May 20 with those of George Washington, Edgar Allan Poe, and others will be the first to enjoy the newly bestowed privilege.

We are glad to have news of a real feminist triumph in Mexico. Senora Dolores Arriaga has been elected to the supreme Tribunal of Justice for the State San Luis Potosi.

An article granting civic rights to women has been added to the Greek Constitution.

Catherine G. Burke, who is the second girl to be graduated from Barnard College has received a Phi Beta Kappa key. Throughout her college course she has taken notes in a system resembling shorthand, perforated with a stylus, paper held in a steel frame.

### Personal Memories of Tennyson

Mrs. Warre Cornish's personal memories of Tennyson in the *London Mercury* were a delightful reading.

The poet's son Lionel was gifted with rare moral qualities.

Lionel was incapable of embellishing a story. His most remarkable quality was, I think, his uncompromising truthfulness in every word and act. Though he had a strong sense of humor and a poet's imagination, he would spoil a good story rather than not describe events exactly as they occurred.

Six years were allotted to Tennyson's life as fathers mourn, silently.



the rest of their lives,—but his feelings found expression in that singular poem, *Locksley Hall, Sixty Years After*. Lionel is commemorated in the beautiful lines:—

Truth, for Truth is Truth, he worshipt, being  
true as he was brave;  
Good, for Good is Good, he follow'd yet he  
look'd beyond the grave.  
Wiser there than you, that crowning barren  
Death as lord of all,  
Deem this overtragic drama's closing curtain  
is the pall!

Beautiful was death in him....

The poet condemned 'Zolaism'.

In talks he quoted Walt Whitman as showing an opposite spirit to Zola in spite of his 'nakedness of expression'. 'There is no immorality in Walt Whitman. The most indecent things are those where there is only insinuation of indecency. As in painting or sculpture the wholly nude need suggest no impropriety at all. The suggestion of impropriety is the really vicious thing. But the British workingman does not understand the nude as the ancient Greeks did, and it may be a mistake to exhibit it on the walls of the academy.'

More harm can be done through bad literature than through anything else; the terrible thing is that man, being higher than the beast, can, through the fact of his intellect, make himself infinitely lower than the beast.

Tennyson believed in survival after death.

Memory of friends can only confirm that the cardinal point of Tennyson's philosophy and religion was survival after death. Of such survival he had even a definite word: 'My idea of Heaven is the perpetual ministry of one soul to another.'

Some poets are magnificent readers of their own work. Tennyson was one, as our Rabindranath is.

It was with Douglas Freshfield now that in 1891, in late autumn, I heard *The Death of Ænone* read by the poet at Farringford. He asked me how I liked it; when I replied with warmth that I liked it better even than the first *Ænone*, he said, 'Why?' and scrutinized my sincerity. He was surely a great master of intercourse, for, high as was his standard of truth and integrity, he could allow for the sympathetic impulse outrunning the critical in a woman. Ænone's death, as I told him, must have a strong charm for a wife as an example of Indian satee to end parting:—

The morning light of happy marriage broke  
Through all the clouded gloom of widowhood,  
And muffling up her comely head and crying  
'Husband!' she leapt upon the funeral pile  
And mixed herself with Him and passed in fire.

For the last reading I quote my sister:—

The last poem I heard him read was *Akbar's Dream*—the sound of his voice was still grand and the *Hymn to the Sun* was magnificent. During the last summer he was too ailing for any reading and, on one or two occasions even for conversation, but on the last day I ever saw him he was in force and as delightful as ever, quoting long passages with an unfaltering memory.

## France and Islam.

*The Outlook* of London has much to say against the impression that

While we have our troubles in Egypt, India, and in Palestine, while Italy has a precarious hold on the Tripolitan littoral, while the Spaniards are being defied by the tribesmen of the Riff, [while] other empires may be 'crumbling'; that of France stands firm as the rock, as befits the nation that imposes its policy upon Europe.

The London paper asserts:

The truth is that the French governing clique is profoundly disturbed about the situation in Algeria and Tunis; in Morocco there is less reason for anxiety, since the country is still administered by the great feudal chieftains who do not object to the French Protectorate so long as they are left free in their relations with their followers. The other Protectorate, Tunis, is in a highly unsatisfactory condition. The Tunisian extremists are said to be in close contact with Stamboul, and the propinquity of the Senussi helps to stiffen Islamic feeling amongst the lower classes.

French observers testify to the 'revolutionary spirit' that is abroad, and express satisfaction that at last a 'strong' policy is being put into effect. The Tunisian Government has been forced to act very much as we have in Egypt; it has been found necessary to exercise a strict control over the native press, and any paper preaching sedition is suspended. If the unrest were confined to Tunis there would not be so much reason for anxiety. But Algeria itself, the foundation of the imposing fabric of empire the French have built in Africa, is contaminated. The Mohammedan population is showing a spirit which, if it continues to develop, will mean the end of the French domination in North Africa.

## "Atmosphere of Pure Study."

The following paragraph from the *New York Nation* bears on the bureaucratic theory of maintaining an atmosphere of pure study in our educational institutions:—



Youth has spoken again and the soundness of its remarks ought to make Age blush, though there is no record of that happening. The Barnard College Student Council, discussing the faculty censorship on outside speakers invited to speak at the college, expresses itself thus :

"Resolved, That there is nothing gained in shielding students during four years from problems and ideas they must face during the rest of their life ;

"That if they are considered incapable of rational judgment upon theories presented to them, the solution lies in further training in scientific method rather than in quarantine from ideas ;

"That a reputation for fearless open-mindedness is more to be desired for an academic institution than material prosperity ;

"That, therefore, we wish to go on record as opposing any form of censorship of the college platform....."

Recognizing the impossibility of attaining this ideal at present, the Student Council petitions the dean of Barnard College "at least to make the certainty of incurring undesired notoriety for the college the only basis for exclusion of outside speakers." These young things are just about "flapper" age and have many "flapper" traits. But they prove the truth of the remark that the women's colleges are about the most intellectual spots in the United States.

### A Catechism in Foreign Politics.

*The Living Age* has printed some extracts from the report of Karl Radak, who is in charge of Russia's Foreign Information Service, to the Communist Party of Russia, upon the European situation at the time of the Genoa Conference. The extracts are from *Die Rote Fahne*. We select a few.

What was the ultimate cause of the great World War ?

The ultimate cause was the rivalry between Germany, the strongest industrial and maritime Power of the Continent, and England, the strongest maritime and industrial Power of the world. English capitalism could not stand idle while Germany, supported by a vast and technically efficient industrial system, by a compact and highly civilized population, and by a geographical situation that favored economic expansion, became strong enough to defy it.

What was the outcome of the war ?

Its outcome was the destruction of the German navy by England, the surrender of the German merchant-fleet, and the confiscation of Germany's principal foreign investments. Consequently, Germany is disarmed. She has

lost her fleet, her army, her colonies, and a share of her capital. This makes England the real winner of the war.

In what position does Great Britain place herself with respect to her fellow victor France ?

France has secured the iron ores of Lorraine and has thus laid the foundation for an extensive iron and steel industry. If France can secure possession by force of arms of the Ruhr district and Rhenish Westphalia, or if she can make some bargain with Germany that will give her control of the Ruhr coal to smelt Brie and Lorraine ores, she will become the leading economic power of the Continent. The object of German imperialism—the economic objective of German imperialism in the war—will thus be reached, but by France, instead of Germany.

### Historical Fiction.

Mr. George Macaulay Trevelyan, grand-nephew of Lord Macaulay and himself a historian and man of letters, has said some good things to say of historical fiction in the *Cornhill Magazine*.

Historical fiction is not history, but it springs from history and reacts upon it. Historical novels, even the greatest of them, cannot do the specific work of history ; they are not dealing, except occasionally, with the real facts of the past. They attempt instead to create in all the profusion and wealth of natural typical cases imitated from, but not identical with, recorded facts. In one sense this is to make the past live, but it is not to make the facts live, and therefore it is not history.

Historical fiction has done much to make history popular and to give it value, for it has stimulated the historical imagination. Indeed, a hundred years ago it altered our whole conception of the past, when Scott, by his romances and novels, revolutionized history. He found it, in his boyhood, composed of two elements—distinctive of eighteenth century thoughts—the patient antiquarianism that was laying the foundations of history proper, and secondly, a habit of sententious generalization, which though much in advance of the wholly unphilosophic historical gossip of preceding ages, missed a number of the most important points for want of sympathy and experience. The age of common sense had forgotten, among other things, what a revolutionist or a religious fanatic was really like.

Scott was able to do this, because of the words of Macaulay.

'Sir Walter Scott has used those fragments of truth which historians have scornfully thrown behind them. But a truly great writer can reclaim those materials which



the novelist has appropriated.' Now, if you look to see what Hume, Robertson, and Gibbon lack, you will see at once how very large are the 'fragments of truth' that even the greatest historians 'threw behind them' before Scott taught them better. Everything that is intimate, everything that is passionate' everything also that is of trivial or daily occurrence, all the color and all the infinite variety of the past.

Mr. Trevelyan dwells on the qualifications of an historical novelist.

An historical novelist, if he is to be anything more than a boiler of the pot, requires two qualities: an historical mind apt to study the records of a period, and a power of creative imagination able to reproduce the perceptions so acquired in a picture that has all the colors of life.

### History and Literature.

Educationalists and students and the Calcutta University Senate, which has omitted history from the Matriculation, would do well to pay due attention to the following observations of Mr. Trevelyan on the connection between history and literature:

History and literature were regarded as sisters in the classical culture which ruled the European intellect for four hundred years and is now passing away. Under that regime both literature and history flourished in this island, and much else besides. What have we put in its place? I hope we shall try to replace it by a modern culture in which history and literature will still be regarded as sisters. If not, it will fare ill with both of them. They will both be impoverished. They will, if isolated from one another, fail to appeal to the best intellects and highest imaginations which classical education attracted of old.

Fortunately, the study of modern literature, as now conducted in schools and colleges, is entering into close relations with history. Teachers find that they cannot explain the poets and prose men, even of the last century, without giving them an 'historical background'. To be rightly understood, Shelley and Byron are already in need of the prelude of the French Revolution and the environment of the Holy Alliance: their poems can no more be studied *in vacuo* than Milton and Chaucer themselves.

And if the study of literature thus requires an 'historical background', most periods of civilized history have their 'literary background', without which they lose a great part of their meaning and value as subjects of study. To take one example out of many, we should care little about the fascinating state of society in England in the eighteenth century if we

were ignorant of its literary and classical atmosphere, which lent to Chatham's genius its majestic eloquence, and mingled even the tainted breeze of political corruption with a perfume so delicious.

There is another way in which history and literature are allied. At bottom, the motive that draws men and women to study history is poetic. It is the desire to feel the reality of life in the past, to be familiar with 'the chronicle of wasted time' for the sake of 'ladies dead and lovely knights'—if it were only by discovering the nature of the 'lovely knights' fees. History starts out from this astonishing proposition—that there is no difference in degree of reality between past and present. Lady Jane Gray was once as actual as anyone in this room.

### Commercial Instead of A Naval Struggle.

As the Washington Conference has resulted in crying halt to the policy of continually increasing war vessels and as Britain has taken the lead in this Naval Holiday movement by giving up its insistence on naval supremacy, Japan would be able to effect an annual saving of sixty million dollars, which would have otherwise gone to increasing her navy. According to *The Detroit News*, Japan will now devote this sum to the increase of her prosperity by industries and commerce.

Commerce looks good to Japan. If, argue the Japanese, there is to be no bid for leadership in navies, let us see that we draw level with the leaders of the West in enterprise and industry. Let's sink this \$60,000,000 a year, more or less, in fast passenger ships, good freighters, new rail beds, paved highways for motor trucks; let us import the best goods made abroad for our native workmen to study; then let us stimulate through government action native products and native consumption of them; let us have a first-class export inspection so that our goods will win repute in foreign markets; let us institute industrial training on a large scale; let us engage foreign experts to teach us all there is to know about foreign competition; let us look, into hydro-electricity in a national way; look around abroad for industrial material; study the fuel situation; build rolling stock and vehicles; study quantity as well as quality production; work out a low-interest loan scheme to help this quantity production; promote the quality of workers; study the relation between economic and social policy; do something for agriculture and the marine industry.



Has India any money to do as Japan thinks of doing? And even if she had the money, are her sons as enterprising, as practical and as confident as the Japanese?

Other powers will find that Japan's industry works 24 hours a day, without sleeping.

If the plan becomes a fact it means prosperity for the Japanese, employment, a robust trade balance, improved social conditions through greater earnings and an advancing civilization. Japan has more ground to cover than some others, but the field is open to all, in precisely the same way, if they have the good sense to perceive that the decade of peace is the time for work and its reward.

Japan has decided to buy prosperity instead of battleships. Instead of 49 per cent of the budget going for armaments, most of it will go for national progress. Who's next?

Happy should we have been if we could have answered, India.

### The Ameer's Feelings as a Moslem Sovereign.

The *Muslim Standard* of London printed from the Kabul paper *Al Balagh* some extracts from the speech delivered by the Ameer of Afghanistan on the occasion of the departure of the British delegation from Kabul after the signing of the Anglo-Afghan Treaty. He is reported to have said, in part:—

From childhood I have desired complete freedom for all the nations of the world, and I do not desire the destruction of the liberty of any nation that exists on this earth—liberty which is the birthright of every nation. Then how can I bear any interference with the freedom of my own house and kingdom?

You must think that I am unaware of happenings in the Moslem world and careless of Moslem feeling. I assure you that I cannot be separated from these feelings even for a single moment.

Therefore the more attention you pay to making a real treaty with the Ottoman Empire, so much deeper will be the friendship of Afghanistan. Do not think even for a single moment that you can cause harm to the Moslem kingdom and retain the friendship of Afghanistan, or that Afghanistan will remain unmoved if you act against the sacred law of Islam. If the uneasiness and unrest of India increase, the frontier will undoubtedly be affected.

The frontier tribes, belonging to the same sect, faith, and religion as ourselves, are our brothers; therefore we naturally desire the same peace and prosperity for them as for ourselves. So whatever we do for their progress and for the protection of their natural rights, Great Britain must do the same.

### Inventions and Discoveries Made Independently by Two or More Persons.

*Political Science Quarterly* for March has given a list of 48 inventions and discoveries made independently by two or more persons. Some of the best known are referred to below.

It is an interesting phenomenon that many inventions have been made two or more times by different inventors, each working without knowledge of the other's research. There are a number of cases of such duplicate inventions or discoveries that are of common knowledge. It is well known, for instance, that both Newton and Leibnitz invented calculus. The theory of natural selection was developed practically identically by Wallace and by Darwin. It is claimed that both Langley and Wright invented the airplane. And we all know that the telephone was invented by Gray and by Bell. A good many cases of duplication in discovery are part of the stock of knowledge of the general reader.

There are, however, a large number of important instances that are not so well known. For example, the invention of decimal fractions is credited to Rudolph, Stevinus and Burgi. Oxygen was discovered by Scheele and by Priestley in 1774. The molecular theory is due to Avogadro in 1811 and to Ampere in 1814. Both Crookes and du Hauron invented color photography in 1869.

### The Creative Power of Silence.

We read in *The Message of the East*—

What sleep does for our body and nervous system, silence does for our mind and spirit. Until we learn to think and act with calm and unruffled attention we cannot make our life productive. The practice of silence is a very great help for acquiring evenness of mind and tranquillity of body.

The productiveness of our activity depends entirely on what we put into it and in order to put our thoughts into each thought and action, we need to order our mind, to gather up all its scattered forces, to establish our equilibrium; and we cannot do this unless we withdraw at intervals from the haste and noise of our outer occupations. That is why Yogis and those who are seeking earnestly for light look upon the practice of silence as essential to their spiritual progress. In the first place it enables us to store up a great deal of life force which now we expend needlessly in needless talking. We wear ourselves out, disturb others, and say much which might better be left unsaid when we talk constantly. We also dull our mind and lessen its power of penetration. All spiritual vision and deeper understanding are unfolded in hours of silent reflection. It is in the moments of silence that we hear the voices of the inner world. When our ears are listening to the loud voices of the outer world, we cannot know that another voice is speaking in our heart. Therefore, those who have obtained the vision of Truth are not inclined to make their



# PROPOSED BOARD OF SECONDARY EDUCATION : REPORT OF SENATE COMMITTEE ON COUNCIL RESOLUTION.

It will be remembered that about this time last year a resolution was passed in the Bengal Legislative Council, advocating the early establishment of a Board of Secondary Education in Bengal for the control and supervision of all secondary schools in the province, both general and vocational. The proposal was not made a day too soon. The Calcutta University Commission had spoken out in no uncertain terms as to the condition of our schools and as to the fundamental viciousness of the system which condemned them to a sort of stepfatherly protection from and under the University. If education in Bengal was to be retrieved, the first and foremost reform necessary was, therefore, a radical re-organisation of the whole system of secondary education, a drastic change of guardianship, so to speak,—taking it away wholly from the hands of the University and assigning it to a body which would make it its special care. The Commission went even further than this. They would also remove the Intermediate classes from the jurisdiction of the University and place them under the new authority for the control of secondary education. This part of their proposals, however, as is well known, constituted a direct challenge to the existence of many of the degree colleges in Bengal which depended for their sustenance to a large extent on the fees derived from the Intermediate classes. The Bengal Council were apparently deterred by this consideration from touching the intermediate colleges for the present, and confined their proposals merely to the secondary schools. It is inevitable, however, that if the Intermediate classes are not to be doomed to chronic intellectual anæmia, they will have to be released at no distant date from the grasp of the "dead-hand" which now heavily rests on them, but it is of the greatest importance that a beginning should be made, and as a beginning we have no doubt that the proposal of the Bengal Council will meet with general acceptance. The

organisation may easily be made elastic enough to absorb the Intermediate classes, as and when occasion may arise.

The resolution of the Bengal Council was in due course forwarded by Government to the University for opinion. It is some consolation to find that the Committee which was appointed by the Senate to consider and report on the matter has generally expressed itself in favour of the proposal. In acquiescing in the formation of the proposed Board of Secondary Education, the Committee has no doubt stipulated that certain conditions will have to be fulfilled, but these conditions are on the whole so reasonable that strong exception need not be taken to them. Thus, for instance, in the first place, the Committee demands that in constituting the Board, Government must keep in view the principle that "educationists should have a predominant share in guiding and controlling the educational system of the country." This, we believe, may be easily conceded, though we certainly think that a good deal of care will be necessary in selecting the "educationists". There are educationists who are educationists, while there are educationists who are diplomatists. Let not the wolves in the clothing of sheep be admitted. Then, the Committee require that the University should be "adequately" represented on the proposed Board. This, again, is a proposition with which it is not necessary to quarrel, but much will depend on the interpretation of the word "adequately". Someone may think, for instance, that no University representation can be possibly "adequate" unless the Vice-Chancellor of the University is also ex-officio the President of the Board of Secondary Education! Such a calamity, however, will require to be guarded against, for "adequate representation" ought not to mean that the Board should only be a department of the University. In the third place, the Committee demands consideration of the question of "compensation" which may



have to be paid to the University for the loss it may sustain in the shape of Matriculation fees. This is certainly a point which will have to be considered, but in estimating the loss, it will be necessary also to take into account the savings the University will make under the head of Examination expenses, and the calculation will also have to be made on the basis of actual figures and not necessarily on the bloated figures of belated Budgets. Finally, the Committee winds up by uttering some well-worn platitudes which need not be disputed :

"The principle of a fundamental unity in national education should never be lost sight of in the re-organisation and re-construction of the existing system of educational administration.

"In the creation of a new system, this unity should be the main principle to be kept in view, and every attempt should be made to maintain and develop it by securing organic co-ordination between its component parts.

"Education in all grades should be looked upon as an organic whole, and to try to re-model one part of this complex organism to the exclusion of other inter-related and inter-dependent parts, would defeat the main object of the attempted reform, and might also result in unforeseen and dangerous consequences."

We only hope that in the rapidly changing vocabulary of the University "co-ordination" may not be afterwards interpreted as synonymous with "sub-ordination". Organic co-ordination there ought certainly to be, from the primary schools up to the highest University classes, in order that there may not be waste of effort and resources and overlapping. But that does not mean that education of all kinds and grades must be under the same authority. It is not so in England, where educational theory and practice are far more advanced than here.

We confess it was a surprise to us not to find in the Committee's report any suggestion that the proposed reform of secondary edu-

cation should wait, pending the re-construction of the University of Calcutta! Our surprise was only slightly checked on glancing through the names of the signatories to the report. Our mind was, however, completely set at rest on reading the agenda of the Senate meeting of the 29th July last. The report of this Committee was set down as the last item of business, and then there was notice of a significant resolution by Mahendra Nath Ray, as follows :—

"That a letter be addressed to the Government of Bengal, requesting that the Senate may be furnished with information on the following points :—

(1) Whether compensation will be made to the University for loss of income which must result from the creation of a Board of Secondary Education and the exercise of control over secondary schools and the conduct of the Matriculation examination?

(2) How, when, on what principle and by what Body will the compensation be determined?

(3) Will the payment of the amount assessed as compensation be contingent upon the vote of the Legislative Council from year to year, or will it be made a fixed perpetual grant—if the latter, by what method?

(4) How and in what proportion will the University be represented on the Board of Secondary Education?

And that pending the receipt of the reply, further consideration of the matter be postponed."

It is something that amid the arduous duties which he has to discharge as President of the Board of Accounts in the University Mr. Mahendra Nath Ray has found time to bestow so much thought on this question. The resolution does as much credit to his brain as to his heart, and he certainly deserves to be congratulated alike on his ingenuity and his loyalty. Let us hope, however, that neither the Government nor the Legislative Council will be deterred from doing its duty by the attitude of the University. For what is but a plea for the perpetuation of its present blood-sucking methods?

A. L. P.

## BLINDNESS

Now will I close my body up in quiet  
To sit in the white shadows of still Mind  
Apart from the mad multitudinous riot  
Of the outer world, through dearth of dream,  
grown blind.

Then will the little painted birds come  
perching  
Upon my body now at one with woods

And squirrels, like swift flickering flames,  
come searching  
Ripe meal of fruits among my burgeoned

Since in the high born silences, forever  
One sudden fire is lit in flesh and tree,  
Extinguished only when our dead hands  
Our separate selves from single mystery.

H. CHATTOPADHYAY



## NOTES

## Baroda State and British Districts.

According to the census returns for 1921, the population of the State of Baroda was 2,126,522. According to the census returns for the same year, the populations of some Bengal districts were as follows: Midnapur, more than 26 lakhs, 24 Parganas more than 26 lakhs; Rangpur, more than 25 lakhs; Dacca, more than 31 lakhs; Mymensingh more than 48 lakhs; Faridpur more than 22 lakhs; Bakarganj more than 22 lakhs; and Tippera more than 27 lakhs. Therefore, the State of Baroda contains a smaller population than many single British districts. As in the last resort Governments generally derive their wealth from taxation, and it is the people of a State who, for the most part, are taxed, the revenue derived from taxes increases or decreases according to the largeness or smallness of the population, other things being equal. For this reason, Baroda cannot have a larger income than British districts with a larger population. No doubt, there is a permanent settlement of the land revenue in Bengal. But there are British districts outside Bengal where there is no permanent settlement and of which the population is larger than that of Baroda. The area of many British districts is also larger than that of Baroda. Many British districts have mines which Baroda has not. As Mr. Manubhai Nandshankar, the Dewan of Baroda says: "Our sources of revenue are inelastic. We are denied the means of expanding our salt, opium, post and telegraph charges or from profits of minting....." We do not know whether the incidence of taxation per head is greater in Baroda than in the adjoining British districts; but if greater, it is not very much greater,

and the people of Baroda do not appear to be less prosperous and physically weaker and intellectually more backward than the people of the neighbouring British districts.

With resources which are, speaking generally, not greater than those of British districts of equal or greater area and population, Baroda, however, manages to do many more things for the material and moral progress, and enlightenment of its people than any British district that we know of. How is it done? How is it possible in an Indian State, though not considered possible in any British district?

Baroda does everything that the Government does in British districts. It has all the government departments which we have in our midst. Though only like a district, it maintains a small army, and has legislative and executive councils, the judiciary, police, prisons, a registration department, court of wards, religious and charitable institutions, revenue and settlement departments, railways, departments of excise, customs and port dues, stamps and salt, Local Self-government department, departments of agriculture, commerce, forest, co-operative societies, manufacturing industries, public works, department of public instruction, medical relief, sanitation, vaccination, meteorology, etc. There is no British district which has to maintain so many or more departments.

Let us refer to some special features of Baroda. First, as regards recent legislation:—

The village Panchayat is the real foundation of the edifice of Local Self-Government. In the Panchayat, two-thirds of the members are selected by the people; so there is the majority of non-official members. Some of the important functions in the matter of sanitation, water-supply, supervision over public charities, within the village area and powers to try criminal and civil cases within the specified limits are



given to the Panchayat where the popular element is expected to prevail. If the Panchayats exercised their delegated powers with a sense of civic responsibility, the Government would be pleased to consider, whether, still higher powers should not be conferred upon them. This new piece of legislation has given every opportunity to the villages to make progress in the matter of Local Self-Government.

The next Act in importance is the Agricultural Holdings Consolidation Act. This Act will have far-reaching effects on the economic development of the Raj. When pieces of land are scattered and split into small holdings, there is unnecessary expenditure in cultivation and waste of energy in labour. The present measure aims at consolidation of scattered holdings on an economic basis and the measure for the present is of an optional nature.

The policy of consolidation along such lines has already been tried in foreign countries like Holland, Sweden and Denmark and the successful working of the Act is calculated to bring about a radical change in the agricultural conditions in the Raj.

As regards laws in existence from previous years, tables have been given showing the good results of the Infant Marriage Prevention Act.

There has been an abnormal decrease in the number of applications for exemption. There have been six applications but there is not a single one from the higher and orthodox classes like the Brahmins and Baniyas. Analysing the number of offences against the Act, it can be clearly seen that there is a great falling off in number and that infant marriages generally prevail only among the backward classes.

Baroda has a system of conciliation which does not exist in British India. The number of conciliators during the year was 116. In addition to the village munsiffs and conciliators there were 77 village panchayats empowered to dispose of judicial work.

Baroda has a Finger Print Bureau.

There were two charitable institutions under direct government management for the maintenance of the Hindu and Mahomedan destitutes at an annual expense of Rs. 88,105.

Religious and Charitable Institutions managed by private individuals under the general supervision of the State during the year under report numbered 4,469 enjoying an aggregate approximate grant of Rs. 2,93,696 in the form of Inami Villages, Barkhali lands and cash allowances. Of these those having an annual income of Rs. 200 and upwards are required by the Charitable Endowments Act,

to get their budgets sanctioned by Government every five years. The managers of 146 such institutions have already tendered their budgets.

The total receipts of revenue amounted in 1920-21 to Rs. 2,08,55,605. A few heads of disbursements are worth mentioning. Police expenditure amounted to Rs. 10,38,716. Expenditure on education was two and a half times as large as police expenditure, namely, Rs. 42,032. It was more than 12 per cent of the total revenues. Is there any district or province in British India where educational expenditure is greater than police expenditure, or bears so large a ratio to the total revenues? Medical expenditure also was adequate, namely Rs. 5,60,022. The expenditure on public works was Rs. 29,30,930.

The cash balances in 1920-21 amounted to Rs. 42,73,576 and investments, to Rs. 6,99,56,962. The assets, exclusive of opium and its junk, amounted to Rs. 7,01,52,712. So Baroda is not bankrupt.

As regards agriculture, some special features deserve mention.

The introduction and demonstration of tractors following on the trials at Nagpur formed the outstanding feature of the year's activities. Government had sanctioned Rs. 30,000 to be advanced without interest to enterprising agriculturists for the purchase of power farming machinery in addition to Rs. 10,000 sanctioned for the purchase of a tractor for demonstration purposes for the Agricultural Department.

Quite a number of students were deputed for special training in Cotton Dairying and Statistics. An exhaustive study of the possibility of sugarcane cultivation for sugar manufacture was made by the Tata Sugar Corporation. Improved cotton seed was distributed and sold.

The thoughtful provision of grants for productive Agricultural Improvements met with full appreciation by the people. The grant is chiefly used for the installation of engine and pumps. During the year, a sum of Rs. 99,600 has been so advanced to 19 persons.

There were two model farms, at Baroda and Jagudan. There was a dairy, entomological office dealt with insects and other pests. The agricultural department



ment did propaganda work by, (1) the appointment of four agricultural graduates, who act as advisers to agriculturists in the matter of improvement, supervise trials of new crops or manure in their jurisdiction, and demonstrate implements of proved utility to farmers; (2) demonstrations; (3) an exhibition; (4) by the publication of the annual agricultural calendar "The Khedut Panchang," the Gujrati agricultural quarterly "Kheti and Sahakarya," a leaflet on motor tractors, and some bulletins. The agricultural engineering section bored 76 wells with boring sets, thus greatly increasing the water-supply. There were eleven veterinary dispensaries in the State.

Regarding manufacturing industries, the Dewan writes:—

The new Industrial Companies started in the State have flourished. Of the ten Cotton Spinning and Weaving Mills promoted in the previous year, 9 have materialised and were making a fair progress. The Maharani Woollen Mill is being steadily pushed forward and the Cement Factory at Dwarka which was opened after the close of the year is now the largest of its kinds in India. Five new Cotton Mills, one Mill for cotton waste and one Factory for the manufacture of Hume pipes are being promoted in different parts of the Raj.

Other industries which have either been started or are receiving attention, are, oil mills, chemical works, sulphuric acid factory, pottery works, saw mill, stove manufacturing factory, dairy company, sugar factory, candle works, &c.

**Loans to Industries.** Four applications were received for loans of the total value of Rs. 48,00,000. All the four applications were sanctioned, but the amount of the loans was reduced to Rs. 24,50,000.

Construction of new railways and two new harbours will be undertaken.

Information has been given in the Baroda Administration Report about investigation of industries under the headings, employment of a fermentation expert for the Alembic Chemical Works, glass manufacture, manufacture of ruby glass, Petlad tobacco, alkaline waters in Kadi district, casein and lactose, wood-distillation, ceramic survey, geological survey resulting in the finding of

new deposits of calcite and bauxite, natural gas at Jagatia, granite quarrying, fisheries, hand-loom demonstrations, experiments in wool weaving, hosiery class, publications on weaving, etc. As regards hand-loom factories, we read:—

The Mehsana factory proved very successful and served as a model in the District. The most interesting feature of Rarod and Ganpatpura factories was that they were started by agriculturists with the object of utilising their spare time in weaving. The weavers engaged on the looms were also cultivators and learnt weaving with the same object.

An office dealt with joint stock companies and benevolent societies.

There were 461 agricultural societies comprising credit and non-credit societies. Of the 44 non-agricultural societies, 5 were government servants' societies, 21 weavers' societies, 5 Chamars' societies, and 2 Antyajas'. There were co-operative stores, milk stores, co-operative conferences, and agricultural banks.

Under the heading Forests, there are some noteworthy points, *e. g.*, lac culture, experiment to propagate lac, silviculture, &c.

Under Public Works, we read of a scheme for converting the Salher village into a sanatorium.

The total outlay on Irrigation and Water Works was Rs. 60,94,346 up to the end of the year under report, the expenditure incurred during the year being Rs. 1,41,626.

There are many water works in Baroda State. There is a State Furniture Works. There is a City Improvement Trust.

Education is the pride of Baroda.

The total number of Educational Institutions at the end of the year was 2,797. The total number of pupils attending these Institutions was 1,98,816 as against 1,79,339 of the preceding year. It is a matter of great satisfaction that the number of pupils has increased in spite of many adverse circumstances. The year up to its close had been bad, and the agricultural outlook was gloomy. The satisfactory improvement in the school attendance figures is due to greater stringency in the system of levying compulsory fines and to the exercise of greater care by Inspectors in their supervision of the schools.

There is a Compulsory Education Act.



There has been more than 50 per cent increase in the salaries of primary school teachers.

A Central Educational Museum has been established.

Musical instruction is a special feature. There are many musical schools and the art is taught in many classes of ordinary schools, too. There are a Museum and Picture Gallery. The Kalabhavan, which is a school of arts and crafts and technology, has been improved.

The Government of India is not too proud to learn from Baroda.

The Bureau of Education of the Government of India sent two representatives to the Baroda Central Library to enquire into the working of its Visual Instruction Section and published a pamphlet No. 10 entitled "Visual Instruction in Baroda" explaining the methods and congratulating the Central Library Department on the educational value of the work.

The Library Movement is very strong in Baroda.

The Library movement also maintained its normal progress. The number of town and rural Libraries rose from 672 to 720 during this year. About three thousand volumes were added to the Central Library which now registers no less than 88,763 volumes on its rolls.

Great attention is paid to the education of girls and women in Baroda. The teaching of domestic subjects in girls' schools is provided for.

Needle-work, Drawing and Embroidery are taught to girls in the principal Girls' Schools. Cookery classes are attached to the schools at Baroda, Fatan, Petlad, Navsari and Amreli and Mrs. Strong, the Directress of Household Arts, during her short career here did good work in spreading the knowledge of the principles of household management among different classes of students, male and female, through various Institutions and prepared a batch of specialists so as to continue her work after her departure.

96 women were under training as teachers. The total number of lady teachers was 252 during the year. Can any British district show such a number?

The education of backward classes is specially attended to.

For the education of the children of the Antyajias or depressed classes, whose population in the census of 1921 is numbered 1,76,821,

there were 226 Antyaja schools of which 4 were exclusively for girls. The total number of Antyaja children in these schools was 8,840 (8,614 boys and 224 girls). There were also 3,222 Antyaja children learning in the ordinary Government primary schools, which brings the total number of such children receiving primary instruction to 12,095 which is equal to about 1 per cent. of their population. There were 122 boys receiving secondary education in Antyaja schools at Baroda and Pattan and 2 in the Baroda High School. Also there were 4 girls learning English in the Maharani Girls' High School at Baroda, 1 in Standard IV, 2 in Standard II, and 1 in Standard I. Government gives books and other school requisites free to these children. Scholarships of the aggregate value of Rs. 122 per mensem were awarded to Antyaja children in the primary schools and 9 scholarships of the aggregate value of Rs. 47 per month were awarded to Antyaja students in secondary schools. In the Training College at Baroda, 8 Antyaja scholars were reading in the different courses, along with other Hindu scholars. The Antyaja Boarding Houses at Baroda, Pattan, Navsari and Amreli had 45, 30, 40 and 37 inmates respectively, and free boarding, lodging and necessary clothing was as usual provided to them by Government.

There are schools for defectives, kindergarten classes, a jail school, seven military schools, and physical culture and moral and religious education in a good many schools. In addition to the Kalabhavan there are district industrial schools.

The Travelling Libraries Section sent out 116 cases and circulated 4,390 books in the different villages all over the State.

The Visual Instruction Branch continued its useful activities and 89 Cinema and Lantern shows in different parts of four Prants at which 1,78,775 persons attended as against 1,96,134 in the preceding year, were held. A Rotary Cinema worked by electric current, and 8 Wax Films were purchased while 40 new Standard Films were purchased in England by Mr. A. E. Coyle under instructions from His Highness the Maharaja Saheb. This Section also circulated a large number of Stereoscopes and Stereographic views in various towns and villages of the Raj.

In addition to the ordinary hospitals and dispensaries there were a leper asylum, a lunatic asylum and a maternity home.

The increase of literacy in Baroda has been very encouraging. The total number of literates has increased from 2,04,947 (1,84,883 males, 20,064 females)



in 1911 to 2,72,418 (2,31,118 males, 41,300 females). All the literates are of five years of age and upwards. All persons below that age returned as illiterate have been assumed as illiterate. The increase in literacy since 1911 amounts to nearly 33 per cent. while the increase in the total population during the same period has been only 4.6 per cent., so that the literate have progressed at a much faster rate than the population. In Baroda City 41 per cent. of the total population (aged 5 years and over) are literate. Female literates have more than doubled during the decade. The number of literates in the English language has nearly doubled since 1911, i.e., there are now 14,773 male literates in English instead of 9,304 males and 437 females in 1911. The number of female literates in English has, it will be seen, doubled itself during the decade.

The literacy figures for British India according to the latest census returns are not yet available. But one may be sure that Baroda will not suffer by comparison.

#### A Councillor on the "Reformed" Government.

The following, being a resignation letter sent by Mr. Narain Dass to H. E. the Governor of the United Provinces, has been published by *The Amrita Bazar Patrika* and *The Servant*:

May it please Your Excellency.

I have the honour to resign herewith my seat on the Legislative Council.

I may be allowed to state in brief the reasons that lead me to take this step. It is a melancholy fact that the lot of a member of the Legislative Council, as matters stand, is to be associated with or be a silent witness of a policy of rank repression, terrorism, waste of public revenues and increase in taxation. The interests of the poor tenant and labourer are nowhere in the elaborate economy of legislation. A very heavy enhancement in canal rates, a further penalty of 25 p. c. of the enhanced rates, the land settlement with its ever-increasing revenues, the forest administration, increase in taxation in various directions—these may or may not accord with the growing poverty of the people, but the Government is as resolved to enforce its decrees on these and other matters touching the vital well-being of the people as before the reforms. Legislation to protect vested interests may yet be brought about: this is possible if the interests of the people are betrayed and common cause is made with the bureaucracy to support them in their policy of repression by force.

Where the reforms provide some scope to

bring about improvement, the attitude of the authorities, who would like to teach responsibility in their own way, is a sufficient deterrent. The main idea of the administration seems to be to demonstrate the superiority and infallibility of the ways and methods hitherto in vogue to the utter disregard of popular representation.

Of dyarchy I would say nothing. But, judging from practical results, it has proved a valuable side help to give god-speed to the policy of repression and persecution and to try fresh fields of taxation.

Being fully convinced that there is no scope in the Council to enforce the wishes of the electorate, I have no alternative but to tender my resignation.

I have the honour to be,

Your Excellency's

Most Obedient Servant

(Sd.) NARAIN DASS.

Brindaban, District Muttra, July 19.

#### The "Egypt" Disaster and Behaviour of the Indian Crew.

At the Board of Trade enquiry into the loss of the "Egypt," held on July 24, replying to a question, Sir Frank Notley, Marine Superintendent of the P. and O. Company, "contended that the Goanese and the lascars (the Indian crew) were quite as good as British sailors."

He had been in many tight corners and could not wish for better men than the lascars and the Goanese. He had rarely, if ever, heard of lascars showing themselves as funks.

Captain Ramm, P. and O. Docks Superintendent, said that the native crew were paid almost as much as the whites. Captain Ramm refused to say that the British sailors were the best for the responsible positions in 'manning' the boats.

Captain Ramm, re-examined, said that he fancied the main reason for the employment of the natives was that they were better suited to the Eastern trade and worked better than the Britisher.

—Reuter.

#### Picketing.

Picketing has commenced again in Calcutta under the leadership of Srimati Hemprabha Majumdar, followed by other ladies and many gentlemen. There have already been some convictions. Two ladies are reported to have been pushed and shaken by the police.

Neither morally nor legally is it wrong to request men not to buy foreign cloth





Sreemati Swaruprani Nehru  
( Mrs. Motilal Nehru )  
Mother of Sj. Jawahirlal Nehru.



Sj. Jawahirlal Nehru.

or to try to persuade them by reasoning not to buy foreign cloth. It is only when any kind of force is used or shop fronts are obstructed that picketing becomes objectionable. But whether there be any moral or legal objection or not, picketers are sure to be punished, as was the case with Pandit Jawahirlal Nehru at Allahabad. When he was sentenced to eighteen months' rigorous imprisonment, his mother appealed to the public and the cloth-dealers of Allahabad not to buy and sell foreign cloth, and said that if

the men of Allahabad would not do their duty, she and other ladies of Allahabad would begin picketing. The men of Calcutta, not having done their duty, the daughters of India have taken the lead. What is the duty of the men? Clearly, it is neither to buy nor to sell foreign cloth. Therefore, if any suffering result from picketing, the general public and the cloth-dealers must shoulder their share of blame.

There is no virtue in buying foreign cloth, nor is there any sin in buying



country-made cloth. Country-made cloth serves the purpose of covering the body and protecting it against heat and cold as well as foreign cloth. As for the difference in prices, that argument was trotted out during the days of the agitation against the partition of Bengal, when foreign dhitis and saris were cheaper than country-made ones only by a few annas per pair. This difference many persons pretended to be unable to pay. But now the same persons buy foreign cloth at more than twice its pre-war price! Such is the elasticity of men's capacity to pay. Where there is a will, there is a way. An ample wardrobe is not a necessity. We can do with scantier clothing than we think.

"Law" and Logic and Economics apart, we cannot but respect the pluck and patriotism of the ladies and gentlemen who are trying at considerable risk to themselves to induce the public to use swadeshi cloth. Here we must add that picketing alone cannot bring about the general use of swadeshi cloth and prevent the import of foreign cloth. There must be greater production of swadeshi cloth and greatly extended facilities for buying it.

### Suppression of Cow-Killing.

If cow-killing has to be prevented, and we are distinctly of the opinion that it should be put a stop to, it should be done by reasoning and persuasion. No attempt should be made to stop it by legislation or municipal rule. That may stir up ill-feeling and lead to the sacrifice of more cattle than if no such attempt were made. At the same time, if any municipalities make such rules, the Musalman community should not consider it a proof of Hindu conspiracy, and get irritated in consequence.

### Indian Art for London.

At a largely attended *conversazione* of the India Society, Professor William Rothenstein, Principal of the Royal College of Art, London, revived the pre-war proposal for a great depository of Indian art and literature in Central London.

Professor Rothenstein said, it was strange that the English had not before other European nations realized the importance of Eastern art. Even to-day, while Japanese and Chinese sculpture occupied the minds of our collectors, there was a very imperfect understanding of the importance and significance of Indian sculpture. Yet it was the ingeniousness of Indian invention, both of form and subject-matter, which fertilized the whole of Japanese religious art. For instance, the invention of the Buddha figure was one of the greatest inspirations which had entered the mind of the artist. In the "natarajas" and other dynamic conceptions, the endless and ordered motion of the universe had been symbolized in enchanting and profound forms. He doubted if any civilization had invented a greater variety of artistic conceptions than the Indian races.

He proceeded to observe:—

The Victoria and Albert Museum and the British Museum certainly contained beautiful examples of Indian art; but more than this was required. European scholars unable to travel in Asia should find in London a centre of Eastern artistic culture. He pleaded for a collection of casts, worthily housed, of the masterpieces of Indian art. A building containing the India Office library, a noble collection of Indian painting and sculpture, and objects of art, should form a centre where Indian and European students could meet on common ground. We thought of India too often in political terms only, and had paid too little attention to her magnificent contribution to the culture of the world. England should lead the way in paying homage to the achievements of the Aryan civilization.

We are entirely in favour of the idea—provided India is neither asked nor made to pay for its materialization.

### Votes for Women in Calcutta Municipality.

When the Corporation of Calcutta met to consider the report of a special committee on the provisions of the Calcutta Municipal Bill, there was a lively debate on the question of extending the franchise to women. It was finally decided by a large majority to recommend that women be given the vote. Good. The Bengal Council should follow suit.

### Hand Spinning and Hand Weaving.

The official provincial joint conference, which had to do with agriculture, industries and Co-operation and which met the



other day at the Dalhousie Institute, has passed the following resolution:—

"The Committee recommends to government to issue a communique supporting the introduction of *charka* as one of the principal home industries in Bengal."

The resolution as originally moved had the following concluding words: "declaring that spinning by *charka* and weaving of home-spun cloth will not be looked upon with disfavour by Government officials." But these were omitted.

Why not say, the wearing of *Khaddar* will not be looked upon with disfavour by government officials?

We do not think, the passing of the resolution will make the *charka* more popular than it is.

We note that Mr. G. S. Hart, collector of Burdwan, gave credit to the non-co-operators for what they had done to increase the incomes of hand-loom weavers, and that Mr. G. S. Dutt, Collector of Bankura, "never thought that the *charka* would find disfavour at the hands of Government officials."

### "The Vanguard of Indian Independence"

A newspaper named *The Vanguard of Indian Independence*, coming from overseas, has been proscribed by Government, and all copies of it found anywhere will be confiscated. Therefore, the first thing that Government ought to do is to raid the P. and O. Mail steamer as soon as it arrives at Bombay harbour and search the mail bags for copies of this paper and other similar proscribed material. That will save the police in the provinces and districts a lot of trouble.

*The Vanguard of Independence* is, as far as we are aware, hostile to Mr. Gandhi's movement. Why does not Government, then, encourage it on the principle, "one poison kills another"?

### Police Searches for Proscribed Papers.

Recently some newspaper offices and bookshops were raided by the police in search of seditious and inflammatory newspapers and leaflets coming from abroad.

Nothing incriminating was found anywhere. If these searches were uselessly annoying, their funny character would impress the public most. No newspaper office or bookshop sends any order for the printed matter which the police seek to find. Nor have any editors or booksellers any steamers or railway lines or aeroplanes of their own in which these things are imported. The bringing of the mails from abroad is entirely in the hands of Government. And it is the Government Post Office which scatters these things all over the country. It is very funny that the Government department should throw into people's houses objectionable matter without their seeking and knowledge and another Government department should try to find them out in order to incriminate people.

We know it is difficult to censor matter effectively; and it is expensive, too. There was censorship during the war. But in spite of it, people used to get many "seditious" foreign newspapers and leaflets which were afterwards sold by weight along with other waste paper.

No; censoring is useless, as police searches are futile. The only wise way is so to change the government that no indigenous or foreign "seditious" matter can inflame the people or serve any other similar purpose.

That means the establishment of Swaraj.

### Revision of Pay of Ministerial Services.

In a resolution issued by the Government of Bengal, dealing with the revision of the pay of ministerial officers, that to say, clerks of various kinds, it is said:

"In the event of a material reduction in the cost of living the rates of pay will come under further consideration and will be liable to such reduction as may appear necessary in the interest of economical administration."

When the pay of officers in various Imperial and Provincial services was largely increased, was any such condition as the above laid down? If not, why not? If such a condition was laid down, will some one quote it, giving references



## Titles and Councillors.

(Associated Press of India)  
Madras, July 20.

Mr. C. V. Venkatraman Iyenger proposes to move at the next session of the Legislative Council a resolution recommending the Government that, as a general rule, no title be recommended for award to anyone while he is a member of the Council, except when it is approved in special cases by a committee of the Council.

Someone else may propose that so long as one is a member of Council, no relative of his should have any Government contract or appointment. But can one circumvent self-seeking men ready to sell their independence for a price and a bureaucracy ready to buy it for the same, by such devices?

## Some Resolutions of the Indian Journalists' Association.

The following resolutions have been passed at a meeting of the Council of the Indian Journalists' Association:—

That a sub-committee be formed, consisting of the members of the council mentioned below to prepare a statement of cases of libel instituted against newspapers in Bengal by Government officers with the approval of the Government, for news or comments published in the papers relating to the conduct of such officers in the discharge of their public duties, and that the same be submitted to the council for such action as the council may take:—Sj. Krishna Kumar Mitra (President), Mr. J. Choudhury, Sj. Hemendra Prasad Ghosh and Sj. Mrinal Kanti Bose (Secretary.)

That in the opinion of the Council the proper course for the Government, when an allegation relating to the conduct of a Government servant in the discharge of his public duties appears in any paper, is to send a communiqué to that paper, after proper enquiry, for publication and if the paper publishes that communiqué and makes no adverse comment on it, no action should be taken against that paper.

The first resolution has our support. The second calls for some words of comment.

When any wrong criticism or statement regarding a private individual appears in any newspaper, he either remains silent, or contradicts it, or asks his lawyer to send a letter to the offending journal. It is necessary in the public interests that it should not be made more

difficult to criticise a Government servant than a private individual. In fact, provided there is no proof of malice or absence of ordinary care in ascertaining facts, even wrong criticism or statements regarding public officers should not be penalised. Ordinarily, therefore, when a public officer finds himself misrepresented or wrongly criticised in any newspaper, the proper course for him to adopt is to obtain the permission of Government to send a contradiction to the journal himself or through the publicity officer. As in the case of contradictions coming from private parties, editors have and use the right to comment on such communications, so in the case of the aforesaid official contradictions the editors should, as at present, have and exercise the right of commenting thereupon. The aggrieved parties, whether public officers or private individuals, should also have the right of reply or rejoinder.

Our suggestion that the aggrieved public officer should send a contradiction himself or through the publicity officer, would not introduce any *material* change in the present practice. For the communiqués which Governments have hitherto issued after "enquiry", have been generally issued without any other enquiry than asking the criticised officer himself what had happened. Ordinarily, therefore, the procedure suggested by us would quite serve the purpose. In case of malice or extreme carelessness in ascertaining facts, the aggrieved officer may, if his contradiction is commented upon unfavourably by the editor, obtain the permission of Government to sue the latter for libel.

As regards the procedure suggested in the second resolution, we agree that if Government adopts it, and if a journal does not make any adverse comment on the communiqué, no legal step should be taken against it. But we may take it that it is not implied that Government should take such action or would have the right to take such action in case adverse comment were made. At present journalists have the right to criticise all official publications and published official documents. We do not see any reason



why communiques of the aforesaid kind should be considered sacrosanct and above criticism. We would rather suggest that Government should exercise its right to issue a further communique on the journal's comments. Such a course may, no doubt, be thought to militate against the dignity of Government. But would it be dignified on the part of Government to say, big stick in hand, "Publish this communique without comment, or you will catch it?"

As all Indian journalists know, Government communiques are often full of sophistry, often evade the points at issue, and not rarely embody inaccurate statements made by the officers criticised in the public press. It is better in the public interests that some journalists should be prosecuted and suffer imprisonment for boldly standing up for truth and justice than that Government communiques of the kind described above should go uncriticised.

#### "The Servant" and Mr. Kidd.

An appeal has been filed against the conviction of the editor and the printer of *The Servant* for alleged defamation of Mr. Kidd, Deputy Commissioner. Hence we refrain from making any comments.

#### "Saraswat Asram."

Babu Nripendrachandra Banerji was Vice-principal of the Chittagong Government College when in response to the call of the country he resigned. He established the Saraswat Asram "to train a body of young men who would take to educating the people in an ascetic and missionary spirit." Subsequently he was prosecuted and imprisoned. We are glad to learn from *The Servant* that his Asram has not been left to die uncared for.

When Nripendra Chandra went to jail the Asram had only two looms; at present nine are working. During the year under review, four thousand one hundred and fifty yards of Khaddar were woven on the Asram looms, of which eight hundred and eighty yards were pure, i.e., both the warp and woof were Charkayarn: five looms are being worked by five teachers; and the rest are used in teaching boys. More than fifty students of the Asram have after learning weaving migrated to different centres carrying the message of the Charkha and Khaddar to the homes of the people.

#### Non-co-operation and Calcutta University Finance.

The official statement of reasons for giving the Calcutta University a grant of Rs. 2,50,000 during the current year to meet a huge deficit contained the following words:—

The deficit is due mainly to the fall in the receipts from examination fees, owing to the unexpected fall in the number of candidates for some of the University examinations in 1920, and to some extent owing to the (i) foundation of the Rangoon University, (ii) the establishment of the Dacca Intermediate and Secondary Education Board, and (iii) the non-co-operation movement.

We are not aware if any statistics of the number of candidates in different years and the fees realised from them were placed before the members of the Bengal Legislative Council. We have been able to get together from different sources only the numbers of candidates for the Matriculation Examination in the years 1919, 1920, 1921, and 1922. They are as follows:—

Year	Number of Matriculation Candidates.
1919	15922
1920	17563
1921	19125
1922	19133

Our authorities are a statement of the number of candidates at the Calcutta University Examinations from 1857 to 1920 published by the University, *Calcutta Review* for October, 1921, and *The Indian Daily News* for July 19 last.

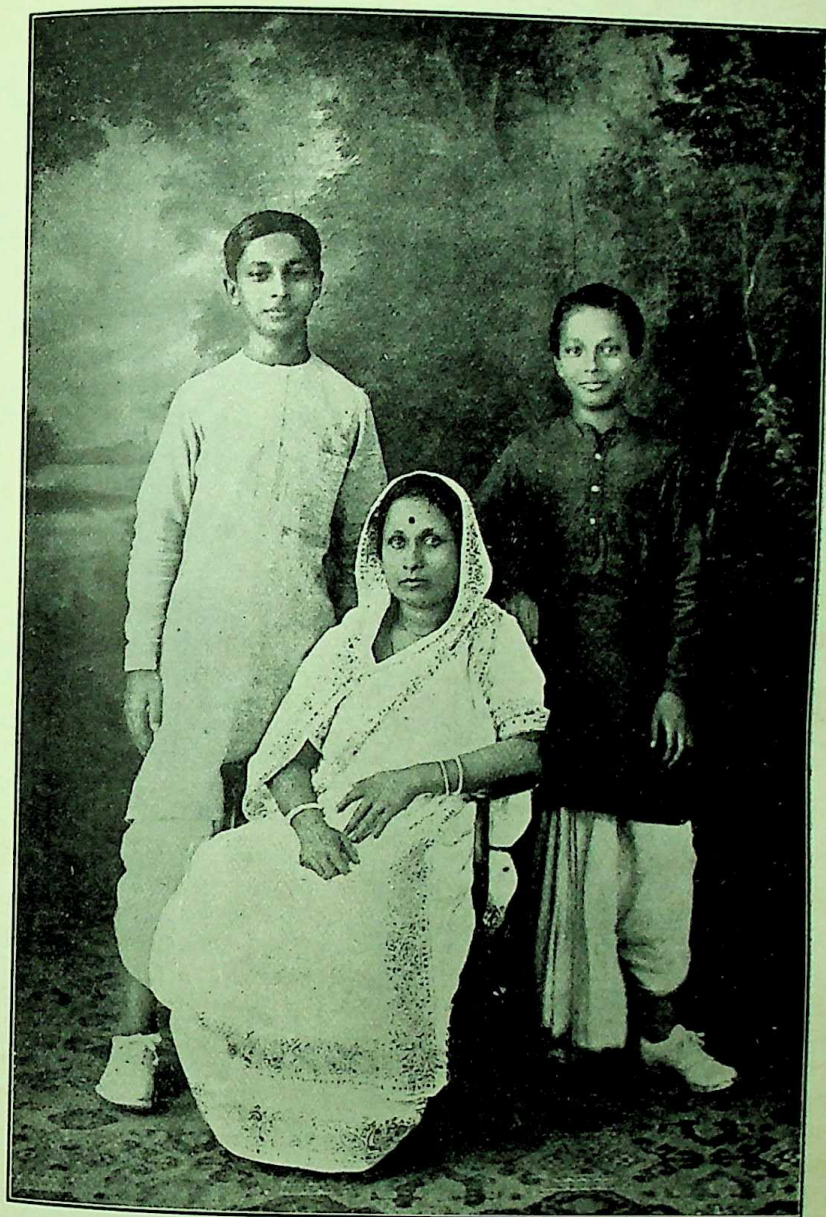
If the figures for the higher examinations for these years could be obtained, the exact situation could be understood. So far as the Matriculation Examination is concerned, which is the biggest held by the University, there has not been a falling off in the actual number of candidates.

#### Russian Famine Horrors.

A special cable to the *Statesman* contains a shocking description of the conditions in famine-stricken Russia.

Dr. Lubersac, the economic expert whom Dr. Nausen sent to the Ukraine.





SRIMATI HEMAPRABHA MAJUMDAR AND HER TWO SONS.  
The elder has been sent to Jail for ( non-violent ) picketing.



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returned to Geneva and reports an appalling situation in Kieff, Kharkoff and Odessa. These places, he says, are flooded with famine refugees, who are compelled to remain foodless at the railway stations owing to the lack of municipal resources. Bodies are being collected daily, some half eaten by rats.

The rich agricultural country between Odessa and Poltava is now uncultivated, houses being abandoned after the peasants had eaten the thatch off the roofs. Some of the cities have lost 85 per cent of their population.

Cannibalism has become so common that the authorities have ceased to prosecute.

### Bengal's Proposed Retrenchment Committee.

The reader is aware that the Bengal Government has appointed a retrenchment committee. But last month a different kind of retrenchment committee was proposed in the Bengal Legislative Council by Mr. H. S. Suhrawardy, who moved,—

The Council recommends to the Government that a committee with a non-official majority (the non-officials to be elected by the system of the single transferable vote) be appointed to investigate and report as to what retrenchments can be effected in the administration of the Government of Bengal.

The resolution was eventually withdrawn. But it would be interesting to examine what Sir John Kerr said in opposing it.

He would remind Mr. Suhrawardy, who was the first member to mention the Geddes Committee, that that committee was not elected by the House of Commons. It was appointed by the Government in the same way that the retrenchment committee for Bengal had been appointed.

But the British Government in Britain is a national government, the Bengal Government is not a national government. The British Government derives its authority from the House of Commons, which can make or unmake it. The Bengal Government does not derive its power from the Bengal Legislative Council, which cannot make or unmake it.

Babu Indubhushan Datta's speech contained many home truths, as will be clear from the following extract from it:—

Both the personnel of the committee and its scope, as outlined in the Council only the other

day, had dispelled any delusion that many of them might have had in the matter. Business men were very useful in their own sphere, and the expert business man who had kindly consented to preside over the deliberations of the committee might curtail the waste of the Public Works Department, but what could business men do in suggesting a change in the policy of the Government? Unless the policy of the Government was changed in certain matters a cut here and there would not serve much useful purpose. Would it be open to the Retrenchment Committee to discuss the salutary principle that the standard of salary in this country must be fixed according to the standard of living in Bengal, not according to the standard of living in the richest country in the world, nor according to the needs of people who had to serve 7,000 miles from home, but rather according to the paying capacity of the taxpayer?

### Travelling and Residential Allowances of M. L. C.'s.

The modest sum of Rs. 1,52,923-2-2 was paid to the members of the Bengal Legislative Council as travelling and residential allowances for the period January 1921 to June 1922. Not all members charged and accepted such allowances, but many did. As Government has fixed a certain scale of allowances, there was nothing morally wrong on the part of those members to accept them who had actually travelled first class on bonafide business and, whose usual place of residence not being in Calcutta, had to spend money for board and lodging. But it is alleged that some members—some rich men, too, among them—usually and habitually reside in Calcutta, and yet they charged both travelling and residential allowances; that some members travelled in lower class railway carriages, and yet charged double first class; and that some members travelled to some mofussil station or other on Saturdays and Sundays and returned after a stay of a few hours there, because they could make a greater profit by charging double first class fares for these journeys than by staying in Calcutta and charging Rs. 20 as two days' residential allowances. If these allegations be true, as we understand they undoubtedly are in at least a few



cases, the high-placed "profiteers" deserve short shrift.

Effective remedies ought to be found and applied, though dishonest men may be able to turn a penny in spite of stringent rules.

So far as Bengali gentlemen are concerned, the generality do not usually travel in any higher class of carriage than the second. Therefore the payment of second class fare for travelling would not be felt as a hardship by Bengali gentlemen generally. And, instead of cash payments, members may be provided with passes or warrants and payment may be made to the railway companies according to the number of trips and the distance travelled. Such a step might imply a slur on the reliability of the members. But what is to be done? People have sometimes to suffer if there be even a few black sheep among them.

### Educational Grants in Bengal.

The educational programme of Mr. P. C. Mitter, minister of education, Bengal, includes the following items :—

- Improvement of Girls' Education.
- Improvement of Physical Education.
- Expansion of Education among the Backward Classes.
- Expansion of the teaching of Science in the Mofussil Colleges.
- Provision for Education Among Children with Criminal Tendencies.
- Additional Grants to the Calcutta University.

All the items deserve support, provided waste and overlapping can be prevented. Mr. Mitter proposes that in all primary schools which will receive Government grants, half the scholars are to be free. So far as the removal of illiteracy is concerned, this is a step in the right direction. But the most important part of education is the development of a self-respecting manhood and womanhood in all. This is possible only if the poorest boys and girls can mix with all their classmates on terms of equality and with heads erect. But if some be charity boys and girls and others are paying scholars, the self-respect of the former is bound to be impaired.

Therefore, the best system is that which provides free education for all, irrespective of the pecuniary circumstances of their parents or other guardians.

### Retrenchment and Military Expenditure.

One does not feel disposed to go into the details of all sorts of possible reduction of expenditure; because if expenses be cut down in any direction which affects the pockets of the British people, the British bureaucracy can take money from the Indian Treasury in some other way. This is well illustrated by an example given by *The Bengalee*.

The second report of the standing Joint Committee on Indian Affairs, dealing with the cost of maintenance of British troops in India, is responsible for the astounding revelation that some time ago the pay of these troops was increased by the Imperial Government without any formal consultation with the India Office or authorities in India, and that the Indian Government had no alternative but to accept the increment, although there had already been a serious deficiency in our state revenue. The autocratic conduct of the Imperial Government in this connection was a deliberate insult to the Government of India; but the latter seem to be so devoid of the sense of self-respect that they only had they no courage to protest, but they did not even come forward to vouchsafe the information to the Indian Legislature in course of the many discussions that took place there during the last budget session on military expenditure.

In connection with military expenditure another extract from *The Bengalee* would be found edifying.

The Standing Joint Committee on Indian Affairs are evidently of opinion that the General Headquarters Staff of the Indian Army is so inflated that it is capable of some reduction without much disadvantage. In accordance with the information supplied to them, the Headquarters Staff has increased from 98 in 1914 to 166 in 1921. The number of Officers' Staffs, other than Headquarters, has increased from 203 in 1914 to 278 in 1921. It would be remembered that Sivaswamy Iyer made a similar speech in the course of a very remarkable speech which he delivered on military expenditure in the last session of the Legislative Assembly. He pointed out that there had been an increase in the Army Headquarters over the



pre-war establishment of 83 per cent., of British officers and this inspite of a reduction of fighting units.

*The Statesman*, too, writes thus on the same topic :—

Chief among possible economies is the swollen Headquarters Staff, with an aggregate increase of 143 officers to administer an army which is smaller by 20,000 men than it was eight years ago. From the information supplied to Sir Sivaswamy Aiyer it appears that under the head of Army Headquarters (Staff of Commands and Districts) an increase was shown in the estimates of over 70 per cent. in the number of British officers and 600 per cent. in the number of civilians employed—all this in spite of a reduction in fighting units. It is hardly surprising to find that the cost has risen from 70 lakhs to two crores. Here is a notable opportunity of making a "clean cut."

The Indianisation of the army is one of the chief means of reducing military expenditure. A British private costs on an average more than four times as much as an Indian sepoy, and British officers do not cost less proportionately. But two things stand in the way of the Indianisation of the army. One is the idea—all lip professions notwithstanding—that India is to be kept as a British possession, garrisoned by British troops. The other is the idea that the "army in India" is to be used for Imperial purposes. If the British people sincerely believe that India should be treated as a sister country, they should help India to win Swaraj. That would be the most effective way to strengthen the British Commonwealth of Nations and to cut down Indian Government expenditure.

### The Bankura District Organisations.

The present district of Bankura is a part of old Mallabhum of the Bishnupur Raj. The ruins and the struggling industries which still survive indicate the prosperity which the region must have enjoyed in the past. It was a great cultural centre, and its natural scenery and spiritual achievement earned for it the name of Gupta Brindaban. But now, with malaria rampant in the district, industries ruined, and agriculture totally dependent on adequate distribution of rainfall, we

have the records of the two terrible famines in the course of five years (1914-15 and 1919) to indicate the alarming condition of the people. As regards the causes of this state of affairs, we had occasion to publish a regional survey of the district in a previous number of this REVIEW (May, 1919). We are glad to find that the local authorities and the public have taken up the problems in right earnest. At the District Conference held in last February in connection with the Bankura Health and Welfare Exhibition, Mr. G. S. Dutt, I. C. S., the present energetic District Magistrate, stated the problems with great lucidity and directness. He said :

"Not only had the population of the districts decreased by a lakh and a quarter in the last ten years (which is more than 10 per cent.) but what was left of it was hopelessly in the grip of poverty and disease. The only way to avert the danger was to kindle the smouldering flame of social service and to organise the people for a combined co-operative effort in every village. They breathe the air of the cess-pools and drink their water from day to day, caring nothing for the simple laws of health and sanitation. This was done not only by the ignorant but also by the educated people. He was of opinion that if an organised attempt at social service and health propaganda was made by a band of workers in the district and in every village, the whole problem of insanitation in Bankura could be solved in one year, if not in six months. They should solve the irrigation problem by the re-excavation of the thousands (well over 30,000) of silted-up irrigation tanks in the district by forming co-operative irrigation societies, which, if pushed on with sufficient speed and energy along the lines on which work had already been started, would solve the problem of malaria and poverty in the course of five years. He urged them to organise in every village a Village Agriculture and Welfare Society to banish litigation and party factions which are draining the life-blood of the people, and to focus the forces of unity and social service into one supreme effort for the thorough cleansing of the villages and the regulation of the lives of the people in accordance with the elementary laws of health, the improvement of agriculture, and organisation of the weavers and other artisans for their economic improvement through the introduction of scientific methods, and elimination of middlemen, and the spread of mass education, not only by starting new schools but also by resuscitating the existing ones."

In Mr. Dutt's speech and the definite



resolutions adopted the appeal was mainly directed to the people concerned, and though the help of the Government had been asked, the work was not relegated to a future conference, nor was the necessity of creating a new Department with expert Directors and Inspectors was urged. The work was taken in hand immediately with such facilities as could be had. The help of the different Government Departments and philanthropic organisations has not only been asked for but utilised for the solution of definite problems with the utmost advantage. Thus the local people are asked to construct the irrigation *bunds* themselves, the District Engineer giving them the benefit of his technical knowledge and expert advice. With this arrangement, apart from a great reduction of cost the people are being trained in organised work and mutual aid. Again, instead of reclaiming the jungles for third class paddy fields, scientific methods of rearing silk cocoons, once a great source of income but now a lost industry of the district, are being introduced. The district abounds in Palmyra Palm trees, but the process of "Milking the Palmyra Palm"—to use Prof. Bose's expression—is unknown. Its introduction is going to be a good source of income. Cultivation of fruits and fish on an intensive scale is being organised and the Departments are not being imposed on the people, but their scientific information utilised with great profit and education. The Government of Bengal should help Mr. Dutt with all the money and officers that it can. His recent lecture in Calcutta on the problem of life and death in rural areas was very effective.

### Indians in Fiji.

A Reuter's telegram informs the public that at a crowded meeting at Suva, Fiji, presided over by the Mayor and attended by [white] delegates from six country districts a resolution was passed unanimously against granting equal political status to the Indians of Fiji. Indians cannot but consider this unjust and arrogant. But no amount of resolutions and

angry speeches in the Council of State or Legislative Assembly can set this state of things right so long as we are masters in our own country. And we must make the masses of India abreast with the classes. That can be brought about only by the removal of untouchability, social uplift, universal juvenile and adult education, and economic improvement in the condition of the laboring population.

### Removal of Sacred Threads of Hindus in Jails.

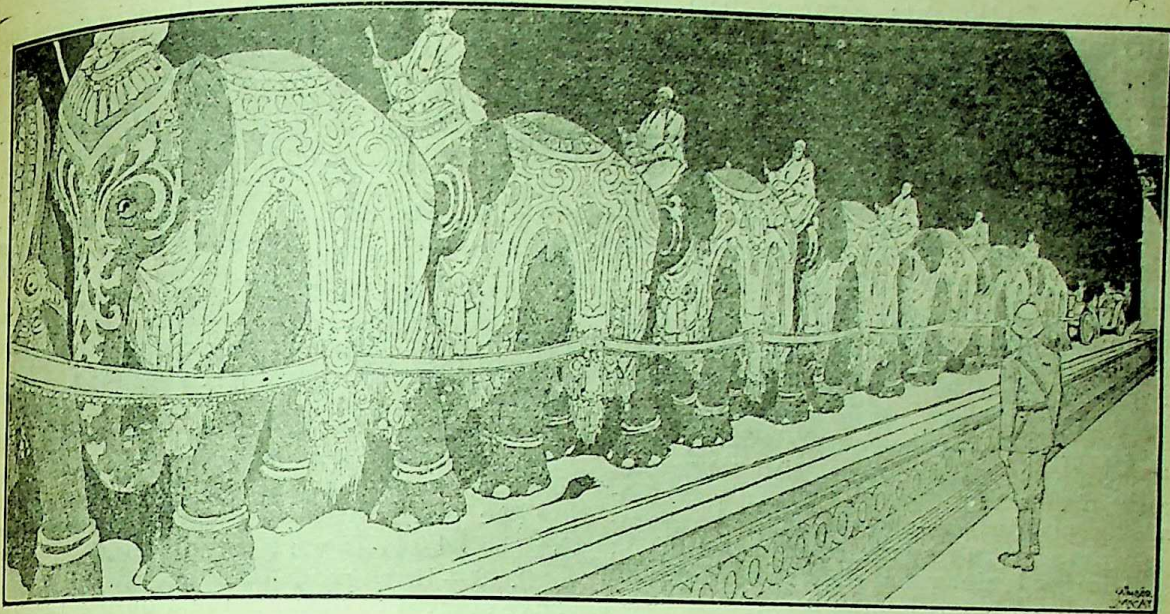
Srijut Radhamohan Gokulji, organizer of the Asahayoga Asram of Nagpur, being released from jail, has asked the authorities a few questions, one of which is: (1) "In the jails the sacred thread of Hindus are removed. My own sacred thread was removed. Is this not an outrage on the Hindu religion?" It certainly is. It should be ascertained whether this is done in all jails in all provinces and according to any jail rule. If so, the rule should be expunged.

### Position of Indians in British Colonies.

At a representative meeting held in Bombay on the 19th July last to consider the position of Indians overseas, the speakers gave expression to great indignation at the treatment meted out to Indian settlers of South and East Africa, Uganda, and Fiji by the respective Governments.

Sir Dinshaw Petit, President, said that so long as the Indians did not enjoy in the Empire the same rights as other subjects of the British Empire did, the Imperial Conference was a sham and mockery. Indians had lost faith in sending memorials and telegrams and the situation might drift to such a pass that the Imperial Government might have to choose between India and South Africa. Mr. Polak referred to the mission of Sir B. Robertson and said that the ordinance of racial segregation in Durban passed by the Provincial Council was illegal. The Union Government





Elephants Hauling An Indian Maharaja's Silver Car. The Prince of Wales Looking On.

—*Chicago Herald and Examiner.*

This picture shows you what is still done in India. Behold the Maharajah of B. hauled in a chariot of pure silver by eight elephants covered with gorgeous trappings.

On the right that small Prince, a good deal wiser, looks on.

He sees in these eight elephants, and the primitive Maharajah, one of the reasons why his father on a little island thousands of miles away is able to rule the three hundred million inhabitants of India.

part of the British Empire had no right to encroach upon the rightful citizenship of Indians there.

Mr. K. Natarajan said that the position of Indian women in Fiji was most degrading. The only remedy lay in the Indians getting "Swarajya."

Mr. J. B. Petit believed that Mr. Srinivasa Sastri's mission was a failure and suggested that Rs. 25,00,000 budgetted by the Indian Legislature for the Imperial Exhibition to be held in London in 1924 should be withdrawn, as India should have nothing to do with an Empire which did not give them equal rights.

Brave words should be followed by brave deeds.

"Eight Elephants Pull One Man."

Such is the heading of an illustrated leading article in the *Chicago Herald and Examiner*. We reproduce the picture with the letter-press printed below. The article begins with the following general observations:—

The more men think of outward appearance,

beyond cleanliness and decency, the less they are bound to think inwardly.

As you go lower and lower among the savages, you find a more desperate effort to make the outward man look impressive, AWE inspiring. Bodies painted, their noses and ears pierced, dozens of bracelets, bright colors, feathers, everything is done for LOOKS.

As you go higher in the realm of thought you get rid of all that nonsense.

If you meet a great scientist, you see a man most plainly dressed all his life and "decorations" are INSIDE of the thin skull.

Then follows a description of and reflections on the picture.

The Prince of Wales is visiting various parts of the British Empire, the idea being that human beings are naturally snobs and delight in royalty. The soundness of that idea was demonstrated in this glorious republic where many proud sons of democracy shivered with mingled awe and delight when the young "royal highness" deigned to shake hands with them.

Recently the Prince has been in India, the land of palaces, traditions, many religions, castes, where three hundred million vegetarian teetotalers live under the thumb and rule of a handful of meat-eating, beer-drinking Englishmen, thousands of miles away.

In this cartoon Mr. McCay shows you a feature of Indian life that the Prince saw and per-

haps THOUGHT about.



This row of elephants, eight of them, driven and controlled each by a human being, "the mahout," sitting on its head, use their gigantic power to pull ONE single man, sitting in his elaborate carriage made of pure silver.

That takes you back thousands of years into the history of India—and all Asia. Alexander the Great, conquering Persia, found potentates dragged by the elephants, using fighting elephants in battle, believing that made THEM great and invulnerable. Alexander dealt with the fighting elephants quite easily.

When Columbus started on his trip elephants were still dragging the Asiatic rulers of the day. And now, when the English Prince of Wales goes to inspect his father's subjects in territory that was once an Asiatic empire, he is met by an Indian prince, speaking good English, elaborately dressed, with huge diamonds in his turban—and that prince, descendant of ancient rulers, the Maharajah of B., is still dragged along by elephants, eight of them to pull one single human being.

One elephant could pull a hundred men. The foolish Maharajah thinks it makes him as important as hundreds or thousands to have eight elephants to pull him. It simply makes him foolish, but it makes him no more foolish than our suddenly grown rich Americans that have eight full-grown men to wait upon them in their dining rooms and their halls.

The American editor does not spare his own rich countrymen.

While ridiculing the prince with his eight elephants, it is just as well to remember that some of the old foolishness still sticks to us.

How many really believe in their hearts that when they ride in an automobile costing fifteen thousand dollars, they are at least fifteen times as important as the man whose automobile cost one thousand dollars, and ten thousand times as important as the man that has no automobile at all?

What is the real difference between thinking that importance can be got out of eight elephants and thinking that importance can be got out of a ninety horsepower silver-plated automobile? There is no difference.

The only thing that counts is INSIDE OF YOUR OWN SKULL. What goes on there matters, it produces results, nothing else does.

The editor then returns to his attack on the Indian maharajas.

Centuries ago these native princes put their faith in elephants, and did it wisely. For the elephant had power, he could trample their enemies, and did, until Alexander appeared and sent the elephants galloping over their own troops. The potentates of India are a joke and their elephants are a joke.

The power of to-day is the weakness of to-morrow.

If any king went out now to make war with elephants he would be a poor joke, his elephants simply an extraordinarily good target.

While those princes of India, with women and slaves, their Nautch girls to dance, their jewels, elephants and public executions, thought themselves all powerful, destined to live forever, a few men of a different, more modern kind with white skins, were THINKING of a foggy island off the northwest corner of Europe.

A few men in England rule the hundreds of millions in India, because they had EARNED THOUGHT as against NO THOUGHT.

And almost before those maharajahs knew it, England owned India and the rajahs were the tolerated dummies of the English government, living by permission of England in the palaces that once were their own.

The postscript appended to the article by the editor is very important.

P. S.—How many children do you suppose have starved to death in India during the past century in order that the elephants of the rajahs might have plenty of food?

All that food was produced by fathers of the starved children, then taken from them.

### European Recognition for Indian Researchers.

We are glad to note that Rai Bahadur Saratchandra Roy's Patna University Readership Lectures on the *Principles and Methods of Physical Anthropology*, highly praised in our pages some time ago, and one of our reviewers, have been very favorably reviewed in *Nature* by Dr. Arthur Keith, the greatest authority in physical anthropology in England. See his:—

"There is not an anthropologist in Europe who will not extend a welcome to this work of Rai Bahadur Sarat Chandra Roy, reader in anthropology at Patna University, not only for what it is, but also for what its appearance signifies. Anthropology, hitherto a plant of exotic growth in India, has at length taken root in the native mind. A single readership at a single University is a somewhat slender support for a plant which has to cover more than millions of people, but those who have made the series of excellent researches and monographs which have been published in recent years by Mr. Roy and by his colleagues and disciples will have no fear of the result if a fostering hand be extended by the Government of India."

Dr. Keith, it would seem from the above, does not know that the subject is taught in the Calcutta University. He adds:—



"The book under review, 'Principles and Methods of Physical Anthropology,' is based on the first course of lectures given by Mr. Roy as reader in anthropology in Patna University. The lectures now published, six in number, form one of the best introductions to the study of anthropology in the English language. It is true that many minor statements require emendation or qualification, but we are surprised that one who has made his reputation as a cultural anthropologist should have grasped so accurately the methods, aims, and theories of those who study the evolution of the human body and brain, as well as the rise and spread of modern races of mankind."

"Certain it is that India is nearer the hub of the anthropological universe than Western Europe."

We are also glad to learn that Dr. Meghnad Saha, Khaira Professor of Physics at the Calcutta University College of Science, of whose original researches we have had occasion to speak more than once, has been elected a member of the International Astronomical Union at its last quinquennial meeting held at Rome, and attached to the stellar physics section. This section consists of the directors of the Astrophysical observatories of Cambridge, Harvard, Princeton, and Mount Wilson (U. S. A.). Among the physicists the other members are Professor Fowler of the Imperial College, London, and Professor Neils Bohr of Copenhagen, author of the Quantum Theory of spectral radiation.

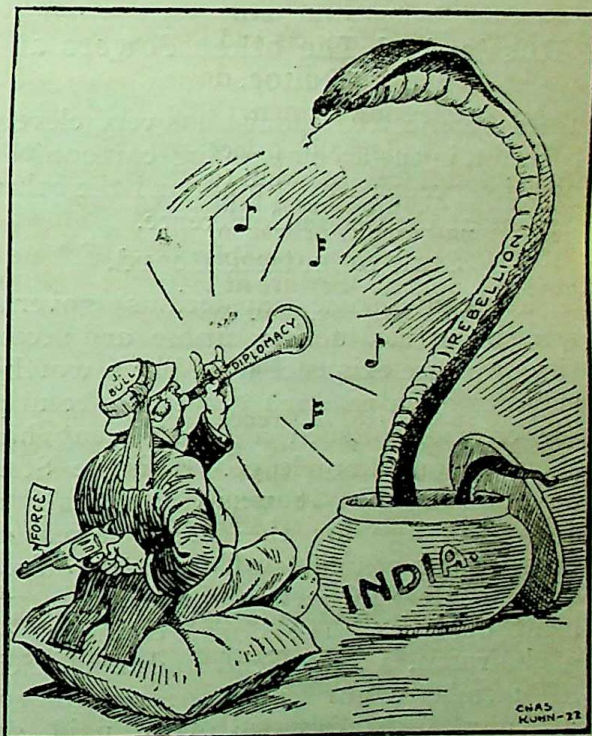
### The Allahabad Women's University.

Though, considering its small beginning the cynically disposed may consider its name rather high sounding, yet the Allahabad Women's University, founded by some leading members of the Allahabad Municipal Board in connection with that body, is a very laudable educational enterprise. Its principal promoter and worker, Mr. Sangam Lal Agarwala, M.A., LL. B., Vakil, Allahabad High Court, deserves well of the public for his self-sacrificing labours. The object of this university is "to make better provision than exists at present for the higher education of women through the medium

of their own language, and not in the English language, foreign to them and difficult to learn, and to encourage them in higher studies conducted in such language by conferring suitable degrees after holding the necessary examinations." Though the medium of instruction and examination is to be an Indian vernacular, the study of English also has been provided for. For the present courses in Hindi, Urdu, Bengali and Marathi have been prescribed. It is a pleasure to note that history, geography, domestic economy and hygiene, drawing, music and physics and chemistry are included in the courses of study.

### An Western Idea About the Indian Unrest.

The cartoon reproduced here represents the prevailing impression in the West about the Indian Non-co-operation move-

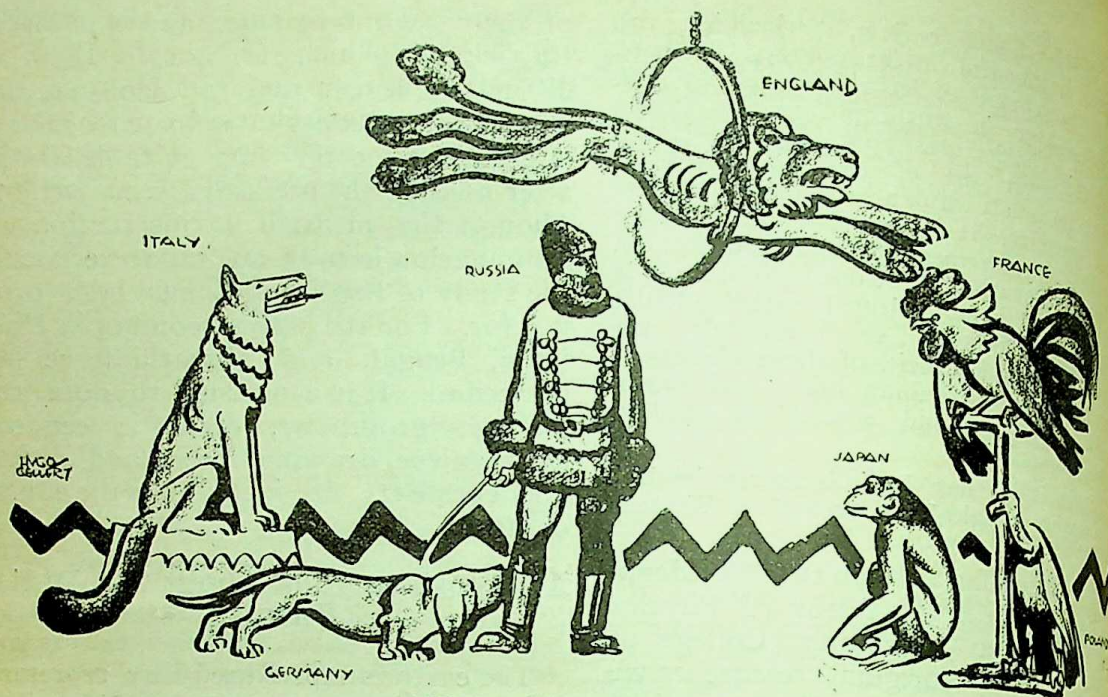


If the Music Fails.

—Indianapolis News.

ment. The cartoonist and all who think with him are wrong if by the serpent a violent revolution is suggested.





The Circus at Genoa

### Russia And The other Powers at Genoa.

An American cartoonist has very cleverly hit off in the accompanying cartoon the position occupied by Russia and the other powers at the Genoa Conference.

#### Staff Selection Board.

There are some mysterious government departments the purpose and necessity of whose existence would be a worthy subject for a research scholar. Recently the creation of such a department has come to our knowledge. It is the Staff Selection Board. It was created only a few years ago for the ostensible reason of selecting clerical staffs for the offices at the Head Quarters of the Government of India. The Board consisted of a chairman, a few official and non-official members, not necessarily members of any legislatures, and a paid secretary. The present chairman of the Board, as the Inspector of Office Procedure, which is also a mysterious post said to be recommended by the Llewelyn Smith Committee, of which no report has yet been published, is getting at

—*Liberator.*

present a princely salary of more than Rs. 2000 a month. We do not know the precise duties of the chairman on his board; but we are informed that the Board is in the habit of visiting different places and provinces, like the bride-inspecting parties of our country for the inspection and examination of the prospective candidates. And, of course, for this task the chairman and the other members get a good travelling allowance, besides the salary of the Inspector of Office Procedure, from the depleted coffers of India.

We fail to understand the special reason for the creation of such a Board. Are not the office master of each department competent to select their own ministerial staffs? What are the special qualifications of the present chairman for the work required of him?

Last year Mr. Kshitish Chandra Neogi raised a question regarding the Board's utility and its competence in the Legislative Assembly; and he got, as we remember, nothing but an evasive reply from the then finance minister. This year, perhaps, the Board thought



it desirable, therefore, to justify its existence before the public. A few months ago it issued a notice in many papers requiring the services of many stenographers, clerks and so on, who were to be examined and selected by the Board on the payment of an examination fee of Rs. 10 per head. Of course in the notice there was neither any definite statement of any vacancy of the posts advertised nor any promise that any of the candidates would be taken in. But as is always the case in this poor country, numerous were the candidates who paid the examination fee, which, as far as our information goes, amounted to no less than Rs. 20,000. The poor candidates in their dire want of a job forgot to ask themselves how in the days of retrenchment now, vacancies could arise !

In this connection we have but one question to ask. What is the real explanation of this peculiar notice ? Retrenchment work has already begun and the services of many old hands will be shortly dispensed with if it has not been done already. Will new hands be taken in without any provision being made for the old ones ? Or is it but a hoax—intended only to justify the existence of the Board ? This year the Board has raised the examination fee of Rs. 2 to Rs. 10. What tempts the Board to raise this fee is difficult to understand. But it enabled the Board to get a good sum of Rs. 20,000 by a single advertisement. Is it to show to the Retrenchment Committee that the Board is a self-supporting one and need not be abolished, however useless it may be ? No doubt then the Board must be congratulated on its ingenuity in devising methods for making itself self-supporting.

### Repression.

Repression, ruthless repression, is still going on in all provinces, in and outside jails, on such an extensive scale that it is possible for a monthly review only to note the fact without entering into details. The latest prominent victim is Maulana Mazhar-al-Haque of Patna.

There is one feature of the acts of repression which is peculiarly futile, vindictive and mean. In many a case gentlemen of high character and leading position in society are, after conviction for political offences, led to jail on foot, handcuffed and with a rope tied round their waists. Those executive and police officers who order such things to be done must be typical fools if they think that the people can be terrorised or the prisoners lowered in the estimation of the public in this way.

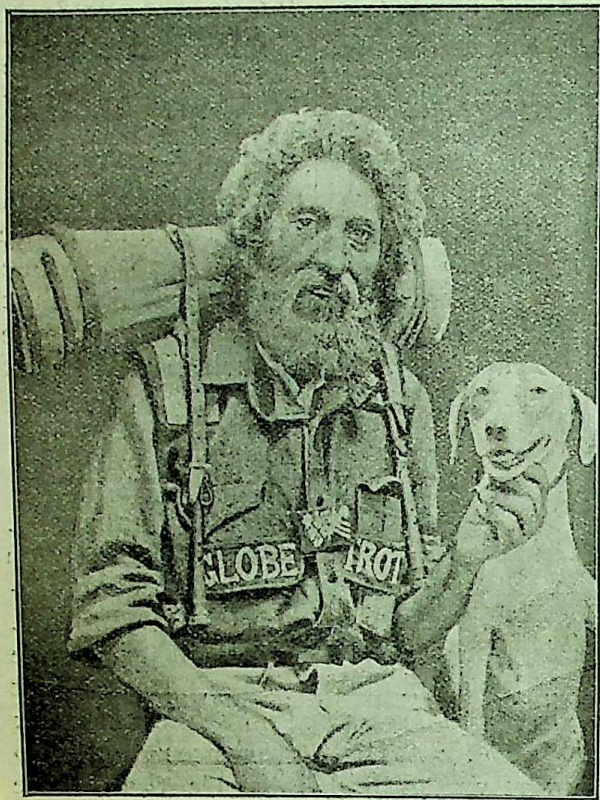
### A Globe-trotter.

An American globe-trotter named H. Martinet, who is doing the world mostly on foot, walking bare-footed, has been creating a mild sensation wherever he appears. He is not encumbered with either a purse or with superfluous luggage. His exploit certainly indicates the possession of pluck and resource. His experiences will also be more varied and intimate than those



Mr. Martinet, the Globe-trotter with the Members of the College Square Swimming Club.





Mr. Martinet, the American Globe-trotter.

of travellers who tour round the world in the ordinary way.

### Vacancies at the Calcutta Presidency College.

It has been brought to our notice that Dr. Harrison, professor of physics in the Calcutta Presidency College, will soon give up his present post and leave India for good, and that Dr. D. N. Mallik, professor of applied mathematics in the same college, has retired. These vacancies will have to be filled up soon. The Presidency College has some well-equipped laboratories. A correspondent draws our attention to the fact that in this College "the physical laboratory has behind itself the hallowed traditions of the late Sir John Eliot and of Sir J. C. Bose. When these two gentlemen worked the laboratory was housed in a small wing of the old college buildings. Now a new laboratory has been constructed at the cost of more than ten lakhs of rupees, containing, besides a magnificent collection of apparatus, a splendid library

and workshop." The correspondent adds, "Still, to my knowledge, not a single original paper worth mentioning has been published within the space of the last 7 or 8 years from this laboratory. We are not in a position to vouch for the accuracy of these statements. But whatever may have been the case in the past, it is unquestionable that Dr. Harrison's successor should be a man who has done and can do research work in physics. A European man of this description would perhaps be too costly a commodity. But it would not be impossible to secure the services of a properly qualified Indian physicist."

As regards the successor of Dr. D. N. Mallik, it goes without saying that he, too, should be a man who has done and can do research work. The correspondent whom we have quoted above tells us that "The astronomical observatory was built at the personal initiative of the late Prof. Little, and he got the Government to sanction an amount of Rs. 2500 annually for carrying on research work. The observatory contains a fine equatorial and a telescope for stellar photometry and spectrographic work (built on the top of the Hare School). But to the knowledge of the present writer, not a single stellar spectrum was ever photographed with the apparatus. Not only that, the last two professors in charge—one European and the other an Indian, did not even know how to utilise the year grant of Rs. 2500, so that this money has been lapsing year after year for the last ten years. Yet the late professor in charge got the Education Minister of India Government to grant him an amount of Rs. 9,000 to enable him to proceed to Europe for studying the organisation of the astrophysical laboratories of Europe. The most curious part of this story is that just 2 or 3 months after his return from Europe, his term of service expired and the organisation of the astrophysical laboratory was left to the gods to command the stars." For the accuracy of these statements, too, we cannot vouch. But whatever may have been the case in the past, obviously for the immediate



future a professor is wanted who can use the astronomical observatory and utilise the annual grant of Rs. 2500.

There are good instructors who can only teach what others have discovered, but they are undoubtedly far better and more inspiring educators who can teach well and do research work also. It is perhaps the case that, according to the terms of service, professors in Government colleges are not bound or required to do original work; and therefore no blame attaches to those who have done no research. But if for the salary to be paid Government can get men who combine the qualifications of good teachers and original workers, we do not see any reason why the authorities of the Presidency College should not insist upon appointing only such men. If such men were appointed, the large sums spent on the laboratories would not represent so much waste.

We draw the attention of the Minister of Education, Bengal, to this matter. It is urgent and will not brook delay.

### Mrs. Gandhi's Recent Utterances.

Among Mrs. Gandhi's recent utterances two may be noticed. As president of the Gujarat Provincial Conference, she spoke feelingly and pathetically of the great and indispensable services rendered to society by the so-called "untouchable" classes. She then dwelt with sorrow on the degrading and inhuman treatment to which they are subjected by the higher castes. Humanity and justice require that the "untouchables" should be placed on a footing of social equality with the other classes and castes.

The other utterance to which we wish to refer is that on a recent occasion she said that under Swaraj Englishmen need not leave India. They would be welcome to live here as helpers and equals, but not as masters. This has been considered by *The Bengalee* to have been said by Mrs. Gandhi at the suggestion or under the inspiration of Mahatma Gandhi to whom she had paid a visit in his cell in prison a short while ago, and who is imagined by that journal to have been sobered by his imprisonment with the result of a change in his opinions. The fact, however, is that long before his



Sreemati Kasturibai Gandhi.  
(Mrs. M. K. Gandhi.)

imprisonment Mr. Gandhi had several times said exactly what Mrs. Gandhi has recently declared to be her own opinion. Moreover, women, particularly women like Mrs. Gandhi, are not dummies, that they cannot think and speak for themselves, but must be prompted by their husbands or other male persons.

### History of the Vernacular Medium Movement.

The following editorial paragraph appeared in *The Calcutta University Magazine* for November, 1895:—



The Hon. R. C. Dutt, as President of the Bangiya Sahitya Parishad and a Fellow of the University, has addressed an important letter to the Registrar for submission to the Syndicate on the question of recognising the Vernacular languages in the examinations. The Bangiya Sahitya Parishad is a literary society, which has for its object the improvement of the Bengali language and literature, and it now counts some two hundred and forty members. The question of recognising the Vernacular languages in the examinations of the University was discussed by the Parishad last year, and was referred to a Sub-Committee consisting of the Hon. Dr. Gooroo Das Banerji, Mr. Nanda Krishna Bose, Babus Rabindranath Tagore, Rajanikanta Gupta, and Hirendranath Datta. They made two recommendations. First, that the University be moved to adopt a regulation to the effect that at the F. A. Examination, where a classical language is taken as the third subject, a paper should be set containing passages in English for translation into one of the Vernaculars of India, recognised by the Senate, and a subject for original composition in one of the said vernaculars, text-books being recommended as models of style; secondly, that the University be moved to adopt a regulation to the effect that in History, Geography and Mathematics, at the Entrance Examination, the answer may be given in any of the living languages recognised by the Senate. Upon this report the Hon. R. C. Dutt has written to move the Syndicate to take steps for giving effect to the first recommendation and to consider the feasibility of the second.

Now that the Senate of the Calcutta University has laid it down that a vernacular is to be the medium of teaching and examination for the Matriculation in all subjects except English, the passage quoted above will be found interesting as forming part of the history of the movement for getting the vernaculars properly recognised by the university.

### Urdu and Bengali.

An outcry has been raised against the recognition of the vernaculars as the medium of instruction and examination for the Matriculation, under a misapprehension. It is not Bengali that has been made the sole medium. If a candidate has Urdu or Assamese or any other vernacular as his mother-tongue, that will be his medium. Bengali is the mother-tongue of most Bengali Musalmans, as is well known, and as has been proved by the

statistics relating to the vernaculars chosen by Musalman Matriculation candidates, published by the Controller of Examinations. Mr. Abdul Karim, retired Inspector of Schools, who is a well-known educationist, has borne ample testimony to the better results obtained by teaching Bengali Musalman pupils through the medium of Bengali. Those, too, whose mother tongue is Urdu will not be put to any difficulty. They can read Urdu books and write their answers in Urdu.

### Cruelty to Women.

Cases of cruelty to women, mostly wives, continue to crop up in Bengal. The tormentors are generally the mothers-in-law, who brand with hot iron, starve and otherwise ill-treat their daughters-in-law. Sometimes the husbands and sisters-in-law also take part in these cowardly and abominable cruelties. Only in a few cases come before magistrates for trial, and in those that do, the punishments inflicted are comparatively light. But even heavy punishments would not be an effective remedy. There needs to be a radical change in the ideas of the people as to the status of women, and an awakening of the conscience. But, as there is no better protection than self-protection, the women of Bengal must be able to rebel against such treatment. Fitness for such rebellion and self-assertion can come only through proper physical, moral and intellectual education and postponement of marriage till arrival at the age of at least physical maturity.

### Vidyasagar Anniversary.

Pandit Iswar Chandra Vidyasagar, the anniversary of whose death was celebrated on the 29th July in numerous places, was one of the moulders of Bengali language and literature, an educator, a philanthropist, and a person who was noted for his character and manhood. There was no humbug in him. He is remembered, however, most in connection with his successful efforts to move obstacles in the way of the remar-



riage of Hindu widows. But though we have spoken of his efforts as having been successful, so far as Bengal, the province of his birth and activities, is concerned there have been fewer such marriages than in some other provinces. Yet humanity and justice demand that there should be such marriages. In the interests of social purity and the maintenance of the strength of the Hindu race also, the remarriage of widows is necessary. Though Bengal has not taken kindly to this way of relieving the misery of widows, it may atone to some extent for its neglect of duty by helping to give widows and other helpless women such education as would make them self-supporting in such ways as would not impair their self-respect. This, too, was an object dear to the Pandit's soul. The Vidyasagar Vani Bhavan is an institution founded with this object. It was opened on the 29th July. Its honorary secretary is Lady Bose and its office is situated at 105, Upper Circular Road. All contributions should be sent and all enquiries should be addressed to her there.

### Lahore Widow Marriage Association.

We find from the report of the Vidhva Vivah Sahaik Sabha ( Association for the Promotion of Widow Marriage ) of Lahore for the year 1921, that the marriage of 317 widows was brought about by it during that period. This is a remarkable and praiseworthy achievement.

### The Indian Association on Retrenchment.

The *Sanjibani* has published a summary of the suggestions made by the Indian Association of this city for the reduction of Government expenditure. The suggestions are important, and the Retrenchment Committees should pay due attention to them.

### Retrenchment.

From time to time we have made various suggestions and observations for the reduction of the expenses of Government. Such expenditure can be kept

within due bounds only if two conditions are present. One of them is that the Government must be thoroughly national or national to all intents and purposes. If the country has to import rulers, administrators and officials from abroad to any extent, to that extent there would be extravagant expenditure, for men who have to serve at a distance from their motherland must needs demand higher wages than the children of the soil. Moreover, a foreign government incurs much expenditure for safeguarding and promoting the interests of its own home country which a national government need not incur. The second condition without which a government cannot be economical is that the persons who carry it on must consider government service not a means of enriching themselves but a means of serving the country, the salaries being only maintenance allowances. If this kind of mentality be not present among the official classes and if there be not effective democratic checks, even a national government may be extravagant and even rapacious. This kind of mentality is present in Japan, and hence its prime minister is satisfied with a salary of Rs. 1500 per mensem and the other ministers with Rs. 1000 ; whereas even in our provinces the executive councillors and ministers get Rs. 64000 per annum and the governors much higher salaries. The Viceroy gets a higher salary than any officer anywhere else in the world.

### Retrenchment in the Calcutta University.

Efforts are being made to cut down expenditure in the Calcutta University. As according to an announcement made by the Minister of Education, Bengal, bills for the establishment of a secondary education board and the re-constitution of the University are on the anvil, the arrangements now being made for cutting down expenditure must be considered more or less provisional. Still they are welcome, so far as they go. We have a few suggestions to make in this connection.

In the report on post-graduate teaching



in the Calcutta University for 1920-21 it is shown that Lieutenant-Colonel George Ranking drew a salary of Rs. 500 per month, but no work was done by him for this salary. Such sinecures should be abolished.

The posts of the two secretaries to the Post-graduate departments in Arts and Science are unnecessary and should be abolished. A clerk can easily do the work of either or both. In many of the subjects which have very few students, the number of professors can be easily reduced. As there are in the University professors, each of whom is versatile enough to lecture on different subjects, it is not too much to believe that there are professors who can lecture on different parts, groups, or sections of the same subject. The University library and the post-graduate library should be amalgamated, with a single librarian and staff. There is no sufficient reason for keeping two libraries with two offices and staff. The press and publication departments are overmanned, and a reduction can be easily made therein. There is no necessity for maintaining both the Registrar and the Controller of Examinations and their offices and staff. One of them with a single office and staff is quite enough. There is not sufficient work for both. We have heard that in the Registrar's department there are about 50 hands and in the Controller's some 30. Many of these persons have generally little or no work to do and sit idle day after day. There are, moreover, many temporary hands, who should also be cashiered. As it is most likely that the Matriculation Examination will be conducted from next year by the secondary education board to be newly created, there should obviously be only one officer and office, as before 1917-18, who may be styled the Registrar and Controller of Examinations. The Law College should be a day college, as in Allahabad, with whole-time professors and lecturers. By making this salutary change, a large reduction can be made in the number of professors and lecturers, and the teaching improved. The Ripon College (Law Department) pays a much

lower salary to its principal than the University Law College, which pays Rs. 1000 besides free quarters, but there is no appreciable difference in the quality of teaching and of the results produced. There is no reason, also, why in addition to a good salary the principal of the Law College should have free quarters of which the rent per month may be a good round sum. There is no reason, further, why there should be a Vice-principal with a comfortable salary. The gentleman who is the present incumbent of the office has so many other things to do, that we do not think that he really earns his salary as Vice-principal of Rs. 500 per mensem. Being a busy practitioner by virtue of the office of the High Court Deputy Registrar's Vakil held by him, a member of the syndicate year in and year out, a senator year after year, a tabulator of marks year by year, the head-examiner in geography year after year, an examiner in law twice a year, a member of many a committee in the University, and the managing proprietor of the Calcutta Law Journal, he is naturally so fully occupied with his multifarious duties as to have neither the time nor the energy and inclination to undertake the teaching of a law class with any degree of earnestness. As for what office-work of the Principal he now does, a clerk can do it as well.

As the members of the Bengal Legislative Council and the Minister of Education are bound to see that the Government grant of 2½ lakhs of rupees already given to the university and any further grant that may be made hereafter are being economically and properly spent, it is their duty to consider suggestions for reduction of expenditure coming from all quarters. We, therefore, draw their attention to ours.

### Reports of Two University Committees.

At a special meeting of the Calcutta University Senate held on the 13th March last, a committee was appointed to draw up a statement on the points arising in connection with the speech delivered by the Minister of Education, Bengal, on March 1st.



the Bengal Legislative Council. That statement was to "be submitted to the Senate within one month from" the 13th March, that is, not later than the 13th April last. Another committee was appointed at the meeting of the Senate held on the 25th March to report on matters relating to the finances and the general working of the University. Its report was due on the 25th April last at the latest.

The first committee's report was signed by Sir Asutosh Mookerjee, Sir Nil Ratan Sircar, Principal Herambachandra Maitra, Sir A. Chaudhuri, Sir P. C. Ray, Rev. Dr. George Howells and Dr. Bidhan Chandra Ray on the 29th April, that is, sixteen days after it was due, but *more than two months before the July sessions of the Bengal Legislative Council*. It was, however, marked "*Confidential till considered by the Senate*"; and the Senate considered and adopted it on the 29th July, that is, many days after the close of the July sessions of the Bengal Legislative Council.

The second committee's report was signed by Sir Asutosh Mookerjee, Sir Nil Ratan Sircar, Principal G. C. Bose, Sir Asutosh Chaudhuri, Dr. Hiralal Halder, Rev. Dr. G. Watt, Rev. Dr. George Howells, Dr. Bidhan Chandra Ray and Dr. Jatindranath Maitra on the 8th July, that is two months and twelve days after it was due, but *at a time when the Bengal Legislative Council was in session*. But this report, too, was marked "*Confidential till considered by the Senate*"; and the Senate considered and adopted it on the 29th July, that is, many days after the close of the July sittings of the Bengal Council.

The reader is aware that the University had applied to Government for a grant of 5½ lakhs of rupees to cover a reported deficit and that it was known that the question of making this grant would be considered at the July session of the Legislative Council. Eventually a grant of 2½ lakhs was given. The first committee's report was ready more than two months before the July session. And it was due even earlier. Why was it kept "confidential" till after the grant had been obtained? Why could it not be considered and adopted by the Senate early enough to be available to members of the Legislative Council? We ask this question for two reasons. The report seeks to prove that the financial management of the Univer-

sity and its general working are not open to the criticisms to which they have been subjected by the Minister of Education and the M. L. C.s. It seeks, too, to prove that the University is an autonomous body, not subject to the kind of official control and inspection under which it has been sought to bring it. The report also strongly criticises the Minister and the M. L. C.s, commenting adversely on the tone and temper displayed, etc. It is also sarcastic. In one word, it is a brave and somewhat defiant report. The question arises, why this display of bravery was not openly made earlier but is published after obtaining the grant? It is certain that it would have been very difficult to obtain a grant if the M. L. C.s had been in possession of this report when the question of the grant was discussed in council.

It should be remembered that Member after Member said in council that the University had "come down", and the Minister gave an assurance that the University was "willing to place financial information before the Government", which is true. We have already said in *Prabasi* that it was right for the council to make the grant if it was satisfied that the money would be properly spent, but not because some party was formerly haughty and had now "come down"—which was an unworthy feeling. But there is no doubt that many members agreed to the giving of the grant because of the Minister's assurance and the prevailing feeling that the University had been humbled and had climbed down.\*

That was how the grant came to be given. But now, after the grant has been given comes the report which discloses an altogether different spirit and tone and temper of the

\* Dr. Jatindra Nath Maitra said, it seemed to be the desire of some of the members of the Council to see the Vice-Chancellor of the University, who had been referred to as the "autocrat of autocrats", humbled down at their feet.

Babu Kishori Mohan Chaudhuri said that since the University authorities had come down and were willing to submit accounts they should also reconsider the situation.

Mr. S. N. Mullick said there was much in the present activities of the Calcutta University which he deplored. The University had come down and it was time that they should show that they were relenting. He would support the grant on the condition that the University behaved better in future and that the Minister would take steps towards its democratisation.



Senate or its boss. The report seems to say: "Who said we had come down? We are spoiling for a fight as ever before!" This may be very clever, but it is certainly nothing better.

The second committee's report which is in considerable part identical with the first, is also "brave" and sarcastic. It devotes a special section to what it sarcastically calls "Choice Sentiments", culled from the speeches of some of the M. L. C.s. If this report had been seen by the M. L. C.s at or before the time of the debate on the grant, the difficulties of getting it sanctioned would have been greatly increased. But the two reports were purposely kept in the dark, furnishing a fresh illustration of the adage, "Discretion is the better part of valour." It would be very enjoyable now to mark the expression in the faces of the outwitted Members of Council at their discomfiture.

The reports comment unfavorably on the tone, temper, language &c., of the Minister and the M. L. C.s; but as it would have been irrelevant to discuss whether the University boss's abuse of the critics of the University on various occasions and the vulgarities of the Calcutta Review (Third Series) were angelic, the committees refrained from such discussion! We refer to the Calcutta Review, as it is an organ of the boss and as there is a similarity in the styles of that review and the reports and some of the contents are common to both.

The two reports contain 96 pages, foolscap folio, of printed matter. It is not possible to discuss their contents within the compass of a note. We shall content ourselves with only a few brief remarks.

We read in the first report:

"Intelligent criticism is impossible without much fuller knowledge of the details of University administration than the Minister can be expected to acquire on a study of budget estimates with or without the aid of experts."

The most important subject of the two reports is finance. When the first committee was formed, we observed that it contained no expert in finance or accounts, except of course Sir Asutosh Mukherjee, who is an expert in everything. But as he was pre-eminently the person whose administration was the subject of criticism, there should have been other and independent experts. As there were none such,

may it be asked, who were the experts whose "aid" was taken by the members of the first committee and the other eight members of the second committee in understanding and unravelling the mysteries of university finance? But if some amount of intelligence and education sufficed to make people financial experts, cannot the minister of education be presumed to possess those qualifications?

### Prophetic Legislation.

As a specimen of the arguments contained in the two reports, let us quote some sentences common to both. Both quote section 15 of the Act of Incorporation passed in 1857, which runs as follows:—

"The said Chancellor, Vice-Chancellor and Fellows shall have power to charge such reasonable fees on the degrees to be conferred by them, and on admission into the said University, and for continuing therein, as they, with the approbation of the Governor-General of India in Council, shall, from time to time, see fit to impose. Such fees shall be carried to the General Fee Fund for the payment of expenses of the said University, under the direction and regulations of the Governor-General of India in Council, to whom the accounts of income and expenditure of the said university shall once in every year be submitted for such examination and audit as the said Governor-General of India in Council may direct."

The section was amended in 1921, when the expression "Governor-General of India in Council" was replaced by the expression "Local Government of Bengal."

The reports interpret this section thus:—

Let us now turn to the language of section 15, which, as we have stated, has been in operation since 1857. The fees mentioned in the first sentence of the section have to be carried into one General Fee Fund for the payment of expenses of the University under the direction and regulations of the Governor-General of India in Council. Apart from the question of the meaning of the expression "direction and regulations," it is obvious that such direction and regulations can apply only to the classes of fees specified in the first sentence, namely, (1) fees for degrees conferred by the University, (2) fees for admission into the University, (3) fees for continuance in the University. Under (1) comes a fee of Rs. 5 charged by the University when a degree is conferred *in absentia*; under (2) comes a fee of Rs. 2 known as the Registration fee of Registered Graduates; under (3) comes the fee payable by Registered Graduates. The Government is not authorised to issue "directions and regulations" in respect of other classes of fees which the University may charge or other kinds of fees which the University may possess.

"The fee of Rs. 5 charged by the University when a degree is conferred *in absentia* first came to be prescribed and levied



half a century after the passing of the Act of Incorporation in 1857. We do not find the Registration fee of Rs. 2 mentioned in the Act of Incorporation of 1857, but it is mentioned in chapter xv of the New Regulations framed after the passing of the Indian Universities Act of 1904 and it is referred to in section 25 (2) (h) of that Act. Similarly Registered Graduates, whose function is to elect some Fellows, are first mentioned in the Indian Universities Act of 1904, section 5 (2) (a), section 7 and section 25 (2) (h). The fee payable by Registered Graduates has been mentioned and its amount, etc., fixed in chapter xiv of the New Regulations framed after the passing of the Indian Universities Act in 1904. So the members of the two committees would have us believe that in 1857 Government enacted with prophetic foreknowledge a Section of the Act of Incorporation in order to authorize itself to issue 'direction and regulations' in relation to three kinds of fees which came to be levied about half a century afterwards!

Though prophetic foreknowledge was required for such enactment, no prophetic powers were needed to perceive that the University would have to hold examinations for conferring degrees, for testing the fitness of pupils for "Entrance" into the University and for "continuing" their studies in it until they were fit to sit for the degree examinations, and that fees would have to be levied for such examinations. In our opinion the fees referred to in Section 15, are these examination fees, primarily. For in the whole Act of Incorporation, the charging of fees of any sort is not sanctioned or provided for in any other section than 15, and it is incredible that the Act did not empower the University to charge those fees without which the University could not do its work but that it empowered the University to charge some minor fees which came to be thought of and levied after the University had gone on doing its work without them for half a century. It should be remembered that, as stated in the preamble to the Act of Incorporation, the University was established for the purpose of conferring degrees after examination. Therefore the charging of examination fees. And as fees are mentioned in only one section, these fees are undoubtedly the examination fees, not the other fees which

lay buried in the womb of futurity in the nineteenth century.

In the opinion of the committees Section 15 does not apply to the examination fees. Let us further examine the probability of this view being correct.

The object of direction and regulations in relation to expenditure is to ensure economy and prevent waste, defalcation, etc. Common sense tells us that no Government can be so foolish as to think that it is necessary to issue "direction and regulations" in order to ensure the right use and prevent the waste of comparatively small sums, but that it is unnecessary to take such precautions in respect of much larger amounts. Let us now see what are the amounts of the different fees.

In the Calcutta University Draft Budget Estimates for 1921-22, we find that in 1920-21 the total amount received as fees for the various examinations was Rs. 9,27,595. In the same year fees for diplomas amounted to Rs. 945, graduates' registration fees and subscriptions to Rs. 11,100, and students' registration fees to Rs. 15,220,—total Rs. 27,265. Well then, if we are to believe the learned members of the Committee, Government was so penny wise and pound foolish that it enacted a Section of the Act of Incorporation so long ago as 1857 in order to ensure the right spending of Rs. 27,265 in the twentieth century, leaving the sum of Rupees nine lakhs twenty-seven thousand five hundred and ninety-five to be spent or misspent by the University or its boss at its or his sweet will! It could trust the university to spend lakhs but not thousands! *Credat Judæus Apella!*

### The Need of Industrial Banks.

At the agricultural, industrial and co-operative conference held recently, Sir Nil Ratan Sircar put in a very timely and effective plea for greater banking facilities for the development of industries by Indians. The Imperial Bank and other banks entirely or practically under European management did not or could not, for reasons of their own, finance Indian industries as much as is necessary and desirable. Industrial banks are required not merely to render assistance to our industries in times of need, but also generally to study the industrial requirements and capabilities of the country and promote



industries. This has been done in all progressive countries. Sir Nil Ratan Sircar paid a well-deserved compliment to the Bengal National Bank in this connection.

### Fitness for Civil Disobedience.

Hakim Ajmal Khan, Pandit Motilal Nehru and a few other leaders of the Non-co-operation movement are touring in the country to ascertain where the conditions have been fulfilled, according to the Bardoli programme, for the practice of "mass civil disobedience." Two of the conditions are the removal of untouchability and the manufacture and use of khaddar or homespun handwoven cloth on an extensive scale. From what little knowledge of Bengal we possess we are sorry to say that these two conditions are yet far from being fulfilled in this province.

### The Bardoli Programme and Swaraj.

Both in our English and Bengali reviews we have more than once tried to explain that the manufacture and use of khaddar, the removal of untouchability, the giving up of liquor, etc., cannot directly lead to the winning of Swaraj, but that they are sure to produce in us the fitness for engaging in a struggle for Swaraj and for doing our duties when Swaraj has been won. As regards the removal of untouchability in particular, we do not know how many times and for how many years we have been saying that even if India were or could be made absolutely independent, it would still be our duty to insist on equal and humane treatment of all men and women. That is not true Swaraj which would leave a single person in a degraded condition on account of his race, caste, creed or birth. As regards khaddar, if we can clothe ourselves without importing foreign cloth or machinery, that itself will be partial attainment of economic Swaraj.

The following extract from *The Indian Social Reformer* shows what two of our leaders think on the subject of the attainment of Swaraj by carrying out the Bardoli programme :—

Speaking on Monday evening, the first day of the Committee in Bombay, its President, Hakim Ajmal Khan, who is perhaps possessed of most statesmanly gifts at present among Indians, made a remarkable statement referring to the Bardoli programme. "It was," he said, "a very far-sighted programme. He did not promise them Swaraj by carrying out that

programme, but he did promise that Swaraj would knock at their doors and would fast approach to the extent that that programme was carried out. Never before has this profound truth been put with such preciseness and felicity, and not even by Hakim Sahib himself. To the bulk of the operationists the Bardoli programme is a programme like the earlier Non-Co-operation programme to be carried out more or less perfunctorily and nothing more. The Hakim Sahib's observations show that he at any rate has thoroughly grasped that the programme in its four main items comprehends all the cardinal features of the social revolution without which *swaraj*, even if bestowed as a gift, will be an embarrassment and, indeed, as a Pandit Motilal Nehru, speaking at the same time the next day, emphasised the same truth with regard to the most important matter of unity among our communities. "Unity", he said, "must be for its own sake, and not for the sake of any particular object such as the Khilafat or the prevention of civil war and so on. Similarly, the removal of untouchability must be motivated purely by the duty of removing a cruel social wrong and not, as is too often done, the hope and for the purpose of obtaining *swaraj*. The Bardoli programme must be understood and worked in the spirit of utter disinterestedness.

### Satyendranath Datta's Library.

The fine library of the deceased Pandit Satyendranath Datta has been given, as desired by him, to the Bangiya Sahitya Parishad, to be kept by that Academy in the Letters in its hall as a distinct collection bearing the poet's name. This gift has been entirely appropriate. Satyendranath's library will be a lasting witness to the wide range of his interests and studies.

### Decrease of Hindus in Bengal

The Hindu population of Bengal, as revealed by the census of 1921, has decreased by 1,36,231. The Musalman population has increased by 12,48,896. Apart from social and other causes, decrease of the Hindus is due to the fact that the Hindus are preponderate in West Bengal, which has become more unhealthy than East Bengal, where the Musalmans preponderate.

### Resumption of Practice by Some Lawyers.

The resumption of practice by some lawyers belonging to the non-co-operation movement has caused jubilation among the lawyers. As some at least of these lawyers were merely *suspended* practice, we do not see why so much importance should be attached to it.



to its resumption by them. From the days of the inauguration of the Non-co-operation movement, we have not been in favour of students leaving their schools and colleges and lawyers giving up their practice as an indispensable condition precedent to joining the movement. We have urged all along that as consistent and thorough-going non-co-operation in all matters was not being insisted upon or practised, students and lawyers should not be called upon to undergo greater sacrifice than others.

It is better that a lawyer should earn his living in his own way and at the same time do what patriotic work he can, than that he should be a burden on the country.

It would undoubtedly be good for all patriotic movements if there were more ascetic householders in our midst like Mr. Gandhi. But if we have not got the genuine thing, what is the good of camouflaging?

### Extension of Calcutta.

Calcutta cannot be made sufficiently healthy merely by attending to its sanitation, water-supply, &c. So long as the fringe areas remain in an insanitary condition, the city, too, will be correspondingly unhealthy. Therefore, it is best to add these areas to the Calcutta Municipality. But this should be done, only if the municipal administration can be made free from corruption and phenomenal sloth and procrastination.

### Sir P. C. Ray's Reappointment As Palit Professor of Chemistry.

At a meeting of the governing body of the Sir T. N. Palit Trusts, a letter from Sir P. C. Ray was read to the effect that under the conditions of appointment of a Palit Professor he had vacated his chair on the completion of the sixtieth year of his age. We are glad to note that he has been reappointed, as the governing body had power to do, to the Palit chair of chemistry for a term of five years longer, it being "necessary in the interests of research." As Dr. Ray is still in full possession of his intellectual powers and of his usual physical vigour and as he continues to train and inspire fresh batches of students, and to carry on research as much as or perhaps more than ever before, the governing body

could not possibly have acted more wisely than it has done.

### "All for Independence."

Such is the heading of some paragraphs in a Press Bulletin issued recently by the Philippine Commission of Independence, which show that all political parties in the Philippines are united in their demand for independence. The paragraphs are quoted below.

The most important election that has ever been held in the Philippine Islands will take place on June 6.

Three political parties now have their candidates before the electorate.

Judging by the past, no matter what party is successful, the opponents of Philippine independence are likely to send reports to the United States to the effect that the result of the election is a set-back for independence.

In order to beat our opponents to it, we wish to advise the American people in advance that all three political parties stand for not only independence, but immediate independence.

Therefore, independence is not in any way, shape, form or manner, an issue in the election. The issues are local. No candidate for any office, not even that of dog catcher, no matter how much money he may spend or how popular he may be personally, can be elected in the Philippine Islands if he does not unequivocally pledge himself to work for immediate independence.

Can we not have a similar unanimity as to our greatest political demand, though we may differ as to the means of winning what we want? As far as we can see, it is possible to be unanimous. For the Moderates want Dominion Home Rule, Mr. Gandhi has said that by Swaraj in its political sense he understood Dominion Self-rule, and the Congress by negating a resolution in favour of absolute independence has shown that it does not go beyond what Mr. Gandhi wants.

### Scientific Exchange between India and Germany.

Professor Benoy Kumar Sarkar has sent us the following from Germany:—

"The undersigned has the honour to communicate to the authors, learned societies, journalists and publishing houses in India the wishes of some of the scholars, academies and public men of Germany in regard to a possible exchange of books and periodicals between the two countries.

"Owing to the unusually low value of the



German Mark (one Rupee being often equivalent to 70 Marks) it will long remain impossible for the learned men of Germany to buy the Indian publications. But they will be pleased to offer any German books in exchange such as may be desired by the Indian librarians, publishers, authors, research societies, science institutes, and so forth.

"In order to reduce the costs of foreign correspondence, transportation, etc., which are bound to be heavy if the exchange is carried on between individuals at the German and Indian ends, it is suggested that one or two centres be established in India, for example at Bombay, Madras, and Calcutta, under the auspices, say, of the *Sahitya Parishats* or *Sammelans*. These centres will collect the books and periodicals from different parts of the country, forward the same to a specified address in Germany, receive the German collections therefrom and finally circulate or distribute them among the institutions or individuals in India.

"Books and Journals dealing with any and every problem, no matter in what Indian language (not excluding English), will be welcome in Germany. Ancient and medieval Sanskrit, Prakrit, Persian, Arabic, and vernacular texts are also in demand. Arrangements may be made to have the publications announced in lots from time to time, and whenever possible, reviewed in some standard German journals.

"For the present, correspondence may be opened immediately with Geheimer Regierungsrat Professor Dr. Heinrich Lueders, Akademie der Wissenschaften, Unter den Linden 38, Berlin."

### "Nature Mysterious".

The tide approaches the painfully longing, painfully contracted branch of a tree. It died before the water could reach it and now it blesses the late-comer

by dropping the last withered leaves its silvery surface. Clouds pass by the sky of darkness, and nothingness stretches over the calm sea which has left on the shore the deadly heaviness of lingers stones. Surely they are tombstones, for they have died—or may be, they are seals of hidden life. And suddenly the same which was dead just now, radiates the golden green perfume of tender leaves, which are dead and alive at the same time. And behind them she is present bodily but her face turns away to the clouds and to the dark motionless depth. Her glowing halo spreads far over the sky.

Coming and parting is the contact of water and earth; life and death grow out of one root. They render homage to the one whose mind dwells in the infinite.

But the picture reveals connections deeper reality than words can do. Sensitive lines pass through a dream of colours and the myth of the "sleeping beauty" has become an everlasting story surrendered to the loving caress of *Kumar Haldar's* imagination.

STELLA KRAMRISCH

### A Correction.

In the June number of the *Modern Review* I published a statement which implied that it was practically certain that some of the strikers had wrecked the *Parishat* Mail. It has been pointed out to me by the Editor of '*Swadharma*' that it is wrong to charge men with doing a thing which has not been proved against them. I agree with the editor of '*Swadharma*' and regret that I made an unfair statement.

C. F. A.



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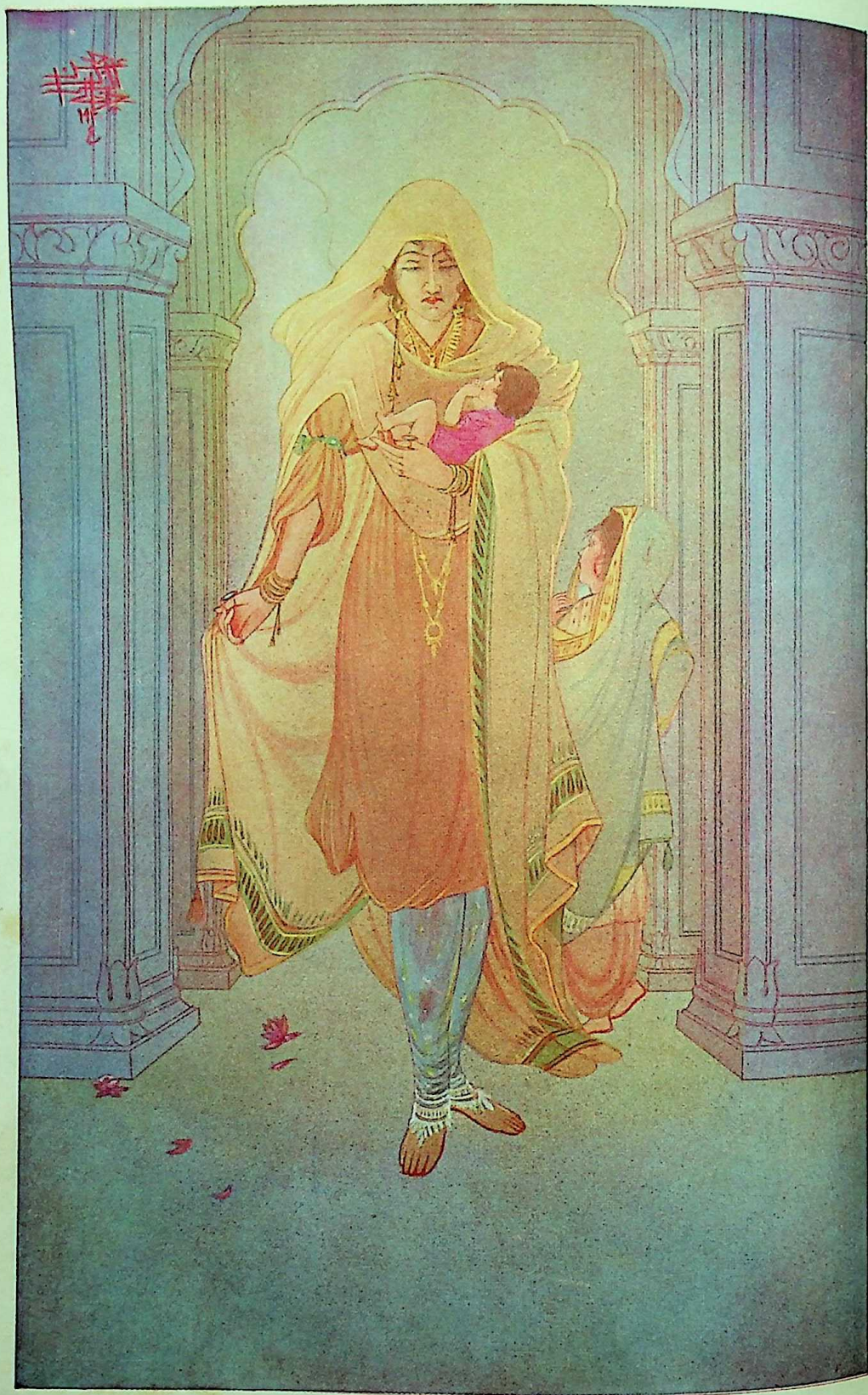
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RETURNING FROM THE DARGAH

By Mr. Abdur Rahman Chughtai.



# THE MODERN REVIEW

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## LETTERS FROM ABROAD

BY RABINDRANATH TAGORE.

Hamburg, May 20, 1921.

**W**E are leaving this town for Copenhagen tomorrow morning. I am not an ideal traveller, and I never enjoy the prospect of going to a strange country, continually stumbling upon the unexpected and being held up by the unknown. This roving life tires me. I am seeking my *lost universe* of an easy chair, watched over by its guardian angel, Sadhucharan.\*

A person like myself can never be a perfect vehicle for a mission. For I have not the motor engine of ambition in my heart to lend a steady movement onward. I have my flighty sails, fitfully puffed and pushed by erratic winds. But somehow, in haste, a motor has been joined to my boat. It is Rathi's steadiness of purpose. With every roll of the waves, the engine knocks against the ribs of my heart,—for it does not fully fit me. All the same, in spite of the looseness of the screws, the engine gets the better of the recalcitrant boat,—the mission goes on; the applauses are gathered; everybody is radiantly happy. Only I myself know what the jerks mean inside the aching framework; and I am not counting the successes, but the thumping kicks that are administered by the machine.

I hope my voyage has now come to its end. Every moment, I hear the call of the beach and see the vision of the evening lamp watching behind the window for the return of the weary traveller. But there is one thought that never ceases to buzz in my mind. It is, that the weather-beaten boat, after its voyage across the sea, may be utilised at the ferry for the miscellaneous errands of daily traffic.

To-day, life is nowhere normal in this world. The atmosphere is swarming with problems. Singers are not allowed to sing; they have to shout messages. But my friend, is my life to be one perpetual polar summer, an endless monotony of a day of lidless light, of ceaseless duties, with never a night of stars to open before my vision the gateway of the Infinite? Is the fact of death a mere fact of stoppage? Does it not speak to us of our right of entrance into a region beyond the boundaries of patriotism? When am I going to make my final adjustment of life and be ready for the invitation to the world of the Spirit?

We are taught by our Western school-master that there is nothing of importance that is not shown in the national school map; that only *my country* is my earth and heaven; that only in *my country* are united my life and my immortality. And when we try to reject the West, in our

\* The poet's servant at Santiniketan.



pride of *my country* we, like a ragged scamp, pick the pocket of the same West and pilfer that same spirit of rejection.

But our fathers had a clearer consciousness of a truth of freedom, which was never clipped of its wings and shut up in a geographical cage. I feel that my time has come for the realisation of that truth ; and I pray that I may never die as a patriot, or a politician, but as a free spirit ; not as a journalist, but a poet.

—  
Stockholm, May 27, 1921.

I have been following the track of Spring from Switzerland to Denmark, and from Denmark to Sweden, watching everywhere flowers breaking out in a frenzy of colours. And it seems to me like the earth's shouting of *Jai* ; and flinging up its coloured cap to the sky. My path in the west also has had the same exuberant outburst of welcome.

At first, I felt the impulse to describe it to you in detail ; for I was sure it would give you great delight. But now I shrink from doing it. For somehow it does not cause exultation in my own mind, but makes me feel sad. It would be absurd for me to claim what has been offered to me as fully mine. The fact is, there is a rising tide of heart in the West rushing towards the Eastern shore, following some mysterious law of attraction. The unbounded pride of the European peoples has suddenly found a check, and their mind appears to be receding from the channel it had cut for itself.

The weary giant is seeking peace ; and as the fountain of peace has ever flowed from the East, the face of troubled Europe is instinctively turned to-day towards the East. Europe is a child, who has been hurt in the midst of her game. She is shunning the crowd and looking out for her mother. And has not the East been the mother of spiritual humanity, giving it life from its own life ?

How pitiful it is that we, in India, are unaware of this claim for succour from Europe which has come to our door ; that we fail to realise the great honour of the call to serve humanity in her hour of need !

Bewildered at heart by the great demonstrations made in my honour in these countries, I have often tried to find out the real cause. I have been told that it was because I loved humanity. I hope that it is true, and all through my writings my love of man has found its utterance and touched human hearts across all barriers. If it be true, then let that truest note in my writings guide my own life henceforth !

The other day, when I was resting alone in my room, in the hotel at Hamburg, timidly there entered two shy and sweet German Girls, with a bunch of roses for their offering for me. One of them, who spoke broken English, said to me,—"I love India." I asked her,—"Do you love India ?" She answered,—"Because you love God."

The praise was too great for me to accept with any degree of complaisance. But I hope its meaning was in the expectation from me which it carried, and therefore was a blessing. Or possibly she meant that my *country* loved God, and therefore she loved India. That also was an expectation, whose meaning we should try to appreciate and understand.

The nations love their own countries and that national love has only given rise to hatred and suspicion of one another. The world is waiting for a country that loves God and not herself, only that country will have the claim to be loved by men of all countries.

When we cry 'Bande Mataram' from the housetops, we shout to our neighbours "You are not our brothers". But that is not the truth. Therefore, because it is untrue, it pollutes the air, and darkens the sky. Whatever may be its use for the present, it is like the house being set on fire (in Lamb's 'Essays of Elia') which the Chinaman lighted simply for roasting a pig ! Love of self, whether national or individual, can have no other destination but suicide. Love of God is our only fulfilment ; it has in it the ultimate solution of all problems and difficulties.

On the day after to-morrow we shall be leaving Sweden for Berlin. The Czech-Slovakian Government has promised



an air trip from Berlin to Prague, and from Prague to Munich. From Munich we are expected to visit Darmstadt, where a gathering of some notable persons of Germany will be held to meet us. It will be over on about the 15th of June, and then through France and Spain we shall be able to take our ship at the beginning of July,—if not earlier.

—  
Berlin, May 28, 1921.

I am leaving Germany to-night for Vienna. From there I go to Czechoslovakia, and then to Paris,—and then, to the Mediterranean Sea! Our steamer sails on the 2nd of July—and so this letter is likely to be my last letter.

You can have no idea what an outbreak of love has followed me and enveloped me everywhere I have been in Scandinavia and Germany. All the same, my longing is to go back to my own people,—to the atmosphere of continual revilement. I have lived my life there, done my work there, given my love there, and I must not mind if the harvest of my life has not had its full payment there. The ripening of the harvest itself brings its ample reward for me. And therefore the call comes to me from the field where the sunlight is waiting for me; where the seasons, each in turn, are making their enquiries about my home-coming. They know me, who all my life have sowed there the seeds of my dreams. But the shadows of evening are deepening on my path, and I am tired. I do not want praise or blame from my countrymen. I want to take my rest under the stars.

—  
Berlin, June 4, 1921.

To-day my visit to Berlin has come to an end. To-night we are starting for Munich. It has been a wonderful experience in this country for me!—Such fame as I have got I cannot take at all seriously. It is too readily given, and too immediately. It has not had the perspective of time. And this is why I feel frightened at it and tired,—and even sad. I am like a house-lamp, whose place is in a corner, and whose association is that of intimacy of love. But when my life is

made to take part in a fire-work display, I apologise to the stars and feel humble.

I saw 'Post Office' acted in Berlin Theatre. The girl who took the part of Amal was delightful in her acting, and altogether the whole thing was a success. But it was a different interpretation from that of ours in our own acting in Vichitra. I had been trying to define the difference in my mind, when Dr. Otto of Marburg University, who was among the audience, hit upon it. He said that the German interpretation was suggestive of a fairy story, full of elusive beauty, whereas the inner significance of this play is spiritual.

I remember the time when I wrote it, my own feeling which inspired me to write it. Amal represents the man, whose soul has received the call of the open road,—he seeks freedom from the comfortable enclosure of habits sanctioned by the prudent, and from walls of rigid opinion built for him by the respectable. But Madhab, the worldly-wise, considers his restlessness to be the sign of a fatal malady; and his adviser, the physician, the custodian of conventional platitudes,—with his quotations from prescribed text-books full of maxims,—gravely nods his head and says that freedom is unsafe, and every care should be taken to keep the sick man within walls. And so the precaution is taken.

But there is the post office in front of his window, and Amal waits for the king's letter to come to him direct from the king, bringing to him the message of emancipation. At last the closed gate is opened by the king's own physician; and what is "death" to the world of hoarded wealth and of certified creeds, brings him awakening in the world of spiritual freedom.

The only thing that accompanies him in his awakening is the flower of love given to him by Sudha.

I know the value of this flower of love, and therefore my petition to the Queen was,—

"Let me be the gardener of thy flower garden"—the gardener, whose only reward is daily to offer his garlands to the Queen.

Do you think that 'Post Office' has some meaning at this time for my country



in this respect that her freedom must come direct from the King's Messenger, and not from the British Parliament; and that when her soul awakes, nothing will be able to keep her within walls? Has she received her letter yet from the King?

Ask Dinu what is the original of the following translation,—

My *vina* breaks out in a strange disquiet  
measure,

My heart to-day is tremulous  
with the heart-throbs of the world.

Who is the restless youth that comes,  
his mantle fluttering in the breeze,

The woodland resounds with the murmur  
of joy at the dance lyric of the light,

The anklet bells of the dancer quiver  
in the sky in an unheard tinkle,

To whose cadence the forest leaves clap  
their hands.

The hope for the touch of a nearing foot-  
step spreads a whisper in the grass,

And the wind breaks its fetters, distraught  
with the perfume of the Unknown.

To day is the fifth of June. Our steamer  
sails on the third of July!

Darmstadt : June 10, 1921.

In Darmstadt they have a gathering of people from all parts of Germany to meet me. We have our meeting in the Grand Duke of Hesse's garden, where my audience will bring before me their questions. I give them monologues in answer, and Count Keyserling translates them into German for those who cannot follow my English.

Yesterday I reached this place, and in the afternoon we had our first meeting.

The first question put to me by a Canadian German was, 'What is the future of this scientific civilisation?'

After I had answered him, he again asked me, 'How is the problem of over-population to be solved?'

After my answer, I was asked to give them some idea about the true character of Buddhism.

These three subjects took up fully two hours. It is delightful to feel the earnestness of these people. They have the habit of mind to think out the deeper problems of life; they deal seriously with ideas. In

India, in our modern schools, we merely receive our ideas from text-books, for the purpose of passing examinations. Besides that, our modern schoolmasters are Englishmen; and they, of all the western nations, are the least susceptible to ideas. They are good, honest and reliable, but they have a vigorous excess of animal spirits, which seek for exercise in racing, fox-hunting, boxing matches, etc., and they offer stubborn resistance to all contagion of ideas.

Therefore our English educationalists do not inspire our minds. We do not realise that ideas are necessary in order to enable us to live a true life. We do not have a genuine enthusiasm, but rather are losing our gift of aspiration, which is the gift of the soul. Our principal object and occupation are going to be the dissipation of politics, whose goal is success, whose path is the zigzag of compromise—the politics, which in every country has lowered the standard of morality, has given rise to a perpetual contest of lies and deceptions, cruelties and hypocrisies, and has increased inordinately national habits of vulgar vaingloriousness.

Germany to-day has received violent check on her political ambitions, which has produced an almost universal longing in her midst to seek for spiritual resources within in place of external success. Germany appears now to have set out on a voyage of spiritual adventure. And in spite of her dire poverty, she is not thinking merely of the spinning wheel or of some new move in the political game of gambling, but rather of the achievement of that inner freedom which gives us power to soar above the vicissitudes of circumstance.

The other day, I met the British Ambassador in Berlin. While alluding to the enormous appreciation of my work in Germany, he expressed his feeling of gratification at the possibility of my supplying some philosophy, which might give consolation to these people. He was glad I am sure, from his British point of view. He seemed to me to imagine that philosophy was a soothing draught, which might lull the restless activity of the German nation into sleep, affording the victors a better security in their enjoy-



ment of material benefits. He would gladly concede the possession of soul and God to these people, only keeping for the share of his own nation, the possession of the worldly goods. He seemed to smile, as it were, in his sleeve and to imagine that

his own British people would be the gainers in the bargain. Well! Let them laugh and grow fat! Only let us have the good sense not to envy them their material successes.

## INCIDENCE OF TAXATION IN INDIA

BY PROF. C. N. VAKIL, M.A., M.Sc., (ECON. LONDON, F. S.S.)  
DEPARTMENT OF ECONOMICS, UNIVERSITY OF BOMBAY.

It is generally believed that the large additional taxation imposed in recent years both by the Central and Provincial Governments presses heavily on the people. It has been questioned whether that margin of taxation beyond which it would not be wise to go has not been reached. The huge recurring deficits of the Government have added seriousness to the problem; and we have the appointment of the Inchcape Committee to suggest measures of Retrenchment. It will be of interest at this stage to make a study of the Incidence of Taxation in our country at different periods in its recent history. Starting from 1871, I propose to estimate the Incidence of Taxation in the years 1881, 1891, 1901, and 1911. After 1911, the pre-war year 1913 may be taken with advantage. From 1921 the accounts of the Central and Provincial Governments have been separated; and it is better for the purposes of comparison to take the last pre-Reform year, 1920. To ascertain the incidence in the current financial year (1922-23), we shall adopt a special method of estimation which will be explained in its proper place.

The first difficulty that we meet with is—what is Taxation, and what items of Government revenue can be classed as Taxation. Without going into nice distinctions about the different definitions of Taxation, we shall say that "that portion of the annual wealth of the country which is taken for the purposes of Government may be considered to be taxation."

In the Budget of the Government of

India for 1920-21, we find the following heads of Revenue:—

1. Land Revenue.
2. Opium.
3. Salt.
4. Stamps.
5. Excise.
6. Provincial Rates.
7. Customs.
8. Income Tax.
9. Forest.
10. Registration.
11. Tributes.
12. Interest.
13. Posts and Telegraphs.
14. Mint.
15. Receipts by Civil Departments.
16. Miscellaneous.
17. Railways: Net Receipts.
18. Irrigation.
19. Other Public Works.
20. Military Receipts.

According to the definition of Taxation that we have adopted, Land Revenue is without doubt an item of Taxation. This is not the place to enter into the controversy whether Land Revenue is a rent or a tax; it is sufficient to point out that whatever point of view be taken, the Government does take by way of Land Revenue a portion of the wealth of the country, which would otherwise be enjoyed by the community. Provincial Rates are cesses on Land, and the same remarks apply to them.

In making any calculation in which Land Revenue figures have to be taken, we must take account of one peculiar inconsistency



in the accounts of the Government of India. Certain portion of the Land Revenue is said to be due indirectly to Irrigation works constructed by the State. An attempt is made to credit the Irrigation Account with this portion of the Land Revenue. In the Irrigation Account, we have direct receipts which are derived from water-rates paid for the use of water. In addition to these, we have an item called "Portion of Land revenue due to Irrigation." An estimate is made of the increase in Land Revenue due to the vicinity of canals or tanks; this is deducted from Land Revenue and credited to the Irrigation account. This system was begun in 1877 and exists till to-day. This is undoubtedly an arbitrary deduction from Land Revenue, the effect of which is to introduce an unnatural element in the accounts. The Land Revenue is shown at a smaller figure and the Irrigation receipts are swelled. On the one hand, the Government can say that the increase in Land Revenue, that is, the burden on the agriculturist is smaller than it really is; on the other hand they can show that their undertakings in the Irrigation Department yield large receipts and hence are very successful. The Departments of a state are interdependent. The success of each department increases in a greater or less degree the success of all others. For example, the Post Office facilitates the work of business men. By consequent increase in business activities, the state derives additional revenue. But we do not credit the Post Office with any extra receipts out of this additional revenue. If such a procedure were adopted, there would be no end to it; it would result only in financial inaccuracy and complexity. We shall, therefore, include this item of "Land Revenue due to Irrigation" in Land Revenue proper in making our calculations. Of course, a corresponding deduction will be made from the Irrigation receipts.

**Opium:**—In consequence of the agreement with China, the Opium Revenue has gone down considerably in recent years. In earlier years, however, the revenue from this source was second only to that from land. There is no doubt that some part of the revenue which Government derives by the Opium monopoly would go to the cultivators and merchants if the monopoly did not exist. If the monopoly be removed, it is true that in consequence of the force of

competition the price of opium would fall. But the cultivation of the poppy is confined to a limited part of the country and the area of poppy cultivation cannot be increased to a very great extent. In fact, at one time when the demand for Indian Opium was large, a large increase in the area had been made by the efforts of the Government, and the limits to a further great increase had been reached. (cf. Financial Statement 1882, para, 141.) It may be said, therefore, that to the extent to which the profits of the cultivators and merchants can be increased in the absence of a Government monopoly, to that extent there is an element of taxation in the Opium Revenue. It is, however, difficult to estimate what portion of the Opium Revenue is Taxation according to this principle, and therefore we shall omit this revenue from our calculation of the Incidence of Taxation, which will, therefore, be underestimated to this extent.

With regard to the other principal items of revenue, viz., Salt, Stamps, Excise, Customs, Income Tax and Registration, there is no difficulty in classing them as products of Taxation. The Tributes taken from the rulers of Indian States, though they are not paid by the people in British India, and hence are not Taxation for the present purpose.

**Forests:**—In the case of the revenue from Forests, it can be asserted that some portion of the receipts is the result of Taxation. The Government has a monopoly of forest produce and is able to obtain a net profit (which amounts to more than lakhs in recent years) after covering its expenses. The profit in the early years was however small and the Government will have to go a long way in the improvement of Forests before they can rely on them as a permanent and important source of revenue. We shall be erring on the safe side, if we exclude Forest receipts from our calculation of the Incidence of Taxation.

**Interest; Receipts by Civil Department; Miscellaneous; Other Public Works; Military Receipts:**—The revenue under these heads consists merely of receipts from reduction of expenditure on the corresponding heads. The Government pays interest on loans that it incurs; it receives interest on the sums which it advances out of its loans to local bodies. The Government runs certain departments, for example



Education Department. It charges fees to those who take advantage of this Department. These fees help in reducing the expenditure which Government incurs for this purpose, and which falls on the general taxpayer. It is in the fitness of things that those who derive immediate benefit from certain services rendered by Government however important and beneficial in themselves should contribute at least a share towards the expenses of those services. It may be open to argument whether a particular fee or charge thus levied by Government is higher or lower than it ought to be. But for our purposes, these items must be excluded from the calculation of the Incidence of Taxation.

There remain to be considered the following heads of revenue :—Posts and Telegraphs, Mint, Railways—Net Receipts, and Irrigation. These are known as the Commercial Undertakings of Government. They are necessarily run on business principles. The Government renders these services in consideration of special payments. The receipts from these departments cannot therefore be considered as taxation. If, however, Government takes advantage of its monopoly in the case of these undertakings, and realises a large profit from them after meeting all charges including interest on capital invested in them, the excess receipts would certainly come under the category of Taxation.

It is well known, however, that till after the beginning of this century, the Government of India made little or no profit from these undertakings. On the contrary for a long time the Railways were a source of burden on the revenues of the Government. During recent years, however, Government has derived a large net profit from Railways, and this has come to be an important source of revenue in the present financial difficulties of the Government. It is certain that if this source did not exist, or was diverted to its legitimate purposes, namely, Railway extension or the Reduction of Railway Debt, the Government will be required to impose additional taxation to that extent. It is evident, therefore, that the net profits from Railways in recent years come under the category of Taxation. It is likely that opinions may differ on this point; we have therefore given two sets of figures of the Incidence of Taxation from 1901 to 1922.

and another without the net profits from Commercial Undertakings. Though Railways form the only important item in this connection, it is evidently better for the sake of completeness to take into consideration the net profit or loss in other Commercial Undertakings in our calculation.

The total tax-revenue thus arrived at, less the amount of Refunds which the government has to give, divided by the population in British India will give us the Incidence of Taxation per head of population in the different years which we have chosen. On account of the change in the accounts since the introduction of the Reforms, it is difficult to ascertain the corresponding figures for the current financial year, unless we have recourse to the budgets of all the provincial as well as the Central Governments. We will not be far from the mark, however, if we adopt another mode of calculation. It is easy to ascertain the amount of additional taxation imposed in 1921 and in 1922 both in the Central and the Provincial Governments. If we calculate the amount of this additional taxation per head of population, and add it to the Incidence for 1920, we shall get the Incidence for 1922. This will certainly be subject to correction, when the detailed figures are available, but it is submitted that the Incidence for 1922 thus estimated will be approximately correct within a few piers.

The real burden of taxation in any country is determined not by the amount of taxation paid by the people, but by the amount of wealth, which is left to them after the payment of taxation. The taxation per head may be larger in one country than in another, but the burden may be smaller in the former country if the annual wealth of the country from which the taxes are paid is larger. It is difficult to estimate the annual wealth or income of a country. Such estimates have, however, been attempted in different countries, and if they do not show the whole truth with perfect accuracy, they do help in realising the general tendency of the burden of taxation.

In India such estimates have been made from time to time. Though we cannot be certain of the accuracy of these estimates, and though there is an element of conjecture in them, if we are assured that they have been made very carefully on the best available data, and that the highest authorities agree in accepting them as a basis for a guidance



and discussion, we shall be quite justified in making use of them.

The first estimate of this kind was made by Dadabhai Naoroji in 1870 and subsequent years. (Poverty and Un-British Rule in India, pp. 1—25.) He calculated the annual produce of each province. He took first the irrigated and unirrigated land under cultivation; estimated the produce in each case; and arrived at the total produce. Taking the current prices of the chief articles, he found the total value of this produce in money. He then estimated the value of the non-agricultural income of India from different sources. He allowed for all possible errors in estimating and showed that he did not in any case underestimate the annual income of the country. He made use of the statistics for the year 1867, though in some cases he had to rely on the statistics of the years immediately following. His conclusion was that the average annual income per head was 40s. or Rs. 20 in India. In 1871, Mr. Grant Duff, under-Secretary of State for India gave a similar estimate in the House of Commons and said that the average income per head in British India was £2. per annum. Soon after this, Lord Mayo, then Viceroy, spoke in the Legislative Council with approval, referring to this estimate.

The Famine Commission of 1880 made an estimate of the agricultural produce of India. Sir David Barbour worked on these figures in 1881. He found some errors, made the necessary changes and estimated the agricultural produce of each province. Following the Famine Commission, he valued this produce at the rate of Rs. 50 per ton for food-grains, and at the rate of Rs. 30 per acre for non-food crops. Sir David then proceeded on the assumption that the income of India was divided between the agricultural and the non-agricultural classes in proportion to their numbers; and on this basis he estimated that the average annual income per head was Rs. 27.

In March 1901, Lord Curzon announced in the Legislative Council that he had caused an estimate of the Income of India to be made on the same plan as that of Sir David Barbour and that it was Rs. 30 per head. On 23rd February 1921, the Hon. Mr. Cook announced in the Council of State that further calculations were made on the same lines as were followed in 1881 and in 1901, according to which the average annual income per head was Rs. 50 in 1911.

The following table summarises the Incidence of Taxation (the details are given in an appendix) with reference to the average annual income per head of population (so far as it is available) in British India in different years and shows the real burden of taxation on the people.

Year.	Incidence of Taxation in British India.			Average annual income per head.	Percentage Taxation on average income.
	Taxation per head.				
	Rs.	As.	Ps.	Rs.	
1871	1	13	9	20	Rs. 13
1881	2	2	3	27	9
1891	2	3	11	—	8
1901	2	10	2	30	—
1911	2	13	11	50	8
1913	3	1	6	—	57
1920	5	0	11	—	—
1922	6	4	3	—	—
	(Including net profits from Commercial Undertakings).				
1911	3	1	5	50	6
1913	3	6	2	—	—
1920	5	4	3	—	—
1922	6	7	7	—	—

Up to 1901, the percentage of taxation on average income varies from 8 to 9. In 1911 it is less than 6. There was, no doubt, a material reduction of taxation during the years 1901 to 1911; but it is evident that the estimated average income per head in 1911 seems to be exaggerated compared with the earlier figures. In the twenty years from 1881 to 1901, the income per head increases by Rs. 3 only. In the ten years from 1901 to 1911, the income per head is estimated to have increased by Rs. 20. Is this large figure of Rs. 50 as the income per head in 1911 that reduces the percentage of taxation on average income in that year. In the absence of the detailed calculation which Government has based this estimate on, we are not in a position to say anything more than point out the obvious exaggeration.

During the years 1913 to 1920, the incidence of taxation has increased. During the War period, (including the years of demobilisation etc.), we have an additional taxation of about Rs. 2 per head of population. In the two years following, there is in the first two years of the Reforms, a still further addition of more than a rupee of taxation per head of population. The present Incidence of Taxation is more than twice that of the pre-war year. The real burden of taxation to-day is to be the same as it was in 1913, our average income per head to-day must be about Rs. 100.



Whether our annual income has increased to such an extent remains to be calculated. The materials for such a calculation are in the hands of Government, and it would be a great help in tackling the different problems before us, if Government instituted such an inquiry.

We have not taken into consideration the important question whether the low average income per head in the earlier years and whether the exaggerated income for 1911, were sufficient for the maintenance of life even on a low

### Incidence of Taxation in British India.

(Figures in thousands).

Taxes.	1871. £.	1881. Rx.	1891. Rx.	1901. £.	1911. £.	1913. £.	1920. Rs.	1922. Rs.	Remarks.
Land Revenue	20,520	22,439	24,638	19,101	22,115	23,075	34,83,11		1871, £ = Rs. 10 1881, Rx = Rs. 10 1901, £ = Rs. 15 1911, £ = Rs. 15 1913, £ = Rs. 15
Salt	5,967	7,375	8,636	5,939	3,391	3,445	6,76,45		
Stamps	2,476	3,381	4,262	3,446	4,815	5,318	10,95,68		
Excise	2,369	3,427	5,117	4,076	7,609	8,894	20,43,65		
Provincial Rates		2,805	3,502	2,743	548	180	6,33		
Customs	2,576	2,301	1,701	3,833	6,468	7,558	31,89,85		
Income Tax	825	536	1,652	1,309	1,652	1,950	22,19,28		
Registration		284	399	312	445	518	1,12,03		
Total	34,733	42,698	49,907	40,819	47,043	50,938	128,26,38		
Deduct Refunds	286	272	254	224	335	336	3,23,89		
Total less Refunds	34,447	42,426	49,653	40,595	46,708	50,602	125,02,49		
Population	185 m.	198 m.	221 m.	231 m.	244 m.	245 m.	247 m.	248 m.	m = Millions. Est. = Estimate.
Taxation per head	Rs. As. Ps. 13 9	Rs. As. Ps. 2 2 3	Rs. As. Ps. 2 3 11	Rs. As. Ps. 2 10 2	Rs. As. Ps. 2 13 11	Rs. As. Ps. 3 1 6	Rs. As. Ps. 5 0 11	Rs. As. Ps. 6 4 3	See Note 1. for the Incidence of 1922.
Railways									
Posts & Telegraphs									
Mint									
Irrigation									

(Including Net Profits from Commercial Undertakings.)

3,788	4,789	5,63,80	4,87,41
120	326	18,34	67,96
251	207	48,02	-2,84
-546	-504	-1,07,76	?

"Land Revenue"

figures include "Portion of Land Revenue due to Irrigation." Hence the losses under Irrigation, from 1921, the Irrigation receipts have been provincialised.

See Note 1. for the Incidence of 1922.

Total Profits from Commercial Undertakings per head :—

Rs. As. Ps. 13 9	Rs. As. Ps. 2 2 3	Rs. As. Ps. 2 3 11	Rs. As. Ps. 2 10 2	Rs. As. Ps. 3 1 5	Rs. As. Ps. 3 0 2	Rs. As. Ps. 5 4 8	Rs. As. Ps. 5 22 40	Rs. As. Ps. 5 52 53
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NOTE 1. On the Incidence of Taxation for 1922 (Budget).

	Crores.
1921—Additional Central Taxation amounted to—	
Customs	8
Taxes on Income	8.5
1922—Additional Central Taxation amounted to Customs	9.64
Addition in March 1921 due to increase in Customs duties	.5
Taxes on Income	2.25
1922—Additional Provincial Taxation amounted to—	1.2
80 lakhs in Bombay,	
40 lakhs in Bengal.	

Total additional taxation in 1921 and 1922— 30.09

We have in all 30 crores of Additional taxation for all India in the years 1921 and 1922. If we take 248 millions as the population in 1922, (the census figure for 1921 is 247 millions), we get Rs. 1-3-4 as the additional taxation per head in these two years.

The Incidence for 1920 is  
The additional taxation per head in 1921 and 1922 amounts to 1

The Incidence for 1922 is, therefore, 6  
Similarly the Incidence for 1922 will be 6  
if we include the net profits from Commercial undertakings.

NOTE. 2. In his speech as a member of the Commercial Deputation on Retrenchment to His Excellency the Viceroy on May 30, 1922, Mr. Purushottamdas Thakurdas gave a table showing the Incidence of Taxation in India. His figures given below are in substantial agreement with those estimated above. He compared the taxation per head with the four well known estimates of average annual income per head, referred to above. His estimates of taxation per head under :—

1871 ...	Rs. 1 13 9	1911 ...	Rs. 2 11
1881 ...	Rs. 2 2 3	1913 ...	Rs. 2 14
1901 ...	Rs. 2 6 6	1922 ...	Rs. 6 1

## I'VE LOVED THIS WORLD'S FACE

[Translated from Rabindranath Tagore's Bengali Poem.]

I've loved this world's face splendour-girt  
With all my heart ;  
And I have wound,  
In fold on fold,  
My life around it and around ;  
The gloom of dusks, the gold  
Of countless dawns across my soul  
have rolled,  
And sped and passed ;  
At last  
My life to-day is one  
With earth and sea and sky, and moon  
and sun.  
Thus life hath won my heart,  
For I have loved this world's face  
splendour-girt.  
And yet I know that I shall have to die ;  
One day my eye  
No more the light of day will drink,  
In the abysmal void my voice will drop and  
sink,

My soul no more will fly  
To greet the morning's flaming light  
No more will night  
Her secrets whisper in my ears.  
I'll take my final look on earth, and tell  
My last farewell,  
When Death appears.  
As true  
Is passion's yearning cry,  
So, too,  
This bleeding parting when we die.  
And yet some inner harmony must bind  
the two  
Or the Universe, so long,  
Would not endure the fraud, the wrong  
So grievous, base,  
With smiling face ;  
And all its light  
Would wither like a worm-bit flower in the  
K. C. Saxena



# APPA SAHEB THE RAJA OF NAGPUR

## II

THE Peishwa Baji Rao, at this time, sent a *Khillut*, with the knowledge and approval of Mr. Elphinstone, to the Nagpur Sovereign. This *Khillut* arrived at Nagpur towards the middle of November 1817. The Raja invited Mr. Jenkins to the ceremonial *darbar* that was to be held to invest him with the *Khillut*. But this he declined to do. He explained his conduct in a letter which he wrote to Lieutenant-General Sir Thomas Hislop, Bart., dated 24th November, 1817. He wrote :

"Last night I received a note from Ramchunder Waugh, stating, that a *Khillut* had arrived from the Peishwa for the Raja. This *Khillut*, he said, had been brought by Kundoo Pundit, the Raja's Vakeel, lately dismissed by the Peishwa, under the treaty of Poona; and that Mr. Elphinstone had been the means of procuring for the Raja this mark of distinction, that tomorrow, as a lucky day was fixed for receiving it with due ceremonies, which consisted in the Raja going out in state to his camp with his *Yuryputka*, firing salutes, and remaining three days at the head of his troops. The Raja requested that either I would attend myself, or send some one on my part to be present at the ceremony; and that I would also order a salute to be fired on the occasion; to this communication I replied, that when the *Khillut* in question left Poona, the Peishwa was still on terms of amity with the British Government and His Highness, that what had since happened, which His Highness wellknew, placed the Peishwa in the light of an enemy to both states; that under such circumstances the accepting of a *Khillut* from the Peishwa, in such a public manner, would have a very bad appearance; that I was convinced that the Governor-General would not receive a *Khillut* from the Peishwa under such circumstances, and certainly would not expect His Highness to do any such thing; and having said this, I left the matter to his prudence, and a due sense of what might be the consequence. Notwithstanding this remonstrance, I received this morning a note from Ramchunder Waugh, saying that the Raja intended to receive the *Khillut* in the manner before-mentioned, but that it ought not to raise any unpleasant feelings in my mind, as it had been sent through our channel, and could excite no enmity between the two states, as they are one.

"The Raja accordingly having first received the *Khillut* in public *darbar*, and the nuzurs of all his chiefs and ministers, proceeded to his principal camp on the west side of the town, where he was received with uncommon demonstrations of pomp and show, and with every ceremony indicative of his having received the dignity of Senapati, or general-in-chief of the armies of the Mahratta Empire. On this I have only to remark, that it is generally considered as a

demonstration of the Raja's alliance with the Peishwa and his determination to follow the path already entered upon by Bajee Row."

It is not necessary to make lengthy comments on the above. Mr. Jenkins should not have tried to obstruct—nay, positively prohibit—a ceremonial occasion as the one which the Raja was going to celebrate. If he could not have joined in the ceremony, he should have kept quiet, instead of from that moment looking upon the Raja as his enemy. How devoted the Raja was to the British is evident from the letter from which extracts have been made above. Mr. Jenkins in continuation of his above-mentioned letter wrote :

"With regard to the project of attacking the British troops at this place, I have received continual communications since my Dispatches of the 14th instant, to your Excellency and Sir J. Malcolm, describing the arguments which have been used to excite the Rajah to such a step, and the hitherto successful opposition of his more prudent advisers; but not a word indicative of any complaint against us, or any intention on the part of the Raja to break with us has appeared from any of his public communications: On the contrary, His Highness being alarmed a few nights ago by a false report, doubtless fabricated by the warlike faction, that the British troops were moving out to attack him, sent for my Mahratta moonshee, and talked for an hour against the treachery of the Peishwa, and the impossibility of his following his example, whether his means were considered, his actual situation, living as he was with his family in an open town and without any fort of consequence, except Chanda to place them in security; and above all, his gratitude towards the British Government, to whose favour and protection he owed everything, and should always desire to owe everything to it, and it alone."

But all these sincere professions and protestations of goodwill and friendship on the part of Appa Sahib towards the British Government had no effect on the Resident. Appa Sahib, if anything, was a fool and a timid man, and to consider him as capable of harboring any scheme of war against the English is simply preposterous. However it suited the interests of the Government of India at that time to treat him as an enemy.

Prof. H. H. Wilson's opinion that the alliance was not of much profit to Appa Sahib has already been quoted before. The Raja therefore naturally wanted that some modifications should be made in the terms of the



alliance which were pressing very heavily on him. The points which the Raja wanted to be adjusted were as follows :—

"1st Goojibhur be sent back to Nagpore ; 2ndly the contingent be not too nicely inspected ; 3rdly some arrangement be made to prevent the Raja's revenue suffering so much as it did by the remission of duties on grain, &c., for the use of our large armies ; 4thly our troops in the Raja's territory be reduced to the number fixed by treaty ; 5thly some consideration be shewn to the Raja's pecuniary necessities, which, from our demands and those of his own troops almost reduced him to despair."

It cannot be said that these points did not require immediate adjustment. But Mr. Jenkins was of a different opinion. Although he had heard of these grievances before, yet he took no steps to redress them and he looked upon this public mention of them as 'a full admission of an hostile purpose.' For in his dispatch to the Governor-General dated 26th November, 1817, he wrote :

"I had before received private overtures from Nagoo Pundit mentioning these as the Raja's grievances, and offering his services to accommodate everything, but this is the first public mention of these grievances, and is a full admission of an hostile purpose." \*

At the same time Mr. Jenkins ordered the marching in of British troops to Nagpur. In concluding the above-mentioned dispatch, Mr. Jenkins wrote to the Governor-General :

"The detachment under Colonel Gahan has been ordered to march in, leaving its baggage : and it ought to arrive tomorrow night. Nothing but the Raja's entire submission and full security for the future, which can be a work I conceive neither of time nor of difficulty, ought now to cause any relaxation in the most active means to reduce him, and I hope that either his Excellency Sir Thomas Hislop or Brigadier General Doveton will be shortly on their march."

The words of the above passage are specially commended to the notice of those who think that Appa Sahib forced the British to go to war with him. If anything it was Mr. Jenkins who provoked the Nagpur chiefs to hostilities. It is not human nature to sit idle while one's enemies are busily engaged in making warlike preparations.

On the evening of the 26th November, 1817, the Raja's troops fired on the Residency but were repulsed. The news of the marching in of the British troops and the habitual contempt with which the Raja and his advisers and followers were treated by the Resident must have undoubtedly influenced the Raja's troops to commence hostilities. That the Raja himself did not instigate these hostilities is perfect-

ly certain from his subsequent conduct. His troops must have got out of hand and incited to this rash act by the Raja's enemies. We should not forget what Malcolm wrote to the Governor-General in his letter dated October, 1817, from which extracts have already been given before. He wrote :—

"The recent changes that have taken place in the ministry must have increased the violence of the different parties ; combinations will continue to be formed against the favorite of the day, and disgrace will be sought through the usual means of misrepresenting and counteracting his measures."

When we take all these circumstances into consideration, it is highly probable that the Raja did not instigate the attack on the Residency. Even if he did, he should be exonerated from all blame, because he had been provoked by the warlike preparations of the Resident himself. The Marquess of Hastings in the 4th para of his letter to the Secret Committee of the East India Company wrote :—

"His ( Mr. Jenkins's ) first step was to secure the Residency from surprise, and to enable him to do it and the adjacent hill until he could be joined by the troops from the cantonment ; a measure, the adoption of which, in the event of necessity, he had concerted with Lieutenant-Colonel Scott, the commanding officer."

Of course it was the policy of the Resident to represent these as defensive measures. But these preparations combined with the news of the marching in of British troops were quite a different complexion before the eyes of the people of Nagpur. No wonder, if under provocation, they struck the first blow, thinking that under these circumstances, the party which

\* Mr. Prinsep, in his History of the Political and Military Transactions in India during the administration of Marquess of Hastings, Vol. III, pp. 100, 101, refers to his "decided pusillanimity," "extreme weakness and irresolution".

Is it not clear from the above, that Appa Sahib did not meditate any attack on the Residency, but seriously think of going to war with the British ? It is sheer nonsense to say that he betrayed the weakness and irresolution. He knew the consequences that would result by attacking the Residency. Had he ordered the attack it is not probable that he would have shown such want of common sense as to have persisted in it and tried to cut off the advancing troops that were marching on Nagpur.

It is said that when he was made a prisoner he confessed to having ordered the attack on the Residency. This alleged confession of Appa Sahib rests on the testimony of Mr. Jenkins. Even assuming such it is hardly worth much credit. However, if he confessed, does it not stand to reason, that the confession was extorted from him under threats and promises the nature of which need not be dilated upon here. Every 'School boy' in India knows that confessions are extorted by the police.

\* Papers relating to the War in India ; presented to both Houses of Parliament, by command of the Prince Regent, Feb. 1819, page 70.



first in the field has generally the better chance of success.

But their attack failed. This circumstance alone is sufficient to demonstrate the fact of the thorough preparation which Mr. Jenkins had made to receive the blow, or even to offer it if necessary. Prof. H. H. Wilson may again be quoted to show the nature and extent of the Resident's preparation. He writes :—

"The greater part of the Berar subsidiary force had already taken the field, and there remained within reach a detachment which had been posted at Ramtek, about three miles distant, under the command of Lieutenant-Colonel Scott, consisting of two battalions of Madras Sipahies, the first of the 20th and first of the 24th regiments of Native infantry ; a detachment of European foot and of Native horse artillery, and three troops of the 6th Bengal Cavalry. These, upon the Resident's requisition, marched on the 25th, to the Residency grounds, and were there joined by the escort, consisting of about four hundred men, with two guns, two companies of the Bengal infantry, and a few troopers of the Madras horse. On the morning of the 26th, they were placed in position on the Sitabaldi hills."

Of course, the situation occupied by the Resident and his men was so strong and he had made preparations so very carefully that it was not possible for the Nagpur prince's troops to successfully take it by assault. The nature of the Resident's threatening position must have alarmed them, and they, without carefully making the necessary preparations on the evening of the 26th instant, opened fire on the Residency with disastrous consequences to themselves.

As said before, the subsequent conduct of Appa Sahib showed that he had no intention in bringing about hostilities with the English. He sent a messenger to the Resident expressing his regret at what had happened, declaring that his troops had acted without his orders and that he was ready to abide by such terms as Mr. Jenkins proposed. Of course, the British troops were on their march to Nagpur, and this enabled the Resident to dictate very harsh and severe terms to his "brother" Appa Sahib. What these were may be better described in the words of the Marquess of Hastings :—

"Immediately after the termination of the contest at Seetabuldee, the Raja sent a message to Mr. Jenkins, expressive of his concern for what had happened, and his earnest desire to revert to his former relations of friendship with the British Government. Mr. Jenkins very properly replied to this overture, that the Raja's own proceedings had already placed the whole question beyond his discretion : that the future measures of the British Government would now be devised by higher authority than his ; and that pending the receipt of my instructions as to what was to follow, all that he could do after having strenuously exerted himself to avoid the occurrence of hostilities, was to maintain the advantages already gained by our troops, until the reinforcements which he had called for should

come in, and enable him to execute the commands of his Government. At the same time, he declined all further negotiations with the Raja, unless his troops were withdrawn from the positions which they then held to those which they had formerly occupied. This demand was complied with, and the Raja's forces were all withdrawn during the evening and night of the 27th of November."

The Raja's complying with the demand of the Resident immediately shows how desirous he was to try to bring about amicable relations with the British. But if treachery and perfidy are to be attributed to anybody, it is to the Resident. It was convenient and necessary for him to suspend hostilities and to gain time and not to have any regard for the Raja's feelings and meet with his wishes. The Governor-General continues his letter as follows :—

"Mr. Jenkins, in acceding to a cessation of hostilities, was chiefly influenced by the opinion of the commanding officer relative to the harassed condition of the troops after their memorable exertions on the preceding days, and by the consideration of the near approach of the expected reinforcements, as well as of the additional reputation gained by granting it on the request of an enemy beaten by an inferior force : a circumstance calculated to inspire fresh confidence in our troops and the reverse in those of the Raja."

The poor Raja in the simplicity of his heart placed implicit confidence in the words of the Resident and acted as that officer asked him to do. To quote again from the Marquess of Hastings' letter :—

"In answer to the Raja's reiterated professions of concern and desire of renewed friendship, Mr. Jenkins continued to plead his want of authority to decide as to future measures, and took occasion to intimate, that if the Raja left Nagpore, or if a single shot was fired, his throne was irretrievably lost, his only chance of preservation from ruin being unqualified submission.

"Early on the morning of the 29th, a regiment of Native Cavalry with its Gallopers arrived ; and on the same evening, a message and a note were sent to Mr. Jenkins by the Raja, in which after repeating his usual expressions of contrition and reliance on our indulgence, he signified his intention of disbanding the greater part of his troops, in the hope that the treaty would be allowed to remain in force, and his former requests, noticed in a preceding paragraph, be satisfactorily adjusted. To this communication was added a solicitation, that our troops marching upon Nagpore might be ordered to halt. Mr. Jenkins was again compelled to go over the same ground of reply which he had already taken and to point out how little dependence could be placed on the Raja's assurances, consequently how essentially vital it was to the British interests, not to neglect every practicable means of security ; and also to repeat, that the Raja's own acts had already placed all future procedures with regard to him beyond the reach of his ( Mr. Jenkins's ) authority....."

The Raja was in the habit of hearing the Europeans boasting of their religion being one of peace, meekness and forgiveness and of their



Divine Founder enjoining His followers to turn the left cheek to those who smote on the right. Acting on that belief he implored the Resident for mercy, but that officer knew not what mercy meant; he showed marked rudeness towards that Sovereign. The Marquess of Hastings writes :—

"From this time up to the 2nd of December, on the evening of which the Rajah returned to his palace, messages of the same character were repeatedly brought ;....."

"On the 5th of December our troops at Nagpore were reinforced by a detachment of the Nizam's Regular Infantry and Reformed Horse under Major Pitman, and on the 12th, Brigadier-General Doveton arrived with his cavalry and light troops ; the remainder of his division marched in on the following day.

".....Mr. Jenkins and Brigadier-General Doveton, in the absence of my instructions, which had not yet reached Nagpore, and the uncertainty of the period which might elapse before their arrival, resolved to bring matters to a termination. On the 14th, terms were offered to the Raja for his acceptance ; his refusal to comply with which, before daybreak on the 16th, it was determined immediately to follow up by a general attack on the positions of his troops.

"The terms offered were, in substance, the following : That the Raja should acknowledge that his recent attack on our troops had placed his whole state at our mercy, and that his only hope was in our forbearance and moderation : that his whole ordnance and warlike stores should be delivered up to us, a portion of them eventually to be restored on fixing the military establishments of the state ; that he should disband, in concert with the Resident, his Arabs and other troops, as soon as practicable ; that his army should immediately move to a position to be assigned for it ; that the city of Nagpore should be evacuated and occupied by our troops, public and private property being protected, the Raja's civil authorities remaining in the exercise of their functions on his behalf and the city being restored on the conclusion of a treaty ; that the Raja should repair to the British Residency or camp, and reside there until everything should be settled ; that the terms granted should not go to deprive him of any considerable portion of territory, beyond what might be necessary for the payment of the subsidy and the efficient maintenance of the contingent as fixed by the former treaty..... ; and that if the terms should be complied with by four o'clock on the morning of the 16th, the latest period allowed for an answer, the Raja's army should be withdrawn from their positions in and about the city, and the city occupied by British troops at seven o'clock on the same morning the Raja himself being at liberty to come in, either before the execution of the terms or afterwards in the course of the day, as might be most agreeable."

The terms were no doubt most humiliating to the Raja. But that prince was a timid man and besides a great fool, for he reposed confidence in the so-called good intentions of

his allies. It is therefore to be surmised, that he accepted all the terms which were dictated to him. But his troops were not composed of men who like him were cowards. Moreover they would not knowingly agree to their own extinction. They resolved to make a stand and tried to prevent the Raja from going over to the British. To quote again from the Marquess of Hastings' dispatch :—

"The next morning, at six o'clock, a message was received at the Residency, that the Raja would not allow the Raja to come in, and that it would take some time to give up the guns but that all would be settled in two or three days. On this Mr. Jenkins, in communication with Brigadier-General Doveton, the troops in the meanwhile being drawn out in battle order, gave the Raja time until nine o'clock to come in, intimating that if he did so, more time might be allowed for executing the other conditions, but that if he demurred, the troops would immediately move on to the attack. A little before nine the Raja accordingly arrived at the Residency,....."

But his troops were not to be so easily coerced by the harsh terms of the Resident and they defied the orders of the Nagpur sovereign to encompass their own ruin. That the Raja could not be charged with the faults of his troops every sensible man would admit. Even Professor H. H. Wilson, who, as a thoroughbred Anglo-Indian, had very little sympathy with the Indian princes, writes :—

"The disregard apparently shown to the orders of the Raja might have been preconceived ; but it not improbably arose from the headstrong selfishness of individual leaders, and was characteristic of the relaxation of authority which prevailed generally in the Maratha armies."

Now ensued another battle, the main object of which was to crush the Raja's troops. To quote again from the Marquess of Hastings' dispatch :—

"The next delay took place in the surrender of the guns, and the removal of the Raja's troops to the positions fixed for them. For these purposes the period allowed was extended until twelve o'clock ; but on our troops proceeding at that hour to take charge of the guns, the heads of the columns were fired on by troops posted in an enclosed garden, and subsequently from several batteries in the front of Brigadier-General Doveton's lines. Our troops were immediately disposed for the attack, and the action commenced,....."

Of course, the Raja's troops were merely a rabble, and therefore it was no difficult task to defeat them. Although worsted, they did not leave Nagpur. The Marquess of Hastings writes :—

"The 17th and 18th of December, the days following the action, were given to the Raja to prevail on the Arabs to evacuate the city ; but although the arrears had been paid by the Raja, and even security offered on the part of the British Government for their march out of the territories of Nagpur,....."



evacuation was not effected. It thence became necessary for Brigadier-General Doveton to commence military operations against that part of the city where they were posted, and in order to increase his means the place being strong, instructions were immediately issued for the march of his battering train from Akolah. Mun Bhub, one of the principal leaders of the War-party, with the other chiefs whom Brigadier-General Doveton had just defeated, were said to be with them, and to be urgent in encouraging them to resist. The Raja's horse remained scattered in every direction, with the exception of a considerable body collected at Ramteg; but although they had plundered some of our cattle bringing in grain, they had not ventured to interfere with our operations."

Of course, these gallant Arabs, although defeated, with bulldog-like pertinacity stuck to their posts, and were not to be so easily persuaded to give up resisting the British troops, on whom they once at least succeeded in inflicting heavy losses. The Marquess of Hastings continues in his dispatch:—

"The efforts of the troops under Brigadier-General Doveton were still directed to the dislodgement of the Arabs from the palace, on the gates of which an unsuccessful assault was made on the 24th of December, in which our troops suffered considerable loss, although the gallantry and steadiness of both officers and men were on that occasion eminently conspicuous.

Notwithstanding the failure in the immediate object of the attack, such an impression was created by it that the Arabs soon signified their willingness to evacuate on conditions; and on Brigadier-General Doveton's agreeing to the proposed terms, they marched out of the city on the morning of the 30th. It was occupied by the British troops on the noon of the same day. No formal articles of capitulation were executed, the Arabs only asking for their personal safety, and a British officer with a small escort, to give them and their families a safe conduct to Mulcapore. It being anxiously desired that the city should be secured against hazard of destruction, and it being considered of importance to obtain possession of it as soon as possible, their request was granted,.....

"On the occupation of Nagpore by the British troops, many of the principal people came in to the Residency, and proclamations, in the name of the Raja and the Resident, were issued throughout the country in order to promote tranquillity."

Mr. Jenkins now gained all his desired objects and it was expected that he would fulfil the promises he had held out to the Raja when he asked him to come over to the Residency and become a prisoner of the British. As said before, the Raja was given to understand,

"That the terms granted should not go to deprive him of any considerable portion of territory, beyond what might be necessary for the payment of the subsidy, and the efficient maintenance of the contingent, as fixed by the former treaty, all other changes being directed solely to the preservation of tranquillity, with a due regard to the respectability of the Raja's government."

When the Raja entered into subsidiary alliance with the British Government, he was required to pay the subsidy in money and not in the cession of any territory, and it has been also pointed out before that the payment of the subsidy cost him about one-third of the gross revenue of his principality. It was on these grounds, he had asked the British Government to make some modifications in the original terms of the treaty of the subsidiary alliance. But then broke out the hostilities and when the Raja was prevailed upon to go to the British Camp as a prisoner, he understood, as it was quite natural for a man in his situation to do, that his allies would be convinced of his innocence and would treat him with that generosity which he deserved. It was therefore that he readily accepted the terms proffered by Mr. Jenkins.

In his letter to the Marquess of Hastings dated 9th October 1817, from which extracts have already been given before, Malcolm wrote that the Raja "always called" Mr. Jenkins "his brother", and that his "Lordship stood in the relation of a father." But neither "his brother" nor "a father" was going to behave towards him as such.

The Marquess of Hastings wanted the deposition of the Raja, and the Resident knowing the mind of his chief, was, to use a mild expression, guilty of a flagrant breach of faith; for the terms which he now offered to the Raja to conclude the treaty with the British were not the same on the distinct understanding of which the Raja had come over as a prisoner to the Residency. To quote the words of the Marquess of Hastings:—

"Immediately after the quiet occupation of the city of Nagpore by the British troops, Mr. Jenkins contemplated the return of Appa Sahib to his palace, and had prepared the draft of a definitive treaty to be signed previously to the Raja's quitting the Residency..... But in the mean time, my original instructions, framed on my being informed of the attack on the Residency, reached him, and he thus, for the first time, became apprized of my decided reluctance to the restoration of Appa Sahib to power on any conditions. He accordingly desisted from proceeding to the signature of the treaty; but as the return of Appa Sahib to the palace, and his eventual restoration to the throne, had been virtually promised, he judged himself bound to carry that measure into effect, subject to confirmation or annulment from me, and substituted for the treaty a provisional engagement, according to which the Raja was, until my further orders could be known, to retain the throne on the following conditions: That he should cede all his territories to the northward of the Nerbudda, as well as certain possessions on the southern bank, and all his rights in Berar, Gawilgurh, Sirgoojah and Jushpore in lieu of the former subsidy and contingent that the civil and military affairs of the government should be settled and conducted by ministers in the confidence of the British government, according to the advice of the resident; that the Raja, with his family, should reside in the palace at



Nagpore, under the protection of British troops ; that the arrears of the subsidy should be paid up and the subsidy itself should continue to be paid, until the final transfer of the above-mentioned territories had taken place ; that any forts in his territory which we might wish to occupy should immediately be given up ; that the persons whom he described as principally concerned in resisting his orders should receive no favour, but be declaredly cast off by him, and if possible, be seized and delivered to the officers of the British government ; and that the two hills of Seetabuldee with the bazars, and an adequate portion of land adjoining should be ceded to the British Government, which should be at liberty to erect on them such military works as might be deemed necessary."

There was no other alternative for the Raja than to put up with these disgraceful terms as best as he could. The Governor-General writes :

"These conditions having been accepted by the Raja, he returned to his palace on the 9th of January, both that and the city being still garrisoned by our troops."

Henceforth the Raja had no shadow or semblance of independence. His lot was a very pitiable one and it was abuse of authority and language to charge him with treasonable designs or perfidious conduct. He had not the power to be guilty of these things, for not only were his resources crippled, but he was virtually a prisoner in the hands of

the British in his own capital. But since the Governor-General wanted to depose him there was no difficulty in trumping up false charges against him. Let us again quote the words of the Governor-General whom Appa Sahib had looked upon "in the relation of a father to him." The Marquess of Hastings wrote :

"My determination to remove him from power was founded alike on the horror and disgust excited by his atrocious perfidy, on the conviction of its being impossible ever to repose confidence on one so destitute of principle, and on my conception of the importance of holding up to India, as an example, the signal chastisement of so remarkable an instance of political depravity."

Such were the sentiments of the Governor-General towards Appa Sahib. Although he acquiesced in the arrangement which Mr. Jenkins had provisionally entered into with Appa Sahib, yet from the tenor of his dispatches from the passages which have been already quoted above, it is evident that he would have been extremely glad at the deposition of Appa Sahib. Mr. Jenkins seeing which side the wind was blowing, did everything in his power to please his chief. He accused the Raja of several charges the nature of which will be presently mentioned.

(To be concluded)

## H. G. WELLS ON THE FUTURE OF INDIA AND ISLAM

**P**ROPHECY is a very pleasant avocation to any man with an imaginative turn of mind. It is so easy. You cannot have your statements checked or verified. You may not be able to prove your contentions or compel conviction ; but at the same time you cannot be demonstrably refuted. Time and time alone can falsify predictions. That is to say, we cannot argue with a prophet. If we find his contentions attractive, we may agree with him ; if we think his reasoning fanciful, we may close the book in disgust. It is simply a question of belief or disbelief, and there the matter ends. Now, Wells is a prophet. We should not, therefore, expect him to prove his case irrefragably. No more can the reader expect to disprove it effectually.

But there are prophets and prophets. Some are good, some bad. Some evince such insight and penetration into their problems

that the reader has every reason to accept probabilities as facts. In other cases, the inferences drawn can be treated as the vapourings of a diseased imagination. Where, then, does Wells stand ? A publicist who preaches the gospel of a United States of the World, using one language, one currency, one code of legislation, may well in some quarters raise a smile. Many superior persons there are to point the finger of scorn at the literary quack who would blot out all racial animosities, all patriotic prepossessions, demolish all national barriers, and usher in an era of world-wide peace and plenty. But when we recollect that these are not the hallucinations of a lunatic at large, but the mature meditations of the man who understood the latent virtues of the automobile when it made its first modest appearance, and was hailed with a chorus of derision who gravely debated the possibilities



flying long before the first crude aeroplane left the ground, who predicted the Great War and was trounced as an alarmist for his pains, who foresaw modern battles congealed into trench warfare waged with ineffable engines of torture and destruction, then the laugh appears to be on the other side and we stand confronted with a message of serious and insistent import. We are in the presence of a man who weighs his words and means what he says. It is for us, in turn, to weigh and consider his teaching and be prepared for its ultimate realisation.

Wells is the arch-apostle of the doctrine of the equality of races, of the world brotherhood of man. He tells us that the British sovereignty in India is no heaven-born institution, and that it will go the way of all flesh. Much it has achieved. Much it has left undone. These are minor matters. The unalterable fact is that India demands self government, and not necessarily good government. Men won the vote in England because they wanted it. Women were enfranchised because they clamoured for the suffrage. It was no reply to the agitation to ask: what are you going to do with the vote? what good will it do you? The ultimate, irresistible fact was people insisted on the vote, and they got it. These extensions of the franchise may have been "a leap in the dark"; but no irretrievable disaster has so far resulted.

India now cries with an importunate voice for self-government. She cannot be denied her claim. It is only a question of time. The weary old administrators in India used to say, Indians would be ready for self-government in four or five centuries. "Many Indians think (and I agree with them) that India might be a confederation of sovereign states in close alliance with the British Empire or so". Events have moved rapidly since Wells penned these words in 1916. The recent Reforms have altered materially the situation. Some would say there is no time like the present, and the only topic to discuss is the question of the terms of restoration. Whatever the details may be, India's destiny is to be a politically independent organisation working under the ægis of a world-wide overruling authority, something like what is popularly known as the League of Nations, only more definite, more developed, more

authoritative, guaranteeing the peace and order of the world.

The "white man's burthen" is to sink all petty jealousies, to find out whatever talent and ability exist amongst backward peoples, and train them to the standard of responsible self-government, not within an empire, but within an all-embracing international alliance, which will deal with things on a broader basis than nationalism or "patriotic imperialism". That is the destiny not of India merely, but of all subject races. The days of suppression and superiority are past.

Despite the ineptitudes of politicians and the greed and grab of nations, the tide seems to be setting in favour of Wells' line of thought. Always partial to the Mussalman, he makes bold to predict a brilliant future for Islam. Africa will be a fertile field for Moslim expansion, because that religion is better adapted to the needs of the native than Christianity. The medium of propaganda will be the Arab. We talk glibly of our debt to the Greeks and Romans, but slur over all we owe to Arabia, our numerals, modern mathematics, and the science of chemistry. When we think of Islam, we think of Constantinople and the Turk. That is not the heart and core of the cult. Too much store in the past has been set by Constantinople, a much-vaunted city which spells nothing but decay and death to its possessors. The Roman Empire crumbled to pieces there. The Turk has followed in its wake. If you wish to ruin a nation, give it Constantinople. Such is Wells' opinion, and, if I am not mistaken, Bismarck thought so too.

But the Arab of the desert is quite another thing. At the moment he may belong to a depressed and despised culture; still he is a factor and a force to be reckoned with. From Nigeria to China his religion is instinct with life, even though it may have sickened at Constantinople. It is an open-air religion, which cannot be destroyed or replaced. At no distant date there will be a great revival of Arabic civilisation in Mesopotamia. The irrigation works destroyed in the thirteenth century will be restored. The deserts will once more become populous and Bagdad will rise from her ashes, arrayed in all her pristine glory. This, says Wells, is as inevitable as the year 1950.

If it is the peace of the world we postulate when we envisage a permanent World Council overriding all sovereign nations,



failed to do so, with what calamitous consequences we all know.

J. H. MAXWELL.  
Principal, Bareilly College.  
Fellow, Allahabad University.

WHENEVER in England there has been a run of cold wet summers, or winters without what one knows as "real Christmas weather", you will hear the old people say that the seasons have changed; that they are not what they were, when they were young. I have heard no less a person say so than Lord Chaplin. When I ventured to demur, he repeated, a little too sternly I thought, that it is an undoubted fact. I am still reprobate enough to be unconvinced. To argue against the belief by quotation from meteorological records would be a very dull business. There is a more interesting way.

When it is said that the seasons have changed, it is always meant that they have done so for the worse. Nobody ever thought that they had changed for the better. How came Charles Lamb, one may then ask, to say in a letter to Coleridge: "*Summer has set in with its usual severity*", or Harriet Shelley to write, on June 22, two years before Waterloo: "*Our summer has not yet commenced. The fruit is still sour for want of sun*", or Shakespeare to say:

*"Rough winds do shake the darling  
buds of May,  
And summer's lease hath all too  
short a date"?*

As for winters, they have always been variable. Take up any old book that gives such information, say Gilbert White's "Natural History of Selborne", and you will read of mild winters and severe winters. Such a long and bitter frost as is described in "Lorna Doone", the account of which, by the way, is

historically accurate, was just as unusual  
an occurrence in those days as it would  
be now.

Why, then, should so many old men think that the seasons have changed? It is because of more than one thing. They take much more note of the weather than they used to do. How much more they talk of it than do boys. How much less do boys care if it rains than old men do. What does a little rain matter to them, or even a great deal, if only they are out-of-doors, and can run about? There is even an exhilaration in walking in pelting rain. It falls on the face refreshingly. Part of our annoyance, when

Again, how much less do boys feel cold than old people. If it is a severe winter, they are not half aware of it. Skating keeps them too warm. Water has to freeze in the bedroom jugs, and the pipes must burst, and there be no end of excitement over flooded rooms, for it is these things that make much impression on their minds.

There is another thing. *That is*  
very slowly for a boy. Before another  
summer or winter comes, he has forgotten  
what the last was like, whether it was  
sunny or rainy; whether it was mild  
severe.

severe.

The men who tell us now that seasons are not what they were, when they were young, did not know at that time, as the people who were then knew, what the seasons were like, and great deal of what they did know has long been forgotten.

I. A. CHAPMAN

J. A. CHAPMAN



## MATHS OF LOWER BENGAL

BY N. K. BHATTASALI, M. A., CURATOR, DACCA MUSEUM.

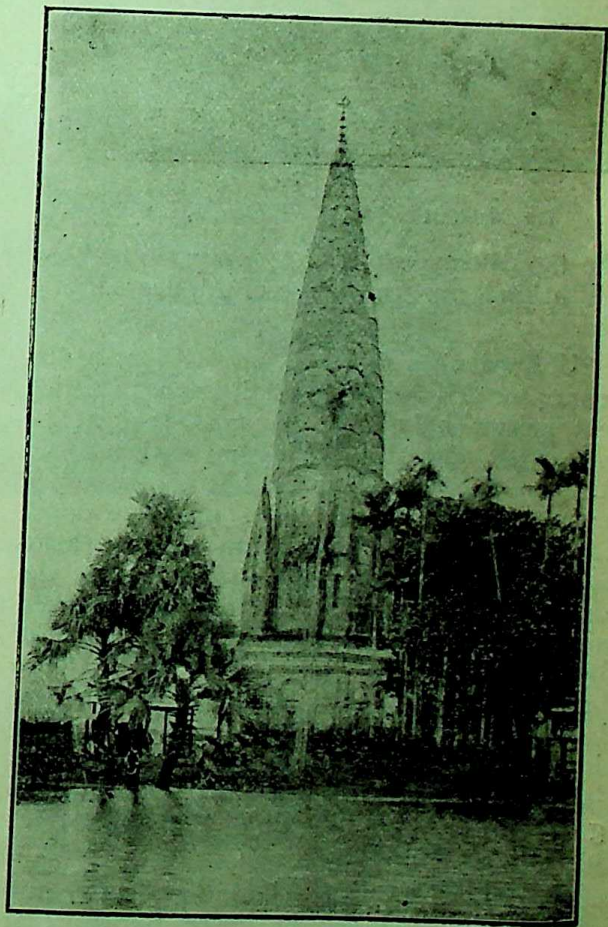
LOWER Bengal is unrivalled for its sylvan scenery, as any traveller who has travelled from Calcutta to Dacca or vice versa through the Sundarban route, will testify. The cocoanut, the palm, the date and above all, the betelnut trees in clus-

ters shoot their tall slimness heavenwards on both sides of the route, and the fascination they create can only be felt.

While here and there, the pointed spire of a Hindu *math* suddenly peeps up through the clustering palms, the spectator is at once struck by the symphony which this creation of art is able to maintain with its sylvan surroundings. Built most often on the cremation ground of a lamented relative, by the side of an enchanting tank, with banks shaded by *Amalaki*, *Haritaki*, *Tamala*, *Vata*, and *Aswattha* trees, these neat, slim, tall pieces of architecture shoot up to the sky

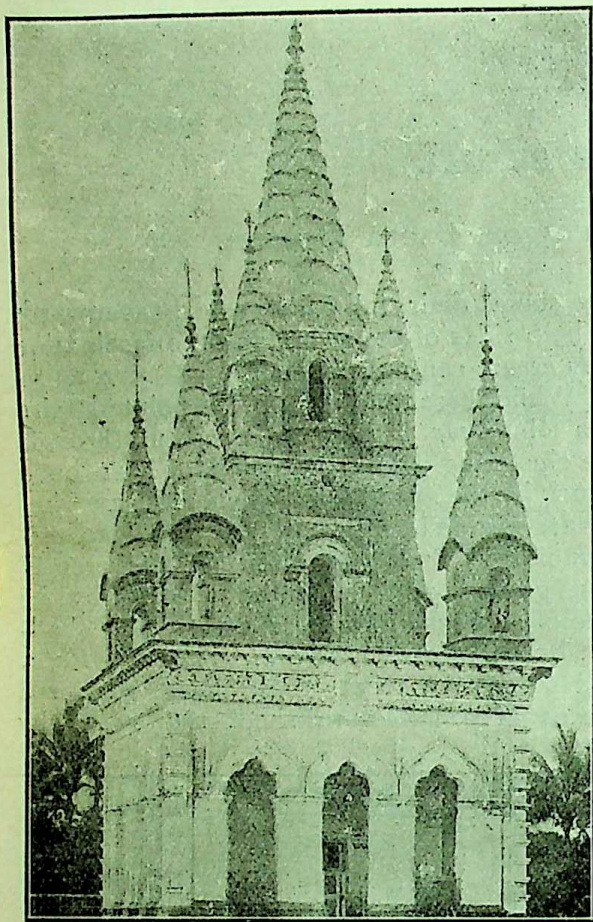


The Math of Sonarang, Dacca.



The Math of Kewar, Dacca.





The Navaratna Math of Basanda, Barisal.

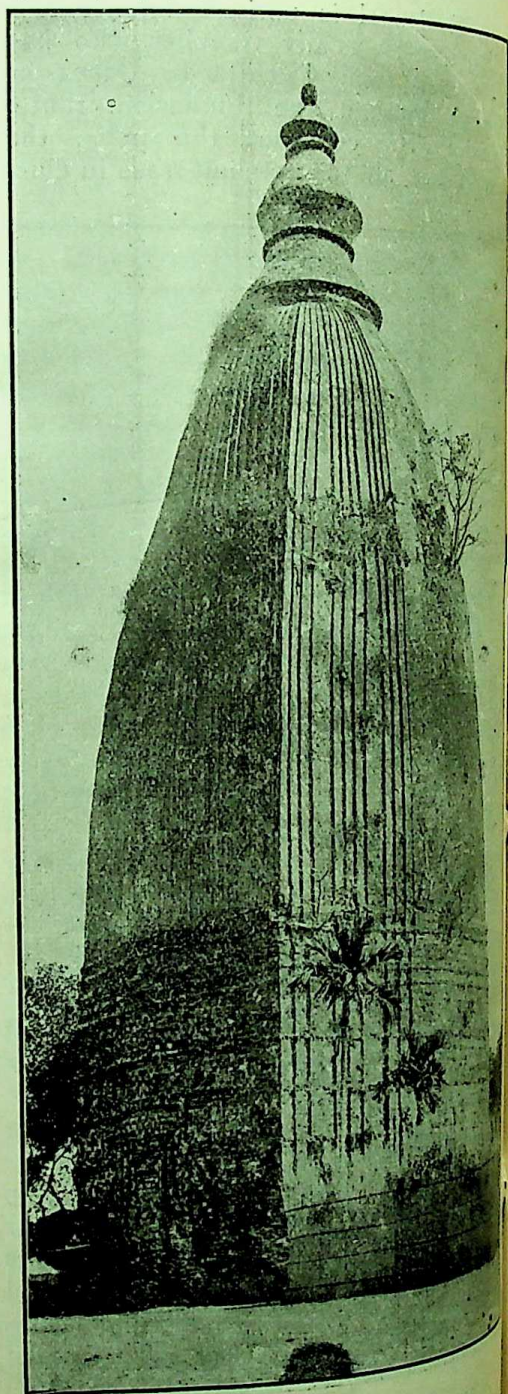
like the silent, everlasting prayer of those left behind, for the peace of the dear departed.

Utilitarianism is here woefully at a discount; for this tall and solid heap of brick and mortar only covers a small vault at the base, with most often a lingam enshrined in it. But the tall spire is left honeycombed with numerous square holes of some depth for the birds of the air to build themselves safe and snug nests and thus allow the departed to be of some use to the living even after death. Apart from being a thing of beauty providing joy for ever to the beholders, the tall spire of the math is of real benefit to the boatman in the rains, providing him with a well-known and conspicuous landmark visible from a long distance, to guide him safely through the intricacies of a village water-route.

There is hardly a single respectable and settled Hindu village in lower Bengal that has not its *math* to glory over. Most of them

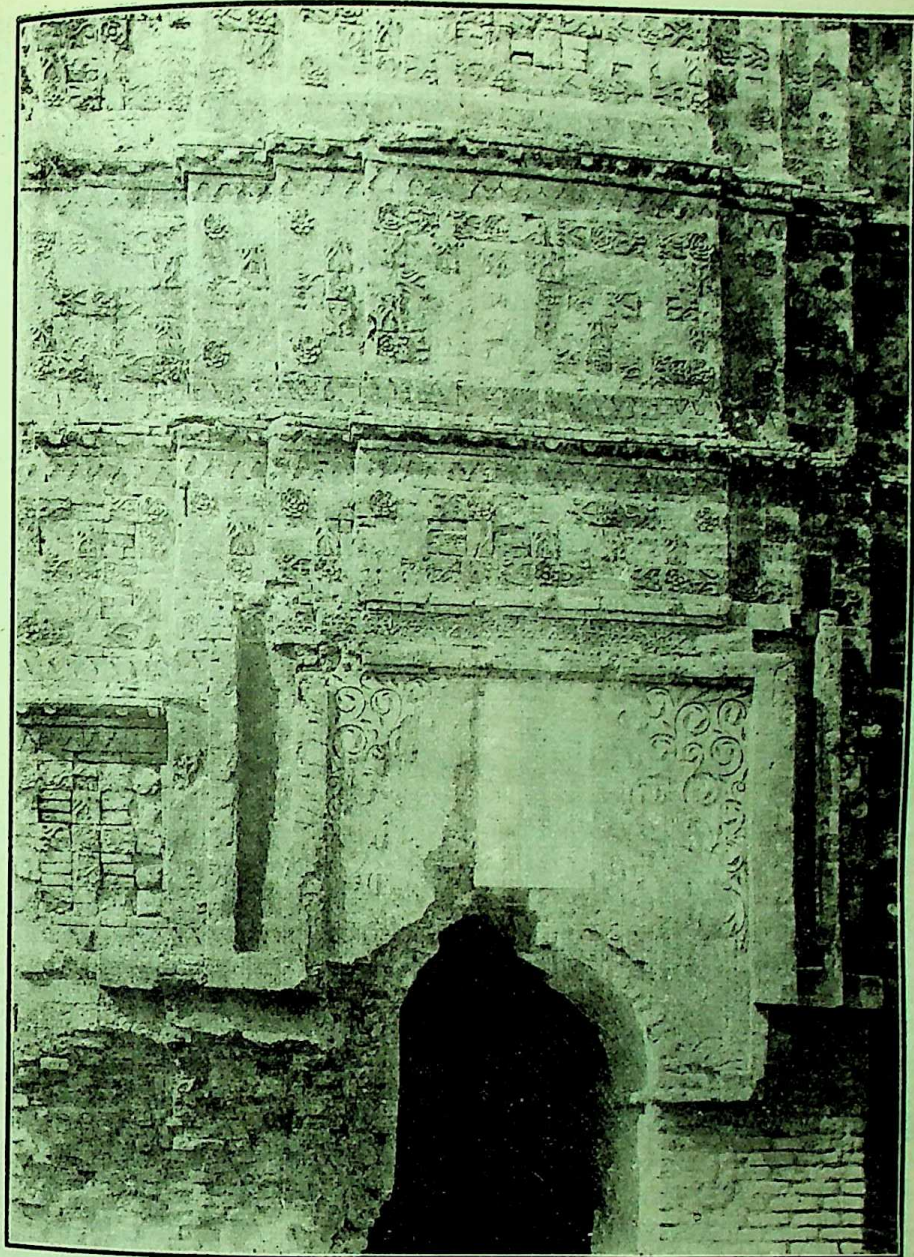
are of only local celebrity, but there are some that enjoy a provincial reputation.

The best known and perhaps the oldest *math* in lower Bengal is the *math* at Rajabadi, where the Padma and the Meghna meet. To gaze at this noble relic of antiquity, as long as it is visible, is a pleasant diversion of the passengers by the Goalundo-Narayanganj.



The Math of Rajabadi, Dacca.





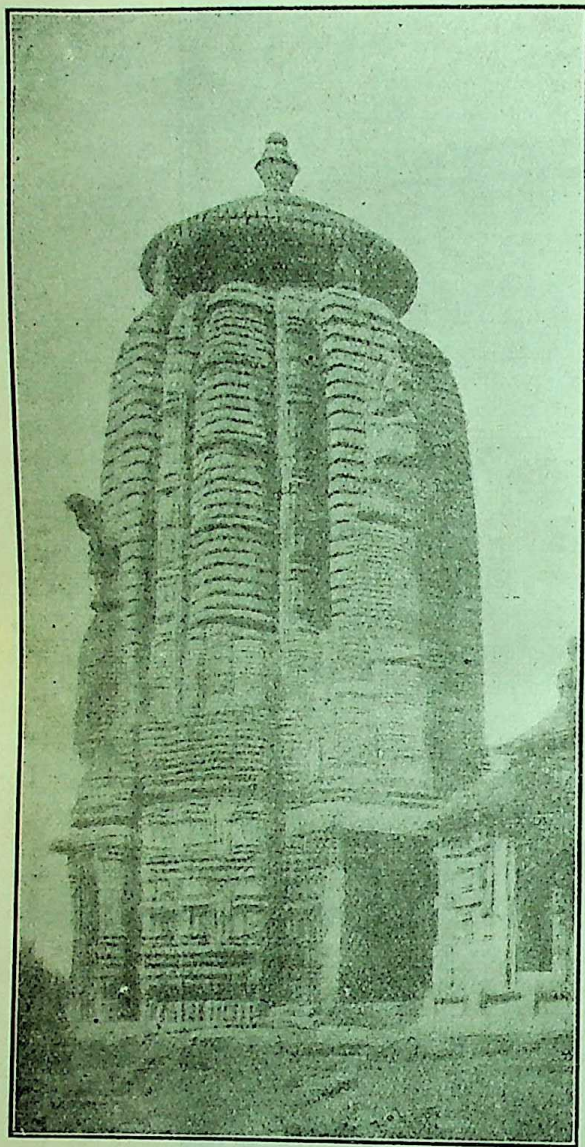
The Decorations on the entrance-door of the Rajabadi Math.

steamer. It stands right on the bank of the Padma, but it seems to bear a charmed life. Many a time has the Padma made a rush on it and its admirers have trembled for its safety ; but eventually the capricious and mighty river has always made up her mind to leave it alone.

There is nothing inscribed on the Rajabadi *math* to show when it was built, but its unique rotund appearance, strongly reminiscent of the shape of the Brahmanical stone temples of Orissa, clearly testify that it was

built in days when people still remembered the peculiarities of Hindu architecture. One very peculiar feature of the structure is the series of picturesque, perpendicular corbellings falling like so many tresses from the bell-shaped top to the base. This peculiarity is met with in no other structure of this class except in the stone temples of Bhubaneswar and I find that the same peculiarity is to be met with in another *math* in the Birbhum district; called the *deul* of Ichai Ghosh, traditionally believed to be of pre-Muhammadan days. This agree-



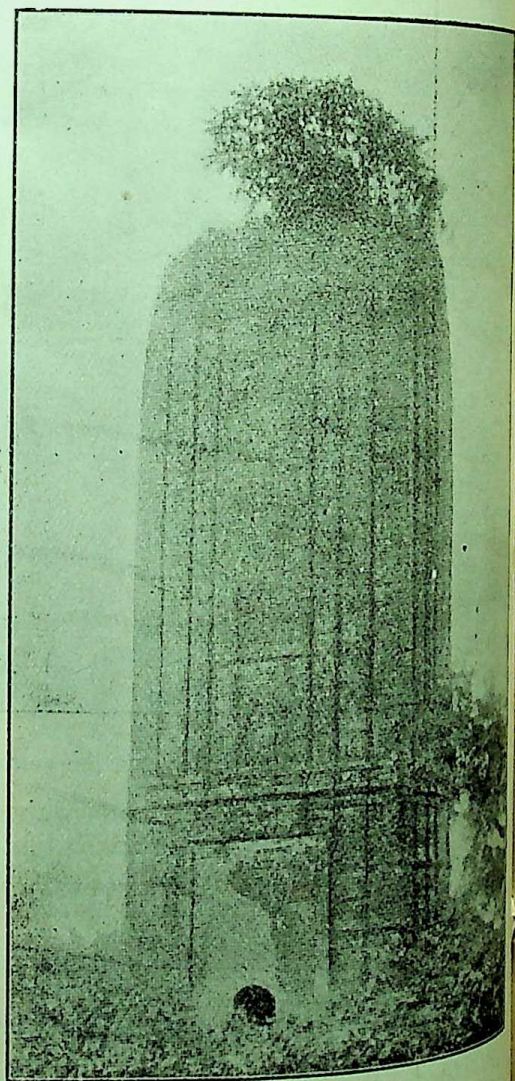


Bhuaneswar Temple.

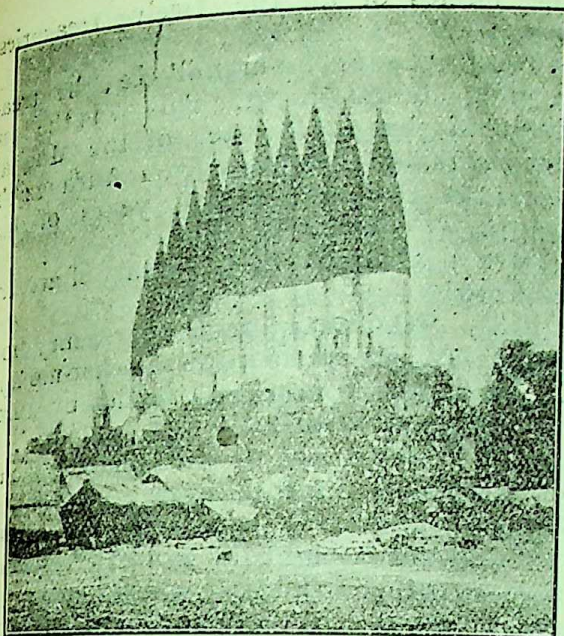
ment between the *deul* of Ichai Ghosh and the *math* at Rajabadi also points to the great age of the structure. Tradition says that it was built over the cremation ground of the mother of Kedar Roy, one of the 12 semi-independent chiefs of Bengal during the reign of Akbar and Jahangir. The *math* is decorated by finely carved bricks to some height from the base. It is now a protected monument. It was once repaired in 1896 at the expenses of Raja Sreenath Roy of Bhagyakul.

The other *maths* illustrated differ remarkably from the Rajabadi *math* by the slimness of their spire and the Gothic style of architecture in churches introduced in the country with the advent of the Europeans may have

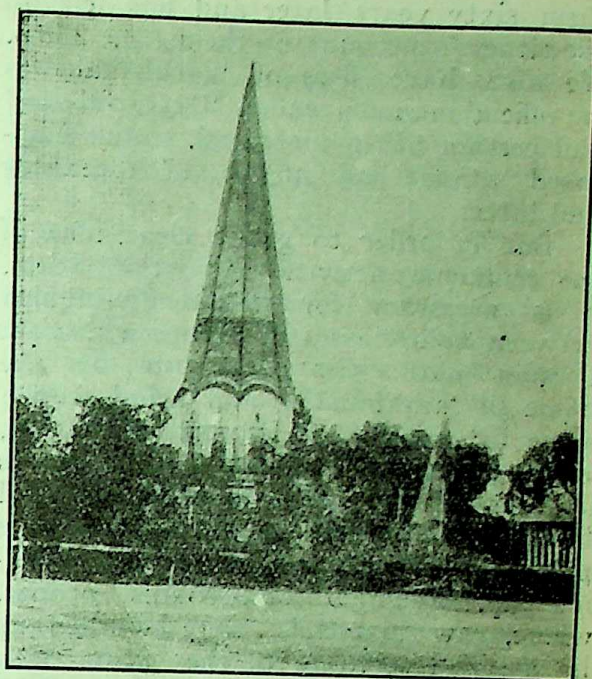
something to do with this change from the fulness of the Rajabadi *math* to the slimness of these latter-day *maths* few of which are more than a century old. The most famous example of a *math* with slim spire, and one that perhaps served as the prototype of the present-day slim-spired *maths*, was the twenty-one-spired (Ekush Ratna) *math* of Rajballabha at Rajnagar in the Faridpur district, now swallowed up by the Padma. The slim spire was adopted in temple architecture also and there are several temples with slim spires in the town of Dacca the most picturesque of which is the Kali temple of Ramna. It was built by Mohanta Haracharan Gir who died in 1232 B. S. So, the structure is barely a hundred years old.

Ichhai Ghosh's Deul, Birbhum.  
(From the History of Birbhum)





The Ekush-ratna (twenty-one-spired) math of Rajnagar in Vikrampur.  
(From the History of Vikrampur by J. N. Gupta.)



The Temple of Kali at Ramna (Dacca).

## STATE INDUSTRIES IN THE MUGHAL EMPIRE

BY JADUNATH SARKAR.

**T**HE Mughal Government was forced to supply its own wants by becoming a producer of nearly everything it required, because in the 16th and 17th centuries our country was in an undeveloped economic condition, the modern private organisations of production and transport were wanting, and the Government itself took a somewhat patriarchal attitude in dealing with its servants and subjects. Such State-factories were an ancient institution of the land, as throughout the middle ages, they were necessitated by the circumstances of the times. Thus, we read that Sultan Firuz Shah Tughlaq, in the late 14th century, maintained 36 'karkhanahs' on which probably fifty lakhs of Rupees were spent every year, at a time when

the Rupee had at least 25 times its present purchasing power. Afī's 'Tarikh-i-Firuz Shahi,' pp. 334-340, gives a detailed description of the management of these factories, and the Arab geographer Shihabuddin Abul Abbas Ahmad al Dimashki, writing from the reports of merchants, tells us something about their working. (Elliot, iii. 578.)

In Akbar's reign, about the end of the 16th century, the system of palace-workshops had expanded, as was to be expected from the development of civilisation for 250 years. His eulogist Abul Fazl, writes,—In the 39th year of the divine era (1595 A. D.), there are in the imperial household "more than a hundred offices and workshops, each resembling a city or rather a little kingdom." (Ain. i. 12.) Bernier saw



them sixty years later and has left an eyewitness's account of them ( p. 259 ). We also have lists of 'karkhanahs' in the official manuals called 'Dastur-ul-aml' and certain other historical works composed at the end of the 17th century and later.

But in order to get a clear idea of the economic activities of the State, it is necessary for us to distinguish between two classes of things which our Persian authorities designate by the name of 'karkhanahs' and include in the same list, viz,—( a ) STORES of animals, articles of food and drink, and things in a finished or usable condition, acquired by the Government and kept in the palace, which required no further working up, and ( b ) FACTORIES proper, where, raw materials were worked up by salaried servants of the State into fully manufactured goods fit for use.

## II

It is also necessary, at the outset, to say something about the different treasuries ('khazinahs') in the palace, because they were intimately concerned with the stores and 'karkhanahs'. About these, Akbar's court-historian proudly tells us,—

"In Iran and Turan, where only one treasurer is appointed, the accounts are in a confused state; but here in India, the amount of the revenues is so great, and the business so multifarious that twelve treasuries are necessary for storing the money in,—nine for the different kinds of cash payments, and three for precious stones, gold, and inlaid jewellery..... A separate treasurer was appointed for the tribute ('peshkash') receipts, another for receiving heirless property ('bait-ul-māl'), another for 'nazar' receipts, i. e., presents, and another for the monies expended in weighing the royal person and for charitable donations." ( 'Ain,' i. 14. )

Here we get the designations and functions of eight of the treasuries, besides the grand or general treasury called ('khazinah-i-amara'). A Persian history written by Shakir Khan in the middle of the 18th century gives the

the names of all the twelve treasuries thus:—

( 1 ) 'Andarun-i-mahal' i. e., the treasury inside the harem. This was the financial line of defence of the Emperors, as we know from the Mughal letters in the sad closing years of the reign.

( 2 ) 'Baqāyā,' i. e., treasury of arrears collected.

( 3 ) 'Jeb-i-khās,' or the treasury supplying the Emperor's pocket-money i. e., for the payments made by him with his own hands.

( 4 ) 'Jeb-i-faiz,' or treasury for pious donations, i. e., the money which the Emperor annually spent in charity as well as his weight in gold, silver and several other things, which were given away to the poor and to religious mendicants.

( 5 ) 'Khazinah-i-rikab' or the treasury that accompanied the Emperor during his marches.

( 6 & 7 ) 'Khazinah-i-nazar wa peshkash.' These treasuries contained tributes, presents, gifts made in accomplishment of vows, or donations for averting evil astral influences from the Emperor's body made to the Emperor by his subjects. Abul Fazl makes them two distinct treasuries, but Shakir Khan ( early 18th century ) joins them into one.

( 8 ) 'Khazinah-i-sarf-i-khās' i. e., the Emperor's privy purse for his personal or household expenses. [ This money was disbursed by the Lord Chamberlain ('Khan-i-saman') and not by the Emperor with his own hands ].

( 9 ) 'Bait-ul-māl.' Here the property of persons dying without heir were kept with a view to afterwards spending them for the relief of the people in general. According to the Quranic law the Emperor could not touch any part of this money for his own use.

The other three treasuries, as we know from the 'Ain-i-Akbari,' were:—

( 10 ) Treasury of precious stones,

( 11 ) Treasury of gold ware, and

( 12 ) Treasury of inlaid jewellery.

Two Marathi works, namely 'Sabhasad Bakhar' ( written in 1694 )



and the *Chitnis Bakhar of Shivaji*, (written in 1810), p. 76 give a different list of the twelve, which is partly due to their writers having made a confusion between treasuries and stores and partly also to the probability of the Maratha administrative system having been in some respects a departure from its Mughal model and exemplar. These are called the 'Bārā Mahāl or Kosh' and named *fota*, *saudagari*, *palki*, *kothi*, *imarat*, *paga*, *seri* (or 'sair-i-bagh') *daruni*, *thatti*, *tankshal* or *mint*, *chhabina*, and *bahili* (variant, 'jamdarkhana' or wardrobe).

Now, here 'paga' (which means cavalry) is clearly a mistake for 'baqaya' or arrears collected; 'bahili' is 'bahlah,' a Hindi word meaning the privy purse. (see 'Ain,' i. 15); 'chhabina' is a Marathi word meaning a guard of horsemen, and I take it to be a loose translation of 'rikab' or the stirrup, which, as we have seen above, designated the Emperor on the march; 'fota' stands for the general cash treasury; 'daruni' is 'andaruni' or the harem treasury.

The rest are stores and not treasuries at all. 'Sair-i-bagh' means excursion to pleasure gardens, and I doubt whether a special treasury was kept to supply the expenses for this purpose. 'Thatti' is explained as cow-pen.

The *Zawabit-i-Alamgiri*, folio 132b, names 24 treasuries, of which one is the General Treasury, and five others are included in the above list, while 18 are different. These last are the sub-treasuries for 'ashrafis' (gold coins), the Lady Begams, fines, 'rās-mahāl, dām, āhadis, shagirdpesha,' (menial servants), substitute for jagir, topkhanah, (artillery) record offices, qular Haidarabadi, food of cattle, confiscated property ('āmuāl'), rewards, cash ('mublaghi'), perquisites of the clerks of elephant-stables, total expenditure ('kharch-i-kul'), and one illegible item.

From the *Mirat-i-Ahmadi* (ii. 119) we learn that the provinces had only four treasuries, viz., (a) 'Khazinah-i-āmarā,' also called 'bait-i-khiraj' or house of land revenue from the crownlands, tributes

and duties on the goods of Hindus, &c., (b) 'Khazinah-i-baqaya' or dues for 'taqavi' tribute, &c., (c) 'Khazinah-i-sadqa' containing the *tithe* of 2½ per cent., from Muslims and (d) 'Khazinah-i-jaziya' or poll-tax on the Hindus.

### III

In popular parlance there were 12 treasuries and 36 'karkhanahs,' as we find even in Shakir Khan's memoirs. The Marathi histories cited above mention only 'karkhanahs,' though these two works do not agree with each other as to their names. The 'Zawabit-i-Alamgiri' gives a list of 69 'Karkhanahs,' but, on account of the bad writing of the MS. several of the names cannot be read. 'The Ain-i-Akbari' separately describes 26 of the 'karkhanahs' and indirectly or briefly refers to 10 others, making a total of 36 'karkhanahs.'

Before examining these lists critically and enumerating the stores and offices separately from the workshops or true 'karkhanahs,' I shall describe the working of these State-factories.

Shams-i-Afif writes thus about Firuz Shah's 'karkhanahs' from personal observation: "The Sultan had 36 'karkhanahs' and tried his utmost to collect materials in them, each of them being filled with many kinds of valuable goods and things,—[i. e. plants, furniture and materials],—the number of which cannot be computed. .... Every year a large sum of money was spent in each 'karkhanah.' Some of these stores were 'rātibi,' i. e., they had fixed annual money grants; such were the elephant stables, cavalry stables, mule stables, camel stables, kitchen, lamp-room, butlery, and mattress store.\* One lakh and sixty thousand 'tankas' per month was the fixed grant of these 'ratibi' stores taken together, besides the price of their plant and the wages of their accountants and other officers,—making a total of one lakh and sixty thousand silver 'tankas'..... In

\* I read *ashtar khanah* for *shāarb khanah*, and *tushak khanah* for *sag-khanah* of the printed text. An orthodox Muhammadan like Firuz Shah could not have kept a kennel of dogs nor, at least publicly, a winecellar, as the text ascribes to him.



the 'ghair-ratibi' karkhanahs,—such as the 'jamdar khana, ilm khanah, farash khana, rikab khanah,' &c.—the expenditure every year varied with the amount of the new goods ordered to be made in each ('farmaish').....Each karkhanah was placed in charge of a great lord ('Khan') or notable chief ('malik')...A general Superintendent ('mutasarrif') was placed over them all, and he was Khwajah Abul Hassan...When the Sultan wanted anything to be made, he first of all wrote to this general superintendent, and the latter sent the order to the superintendent of the karkhanah concerned, and the work was very quickly done....Each Karkhanah had a number of accountants." Afif's 'Tarikh-i-Firuz Shahi,' text, 337-339.

This Sultan had a standing order that when there were any workmen out of employment in the city, they were to be sent to him. The prefect of police used to inquire through his subordinates in each ward, and bring such unemployed men to the Sultan, who used to give them work in his 'karkhanahs' or in the offices of his ministers or in the households of the nobles, according to their capacity and desire (*Ibid*, 334).

The Arab geographer Dimashki writes, "The Sultan has a manufactory in which 400 silk-weavers are employed, and where they make stuffs of all kinds for the dresses of the persons attached to the Court, for robes of honour and presents, in addition to the stuffs which are brought every year from China, Iraq, and Alexandria. Every year the Sultan distributes 200,000 complete dresses..... Dresses are also distributed to the [Muslim] monasteries and hermitages.....

"The Sultan keeps in his service 500 manufacturers of golden tissues, who weave the gold brocades worn by his wives or given away as presents to the nobles and their wives." (Elliot, iii. 578.)

#### IV

In the middle of the 17th century, the French doctor Bernier saw these factories at work during his visit to the Mughal capital. He writes: Within the fortress, "large halls are seen in many places, called

'karkhanahs' or workshops for artisans. In one hall embroiderers are busily employed, superintended by a master. In another you see goldsmiths in a third painters, in a fourth varnishers in lacquer-work; in a fifth joiners, turners, tailors, shoemakers; in a sixth manufacturers of silk, brocade, and those fine muslins of which are made turbans, girdles with golden flowers, and [the fine] drawers worn by females.....beautifully embroidered with needle work.

"The artisans repair every morning to their respective workshops, where they remain employed the whole day, and in the evening return to their homes....The embroiderer brings up his son as an embroiderer, the son of a goldsmith becomes a goldsmith, and a physician of the city educates his son for a physician. No one marries but in his own trade or profession; and this custom is observed almost as rigidly by Muhammadans as by the Hindus." (Bernier, 259.)

In the provinces there were, State factories at Lahore, Agra, Fathpur and Ahmadabad as well as Burhanpur and Kashmir. The governors of the various provinces could not have maintained factories of their own, (except on a very small scale), as they were liable to frequent transfer. But they patronised local products as they had to supply the Emperor all the same with choice specimens of these. "The king and the princes keep officials in every one of these provinces, whose business it is to put in hand the best goods that can be fabricated in each place. With this object in view, they keep their eye continually upon what is being done in that respect" [by the local artisans] (*Storia*, ii. 431.)

The development of Indian art industries under State patronage is thus described by Abul Fazl,—“His Majesty pays much attention to various handicrafts.....Skilful masters and workmen are settled in this country, to teach people an improved system of manufacture. In imperial workshops, the towns of Lahore, Agra, Fathpur, Ahmadabad-Gujrat turn out many masterpieces of workmanship, and the figures and patterns, knots



variety of fashions which now prevail, astonish experienced travellers.....On account of the care bestowed upon them, the intelligent workmen of this country soon improved....The imperial workshops furnish all those stuffs which are made in other countries. A taste for fine material has since become general, and the drapery used at feasts surpasses every description. ('Ain.' i. 87-88.)

Masulipatam, long in the Golkonda kingdom, was the home of many artisans skilled in calico-printing, and we have letters in which Aurangzib, then viceroy of the Deccan, requests that some of these artisans might be sent to work in the State factory at Delhi or Agra. It was practically forced labour.

The lot of the labourers was not happy, nor conducive to the true economic development of the country. At the capital, which was the largest and richest city in the land, there were no private factories, no workshops owned and managed by skilful artisans on their own behalf. As Bernier rightly observes, "If the artists and manufacturers were encouraged, the useful and fine arts would flourish; but these unhappy men are contemned, treated with harshness and inadequately remunerated for their labour. The rich will have every article at a cheap rate. When an *umara* or *mansabdar* requires the services of an artisan, he sends to the bazar for him, employing force, if necessary to make the poor man work; and after the task is finished, the unfeeling lord pays not agreeably to the value of the labour, but remuneration; the artisan having reason to congratulate himself if the *kora* (lash) has not been given in part payment. .... How then can it be expected that any spirit of emulation should animate the artist or manufacturer?.....The artists, therefore, who arrive at any eminence in their art, are those only who are in the service of the king or of some powerful *umara*, and who work exclusively for their patron." (Bernier, 255-256.)

The Mughal 'karkhanahs' can be classified into six groups:—

#### A. 'ANIMALS':—

1. Horse stables ('paga' or 'astabal-khanah'), described in 'Ain-i-Akbari,' i. 132.
  2. Elephant stables ('fil-khanah'), 'Ain.' 117 and Marathi.
  3. Cow-pens ('gao-khanah'), 'Ain.' 148 and Marathi.
  4. Camel stables ('shutar-khanah'), 'Ain.' 143 and Marathi.
  5. Mule stables ('āstar-khanah'), 'Ain.' 152; in 'Tarikh-i-Firuz Shahi' and 'Zawabit' easily misspelt as 'sher-khanah.' Marathi has 'sheri.'
  6. Deer-park ('ahu-khanah'), 'Ain.' 221.
  7. Menagerie of tame hunting animals ('shikar-khanah'), 'Ain.' 282—, and Marathi.
  8. Hunting leopards ('chita-khanah'), 'Ain.' 285. 'Zawabit' gives a reading, which looks like 'chela-khanah,' meaning the department of slaves.
  9. Aviary for falcons ('qush-khanah'), 'Ain.' 293.
- B. STORES, which were mere collections of things manufactured elsewhere:—
10. Royal insignia ('qur-khanah'), 'Ain.' 50.
  11. Arsenal ('silah-khanah'), 'Ain.' 109; Marathi.
  12. 'Palki-khana'; Marathi.
  13. 'Chandol-khanah' or sedan-chairs.
  14. 'Rath-khanah' or carriages. Marathi.
  15. Portable throne or litter ('takht-i-rawan').
  16. Candle sticks and lamps ('shama' and 'chiragh'), 'Ain.' 48.
  17. Torches ('mashal').
  18. Library ('kitab-khanah').
  19. China ware ('chini-khanah').
  20. 'Khilat-khanah,' or store of dresses of honour intended for distribution.

#### C. 'FACTORIES':—

21. Carpets ('farash-khanah'), 'Ain.' 53 and Marathi.
22. Wardrobe or mattresses ('toshak-khanah'), 'Ain.' 87. 'Jamdar-khanah' in Firuz's history and Marathi.
23. Harness, saddles and bridles



('zin-khanah'). I am doubtful whether these formed a separate department.

24. 'Kar-karāq-khanah.' Explained by Blochmann as evidently meaning the wardrobe, though he admits that he could not find this word explained in any Turki, Persian, or Hindi dictionary. But this interpretation is untenable, as the 'Zawabit' (14 a) mentions 'Karkarqi' as a branch of the department of plates and saucers.

25. Bedding and advance-tents for the Emperor's journeys ('bistar-khanah' and 'pesh-khana').

26. Apparel of children ('rakhwat,' wrong plural of 'rakht').

27. The same of 'khawases.' But elsewhere the *Zawabit* (14 a) speaks of 'rakhwat' or trappings for (a) leopards, (b) elephants, (c) the 'haveli' and (d) the 'barish-khana' or monsoon-house.

28. Goldsmiths' department ('zargar-khanah'), 'Ain.' 18.

29. Blacksmithy ('ahangar-khanah').

30. Jewellery store ('jawahir-khanah'), 'Ain.' and Marathi.

31. Goldware ('tela-alat').

32. Silverware ('nuqra-alat').

33. Inlaid ware ('murassa-alat').

34. [?] Copperware and Cauldrons.

35. Gold embroidery ('zardo-z-khanah').

36. Ivory work ('dandan-i-fil').

37. Setting shells ('khatambandi-khanah').

38. Perfumery ('khush-buh-khanah'), 'Ain.' 73.

39. Rose-water department ('gulāb-khanah').

[ If rose-water was included in the general perfumery department, then I am inclined to read the expression as 'kalā-want-khanah' or State musicians' department. Aurangzib however broke up this establishment some years before the *Zawabit* was written in its final form. ]

40. Oil or ghee ('raughan').

41. Mint ('dar-ul-zarb'), 'Ain.' 16; Marathi.

42. Paintings ('naqash-khanah' or 'taswir-khanah'), 'Ain.' 107.

43. Dispensary ('dawai-khanah' or 'shafa-khanah'), Marathi.

44. Shawls, 'Ain.' 91.

45. Cloth store ('kotha' or 'kuth-parcha'); Marathi.

This was quite different from the mahal of 'Kathra-i-parcha' mentioned in the 'Mirat-i-Ahmadi' (ii. 119), as one of the sources of State income in Gujrat. It meant the custom duty on cloth, and this meaning comes out clearly from its popular title, 'mahal-i-sad-panj,' or the branch of five per cent, because in Aurangzib's reign the rate of duty on goods sold was 5 per cent for the Hindus, 3½ per cent for the Christians and at first 2½ per cent then nothing for the Muslim traders.

D. 'OFFICES OR DEPARTMENT'S OF ADMINISTRATION AND COURT-LIFE' :—

46. Band-room ('naqqar-khanah'), 'Ain.' and Marathi.

47. Artillery ('top-khanah'), including all classes of fire-arms and munitions.

The Marathas had a separate store for gun-powder, called 'daru-khanah.'

48. Buildings department ('imarāt-khanah'); 'Ain.' 222.

49. Records ('daftar-khanah'), Marathi.

50. Emperor's chapel ('ja-namā-khanah' or 'tasbih-khanah').

51. Store-room for heirless property ('kotha-i-bait-ul-mal').

52. Sales department ('ibtia-khanah').

The Marathas had a 'saudagari kosh' to designate this.

53. Alms-houses ('balghur-khanah' or more correctly 'langhar-khanah').

54. School ('talim-khanah'). In Firuz Shah's time called 'ilm-khanah.' A Marathi historian translates 'talim-khanah' as the wrestling school.

55. Department of hire and wages ('kiraya wa ajura').

56. Identification records of the army (?) ('chihra baqi-khanah').

57. Games ('chaughan, chaupar,' &c.), 'Ain.' 297—307.

[ In the 17th and 18th centuries there was a department called 'Bewa-khanah' for the maintenance of the widows of the Emperors, who lived in the Sobha pura suburb of Delhi. ]

E. 'THE EMPEROR'S PERSONAL SERVICE' :—

58. Kitchen ('matbakh' or 'bawarchi-khanah'), 'Ain.' 57; Marathi.



59. Drink or butlery ('abdar-khanah'), 'Ain,' 55; Marathi. Some Persian works read 'sharbat-khanah,' some 'sharab-khanah' but the latter term cannot here mean a wine-cellar. The Marathi histories have 'sharbat-khanah' and also 'daru' or 'sharabi-khanah.'

60. Fruits ('mewah-khanah'), 'Ain,' 64.

61. 'Bhanda-khanah'?

62. 'Sahat-khanah' (conservancy or latrine).

F. 'MEANING OBSCURE':—

63. 'Charandhar-khanah' (? 'chaupar-khanah').

64. 'Alāmat-khanah.'

65. 'Kharch-khanah.'

66. 'Majmua-khanah' (? Miscellaneous).

The above five are given in the 'Zawabit,' which contains, in addition, nine illegible names of 'karkhanahs.' The Marathi histories add

67. 'Ambar-khana' or granary,

68. 'Zarayat' or 'jins-khanah' [this

'jins-khanah' would correspond to the 'ajnas' department in the Mughal empire, i.e., the store of things from which the mansabdars were supplied as part payment in kind.]

69. Theatre or 'natak-khanah,' besides the 'shahat-khanah' and 'sharbat-khanah' already noticed under other heads. The printed Persian text of Afif's 'Tarikh-i-Firuz Shahi' gives nothing new except 'shakra-khanah' and 'zarād-khanah' (which I correct into 'nuqra' and 'zar-doz' respectively), and 'rikab-khanah,' and 'tasht-dar-khanah,'\* meaning the stores of trays and ewers, which are included by the 'Zawabit' in the kitchen department. In the 'Akhbarati-darbar-i-muala' we find two other names, 'shora-khanah' and what looks like 'balbali-khanah.'

[Patna University Readership  
Lecture, February 1921.]

\* *Tasht-dar*, a servant who pours water on the hands when washing; an ewer-holder, also, *aftabchi*.

## PASSION-PLAYS—THE MOHURRUM AND THE RAM-LILA

TO recall some great ancient tragedy possessing a strong religious background is in conformity with human instinct and human nature. That is the explanation of passion-plays, the vivid dramatic representations of some past events which deeply stirred some community or a section of the human race, and the memory of which is unforgotten. The passion of Christ has occasionally been reproduced as a human drama in certain European countries but it has failed to become an institution or an annual or a periodical celebration, probably because the European temperament is different from the oriental and is not so deeply imbued with tradition. Of the two passion-plays mentioned in the heading of this article I have elected to place the Mohurram first as it deals with an incident of comparatively

recent history and is celebrated in various countries, in fact, throughout the Islamic world. Another noteworthy fact is that the Mohurram is celebrated during all seasons of the year on account of the Mussalmans observing the lunar month. There is difference of about ten days between the solar and the lunar years so that in a cycle of about 36 years the Mohurram goes the round of all the seasons, winter and summer, the rains and autumn.

During the ten days of the Mohurram the intense and moving tragedy of the fate of the martyr-brothers, Hassan and Hussein, becomes once again a living and throbbing reality, a passion that fills the heart of every follower of Islam. Mussalmans in all countries are plunged into the profoundest mourning and there is weeping and wailing in every household. The whole tragedy, the betrayal of the youth-



ful, heroic brothers, the march in the desert, the perching thirst without a drop of water to allay it, all come back as a thing of yesterday and wring the hearts of millions of the Faithful. The unreality of the drama merges into the reality of feeling, there is no simulation of grief but the actual passion and exaltation of the most poignant sorrow, the heart-rending experience of a loss and bereavement just sustained. There are no play-actors but genuine mourners whose heart-strings are racked and drawn taut by the intensity of grief. As men and women beat their breasts and the lamentation of "Hai Hassan! Hai Hassan!" is taken up by the slowly moving throng, wave after wave of passion and grief surges through the mass of moving humanity and rises stinging to the stars. Fair-skinned, bare-bodied men follow the charger Duldul; men wild-eyed, haggard and passion-stricken, carrying knotted iron chains with which they beat their backs and breasts till the skin breaks and blood spurts out in a crimson current. Women beat their breasts till the flesh is swollen and is covered with blue and black welts. It is no melodrama or open-air acting, but the very frenzy and apotheosis of passion and grief.

Year after year this tremendous passion play is repeated wherever Mussalmans are to be found and it helps to knit closer the bonds of Islam and to perpetuate the memory of a common grief. It is passion-play at its purest and highest, a sense of impersonal grief which is intensified and exalted into a personal loss, an humbling and a chastening of the spirit which cannot fail to leave an abiding impress on the character of those who partake in this festival of tears. When men marvel at the solidarity and strength of Islam and the recurring recrudescence of Pan-Islamism they overlook the annual amalgam of the Mohurram which brings all Mussalmans throughout the world under the deep shadow of a grief coeval with the faith preached by the Prophet of Arabia. In this instance sorrow shared is not sorrow soothed but heightened and deepened by the volume of grief. The call to prayer from a thousand minarets is a daily pro-

clamation of faith; the Mohurram carries the Faithful through the vale of tears to the shadowland of sighs. It is not kindred of race that holds Islam together but the priceless heritage of a holy grief sanctified by centuries of passion and visualised by an annual celebration in which the coffin of the martyr hero is the most prominent emblem as representing the actual presence of the long dead. There is nothing like it in the whole range of religious and national festivals, nor there another instance of a universal outburst of grief repeated every year in memory of two young warrior brothers who died several centuries ago. The Mohurram is distinctive of Islam and exercises a potent influence in preserving the individuality of the followers of that religion.

The Ram Lila brings back a period when history was not and everything was shrouded in the mist of mythology. The Ramayana is the greatest and most ancient among the epics and the Ram Lila is the animated and living representation of the chief incidents of that lofty work. Were the characters portrayed in the Ramayana mythical personages, men and women and monkeys and demons that never existed except in the imagination of the Rishi-poet Valmiki, the supreme master of song, the creator of the loftiest and purest human ideals in the entire range of literature. The many millions of men and women in India who call themselves Hindus neither know nor care. To them every name and every character in the Ramayana bears the stamp of the living truth and the power and no persuasion on earth can convince them that the main story of the Ramayana is a fable, or that Rama and Sita and the rest of the host in the epics never lived in this ancient land and breathed the air that sustains us to-day. And it is good for their soul that it should be so. If by any conceivable manner of the faith in the reality of the Ramayana as a narrative of persons who existed in the flesh and of events that actually happened were lost, the ideals of thousands of centuries would be shattered and the Hindu Pantheon would be depleted.



brightest figures. There is however no occasion for conjuring up a contingency which will not arise so long as the Hindu race endures and it has already survived many other ancient races. Unlike the Mohurram the Ram Lila is not a passion-play of a memorable tragedy and an overpowering grief but a dramatic representation, without the actual words of a drama, of the leading incidents of a great epic, the lessons of which have penetrated Hindu society through and through for thousands of years. The Ram-Lila, which is performed in September-October every year, familiarises millions of spectators from Calcutta to Peshawar in north India with the main events of the Ramayana from the childhood of Rama to the death of Ravana, the ten-headed demon King of Lanka, whose huge paper effigy disappears in a final blaze of fireworks. The marriage of the boy Prince Rama with Sita, his exile to the forest, the meeting with Hanuman, the chase of the golden antelope, the abduction of Sita by Ravana in disguise, her captivity in the Asoka forest of Lanka, Lakshman's battle with Meghnad, the fall

of Kumbhakarna and, lastly, the defeat and death of Ravana are crudely but vividly enacted during the ten days of the Ram-Lila, and men, women and children eagerly discuss the events from day to day. For educative purposes the Ram-Lila is of the highest value. For spectacular effect scenes of recent history are occasionally superimposed on the fabric of the Ram Lila in the Ramdal at Benares and Allahabad, and a figure of the famous Rani of Jhansi at the head of her troops has been seen taking part in the procession. This however does not detract in any way from the absorbing interest in the Ram-Lila itself and is merely a picturesque invention to please the sightseers. There are other great epics in other parts of the world but they have not entered into the life of a nation in the same way as the Ramayana. The Ram-Lila is a passion-play to recall annually to the populace the story of the Ramayana, but the book itself and the characters depicted in it are part and parcel of the life of the nation and among its most priceless and cherished heritages.

N. GUPTA.

### "THE RISING TEMPER OF THE EAST" : BY FRASIER HUNT

It is not often that one sees an adequate review of a book in one sentence, but the Times reviewer of "The Rising Temper of the East" has given such a summing-up when he describes this book as "a vital and arresting and well-balanced picture of one billion fellow-beings struggling for what all mankind desires."

The author of this book says he is a reporter, an idealist, and—when it comes to the future hopes of the common people—a sentimentalist. His book is what one might expect from such a source. He said of a wonderful night spent among the farmer-fighters of Siberia. "There was a story in every soldier there and a novel in every leader at the table." So one might say paraphrasing his words, of "The Rising Temper of the East"—there is a quotation on every page, and a review in every chapter.

Mr. Hunt is not afraid of the word "social" or any of its derivatives. He talks unreservedly of social unrest and political revolution. He

finds Asia seething with revolt, but one is forced to the conclusion that he fails to appreciate the fact that underlying the unrest and the revolution there is a wide-spread spiritual revolt—the revolt of all Asia against the crass materialistic Mammon-worship that fruited in the tragic world-war and the more tragic peace. He falls into the error of nine hundred and ninety-nine out of a thousand Westerners when he visualizes Asia as a whole in need of "Christian standards and ethics and codes." This, in the light of the experiences of the past eight years—with the apostasy of the Christian church still in mind—is difficult to understand; and leads one to wish that instead of expressing concern as to "China's soul" Mr. Hunt had manifested a bit of concern about the soul of a country, that upholds mass-murder and lynches its Negro citizens by the hundreds every year. One wishes, too, that the "untouchables" of this country were as evident to this ordinarily keen observer as the "untouchables" of India



in which case he would not speak of our "gentler social system" and declare in favor of another generation of our rule in the Philippines.

The author's characterization, too, of British rule in India as a "fair rule", as clean, efficient and honest—comes with something of a shock from one who is usually so penetrating and understanding; but this is on a par with his idea that India is "spiritually unready" for self-government. To some of us the nations that stage-managed the most horrible war and the cruellest blockade in all history cannot stand comparison, spiritually speaking, with a nation that has produced a Gandhi. To put it in plain English, Frazier Hunt along with millions of Americans needs to pluck the beam out of his own eye that he may see to locate the mote in his brother's eye. But this is not to say that this man has not seen for the most part clearly and estimated justly. He has. The signs of discontent and revolt against our arrogance and domination, he declares, are "danger signals" that the "conquering West" cannot afford to ignore. If the West be wise, he says, "...it will shift its course while there is yet time. But if it stumbles on, ignoring these danger-signals, the day will come when the work and profits of four hundred years will be swept away."

Asiatics remind us that as sure as this is the day of the conquering West, to-morrow will be the day of the conquering East, and they remind us—as does Mr. Hunt—that the onward movement of Asia is a "youth movement." The latter tells the story of a primary school boy of Korea, with his little heart so full of the national fight for independence that he sat up in bed, dreaming, and crying "Mansai"—Liberty forever! This calls to mind the children of India and Egypt whipped off the streets and even jailed for shouting "Gandhi ki jai" or for hailing the name of Zaghlul Pasha, and there come to mind the words—"When the youth of a land dream of independence, the days of foreign domination are numbered." Perhaps it is because in his heart the author of the "Rising Temper of the East" believes this, that he has given us such a thoughtful and true picture of the altogether remarkable students' movements of the various Eastern countries. The fires of revolution in some of the youth, the author says, is only a dull glow—in others it is a "flaming spirit that never can be put out." The "flaming spirit" he found everywhere in India; and in a way the best chapter in this thought-provoking, informative, and truly absorbing book, is the one devoted to India and Mahatma Gandhi who is leading the bloodless fight for freedom there. Mr. Hunt heard the "sullen muttering" of India, he sensed the new spirit of awakening manhood, and he felt the influence of Gandhi's militant pacifism wherever he went—from the Deccan to the Himalayas—and among Indians of whatever

type, "untouchable" or intellectual, pauper or priest. He could not but recognize the immense potential strength of a people whose leader has proclaimed far and wide—"Let not our rock be violence and devilry; let our rock be non-violence and godliness."

Mr. Hunt pictures this "strange, shrunken little man whom 306 million worship"—Mahatma "with eyes that were deep with purpose" and love and burning bright with a new idea. To him this "Great Soul" is a fighter who is enlisting the souls and hearts of men to break the power of machine-guns—statesman who is successfully challenging the "divide and rule" policy of the English—commander who is leading the greatest army in history. The paradox of a saint leading the greatest political movement of all time—a revolutionist pleading for non-cooperation, non-hate and non-revenge, is to him a paradox that only the East could understand; but the new spirit of the East has so possessed Frazier Hunt that he does understand it and he declares that "teachers, doctors, mission workers, engineers, organizers—all must be the bearers of this wonderful new idea—the idea of the soldier who will one day 'conquer' the world through kindness and gentleness and generosity." He realizes Gandhi's influence and he sees Mahatma's program as a bulwark against violence that the white peoples in Asia have anticipated and talked of in whispers—the time when the East should "break loose."

This man who has travelled so widely and reported so vividly has seen that we in the West have too long ignored the hopes and fears, dreams and aspirations, the struggles and battles of the men and women that make up the awakening East. He has fraternized with the common people—the Philippine taos, the Indian ryots, the Egyptian fellahs, the Siberian peasants, the Korean farmers—as well as the Mexican peons and the Haitian blacks—and it is plain that he takes always the side of the oppressed "who don't want to have our civilization shoved down their throats with bayonets," when there is a better way—Gandhi's way! More than this, he sees them finally victorious—these ever-growing common people who are "sick and tired of being the under-dogs,"—he visualizes them getting more rice, better homes, and the precious things of real freedom; and he is down his conviction that these will be "glorious days," after the white man's domination has ceased. "The East," he says, "will take from the West our genius for organization, our inventions, our science and some of our philosophies, her meditation, her arts." "It will be a fair exchange," he declares, "and a better East will result,—and a wiser, more temperate West."

BLANCHE WARREN



## ALSACE

**A**S Louis thefourteenth, King of France, came for the first time to Alsace, he stopped on the hills at Severne, and looking down on the cultivated land, spread as a carpet at his feet, on the red-roofed villages, the white road winding through fields and orchards, the vines climbing up the hills, on the one-spined cathedral, on the silver line of the Rhine flowing swiftly from south to north with the blue screen of the mountains far away against the sky :

"A beautiful garden," said he. Many a traveller has thought so. Yet the poetry of Alsace is less in its landscape beautiful as it may be, than in its long, still vivid past.

The land is full of it. Many tokens remain of centuries gone by. The smallest village is proud of some wooden window-frame, carved four hundred years ago, and showing the same designs, beasts, human features or grapes, as those one can see on the porch of the many Roman churches.

Others have still their old gates opening on grey rough walls. Cabbages grow in the ditches, and a bunch of red geranium may be seen at the narrow loophole where sentry kept watch night after night.

Ruined towers, high on the mountains, speak of the time when each bit of land was ruled by its own master,—the old people in Alsace know many tales about them—higher still, the Celtic walls remind of still older time. And, on the smooth, scented grass, priests of a forgotten race have sung hymns to the rising sun and worshipped their unknown gods.

Each castle, each little town, even a wood, a mere bush, has its legend, truth or dream, the fairies, the "white ladies" who are the French Apsaras, dance and smile in the moonlight. Sometimes one

of them will slip to the lonely cottage and finish the work left undone.

If the men who carved the wooden frames, those who mastered the land or who built the churches would come back to Alsace, they would perhaps find less difference than in most other places in occidental world.

Tall, heavy Alsatian peasants have still got the same tools, the same houses, the same soul. Girls wear the big black bow on a silver or golden cap; and, on Sundays, in full dress, the green or scarlet skirt, the little embroidered bodice, trimmed with silver lace and spangle, silk apron, silk neckerchief, or the snow-white linen collar.

At the "messti", the annual feast, or at some village wedding, they look like gorgeous flowers.

There are some curious old customs kept at those Alsatian weddings: Bride and bridegroom, as a rule, are not from the same village. First the bridegroom will come riding, surrounded by his many friends. At the village gate other young men are waiting: neighbours, cousins of the bride, pretend not to let him go. The bridegroom has to pay a fee. Now, he can ride on to the house where she is waiting for him, dressed as described above; but the black bow on her head is to-day a spangle crown.

Such weddings last two to three days. After the church ceremony, dances and dinner take place; then the endless, costly meal, perhaps a walk in the wood, a pilgrimage at Saint-Odilia, the beloved and renowned convent, high up in the Vosges mountains.

At last, when friends have gone, the new husband will take his wife to their new home. She has been there already, to carry her furniture, sitting herself on the cart with the big cupboard, the chest,





Alsatian Women in their National Dress.

the wooden bedstead, kitchen pans, above all the spinning wheel.

They are going to be from hence master and mistress of the place. So is the old unwritten law. When son or daughter marry, the parents give over the farm, house and herds, and vines and harvest. They will be kept in some remote room, with a plate on the table, and a seat at the fire.

This new home of our bride is probably to be of a very old style. Long wooden galleries run under the heavy roof. If a huge stork-nest is built on the highest chimney-top, people will rejoice about it as a good omen. Very few, however, can boast of it. There is only one nest in each town or village, often on the church itself. Every child in Alsace will tell you that the long-legged stork-bird brings new babies to young mothers.

Let us enter into the farm. The hall, with white-washed walls, is surrounded by a bench. If it happens to be winter-time, the big iron oven keeps it warm. On the

cupboard, plates and jugs of white tin shine like silver. The clock, higher than a man, is beating time in its wooden shelter.

This room is the living room. The family, three times a day, takes meals at this square table. The children, coming back from school, have to learn their lessons there. The mother sews at the window, and the grandmother mends and spins. Here go on daily work, midday rest, and evening prayer.

Wooden posts and a heavy curtain separate this place from the bedroom. There also you will find good and old furniture, the beds, the chest of drawers, the floors even shining. Generations of women day by day polished it, proud to see it glitter.

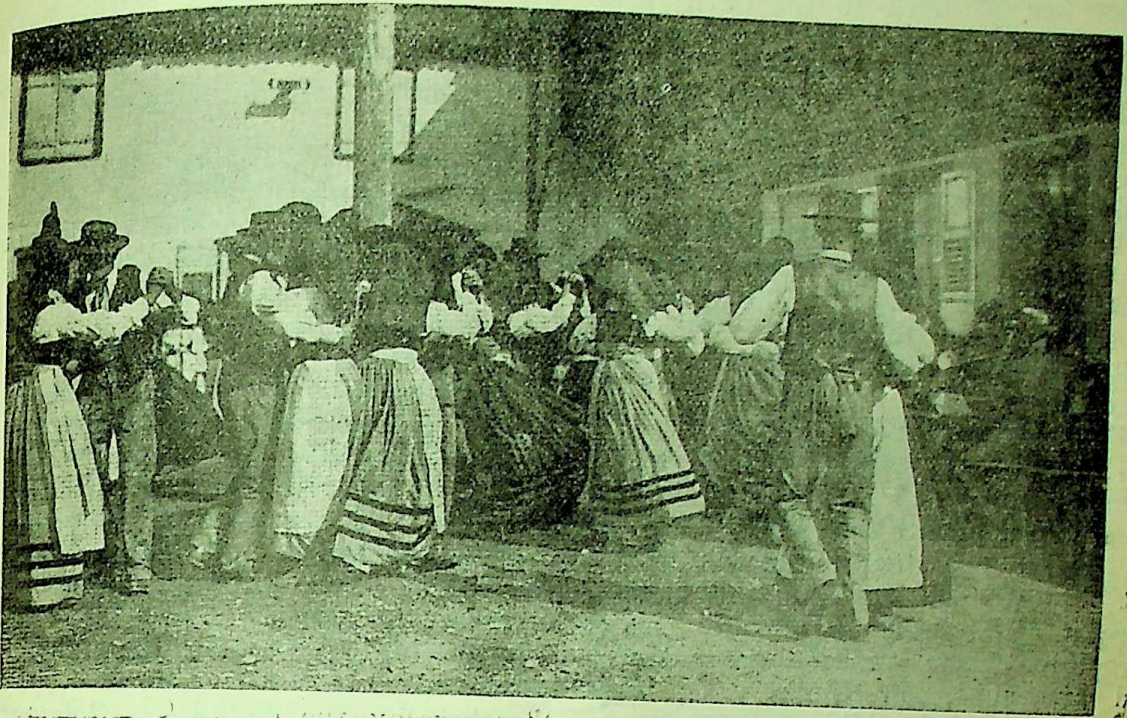
But the new household goods, the mahogany bed with the white knitted counterpane and the red heavy quilt are kept in an upper room, the best of all, the guest-room. Alsatian people know how to show hospitality.

Very often on the wall, you will see an old picture of Emperor Napoleon, always popular in Alsace. Fifty years ago, many old men would have told you how they followed him in Egypt, Austria, Spain and of the fearful retreat coming back through Russian snow.

If the family is a Roman Catholic, one, the last Pope, the Holy Virgin, will be hanging on the wall; sometimes Saint Odilia, guardian saint of this land. You will know her by her book which are painted two eyes. If the people are Protestant, a huge Bible in black cloth will rest upon a shelf. Little children have learnt to spell in it, old men and women have bent reverent heads over those leaves. Here are written down the births and marriages and deaths, the joys and sorrows of life.

Pictures and Bible are not the only signs that reveal Protestant or Catholic faith, those two sides of Christianity. Catholic girls wear red skirts, Protestants green ones. Some on "messti" day look like a field of poppies, others like a meadow in early spring. More often the two





Alsations Dancing.

are mixed, and sometimes even the same church will be used for both religions. After the Catholic priest has been celebrating Mass and his congregation is gone, the Protestant clergyman will preach to his own flock.

If old costumes and religious faith are part of Alsatian life, above all in Alsatian hearts there is a great love for their own country, a wonderful knowledge of its past history.

Nearly every man or woman will tell you about the time when Alsace was a part of the Roman empire of the first French kingdom; how later on many masters quarrelled to rule over the land. They will tell you how the towns fought for their own liberty, and burned down the grim old castles nestling amidst rocks and pines.

Even the little children know of that fearful winter, sixteen centuries ago, when barbarians from the east came over the frozen Rhine to make a wilderness of an once prosperous country. Of the French Revolution when at Strasbourg Rouget de l' Isle sang for the first time his fiery "Marseillaise", which ought to have been called the *Strasbourggeoise*,

the old, beloved hymn, that for fifty years people had to keep silent, as a captive bird, in their heart.

The hymn then came out like the voice of the country itself, when, in the last days of a sunny autumn, only three years ago, the Allied Armies came there amidst cheers of welcome and tears of joy, bringing justice and freedom.

SAINT ODILIA

#### An Alsatian Legend.

It was early in Christian time about fifteen hundred years ago. Alsace was just recovering from the terrible shock of barbarian invasion. A French king ruled the land, and under the king mighty lords. One of them, Duke Athic, held for his own the old castle Altitona or Hohen-Burg, once a Roman fortress, high upon the Vosges mountains.

He was a hard and fearless man. He possessed all that he could wish,—power, gold and costly weapons, farms and cattle, vines and fields, all but that one thing—a son, the thing he wanted above all.

At last his wife Bereswinthe gave him her first child, a daughter, and, still worse, a blind one.



"Let her go back to the devil who sent her," cried the father in his anger. "Throw her down from the Mennelstein."

He meant the big rocks which looked down as if they were giant towers on those deep, silent waves, the top of the huge pines.

Then a woman servant secretly came to Duchess Bereswinthe: "Give me the child, lady," she whispered. "I will carry her so far away that her father's anger shall not reach her. I will take good care of her."

The mother wept and submitted.

Through the stormy winter night, amongst snow and frost and darkness, the servant flew with the child. She walked and walked over the mountains, taking rest in woodcutters' huts. At last, stopped at Baume-les-Dames in far away Burgandy. There was a large nunnery and the nuns, for God's sake, kept the woman and the child.

So the little blind girl was brought up in the white, silent cloister, and the nuns called her Odilia.

When she was about twelve years old, a holy priest, Saint Leger, who had been a great statesman, baptised her, as was the custom. And, lo! when the holy water was poured on her head, suddenly her eyes opened. To her was given together spiritual and earthly light.

Years went on. Now duke Athic had three sons and two more daughters. He rejoiced over them, but poor Duchess Bereswinthe pined for her first-born.

Through her servant she heard once from the nunnery at Baume-les-Dames, how Odilia was kept there, and how she recovered her sight.

It happened that Athic's eldest son was as fearless as his father, but of a more gentle heart.

In spite of his youth Bereswinthe trusted him. Once she told him of her longing, of the poor, lonely exile, of his own sister, Odilia.

"Mother," said the boy, "I will go and bring your daughter back to you."

When Odilia heard, that she was the daughter of a mighty lord, a duke, ruling over men and lands, that she had to leave

her convent, she showed neither sorrow nor joy:

"Let God's will be done," said she; and pulling her veil over her face, she followed her brother.

They reached Altitona as Duke Athic was coming back a-hunting.

His keen blue eyes flashed on Odilia: "Who is this girl?" asked he.

"My Lord," said the boy, "behold, your first-born daughter."

Athic frowned:

"She is dead. And she was blind."

"She was saved from death or evil. A miracle gave her back her sight."

"Who dare to contradict me," cried the Duke. "I tell you your sister is dead."

The boy laughed. Then, in a rage, Athic pierced him with his spear, his strong and sharp-edged weapon, still bloody with wolves' blood. Late in the night, Duke Athic looked over his castle wall. On the heather lay the dead boy. Nobody had been bold enough to take away the young corpse. At his feet, in the moonlight, a veiled figure was kneeling.

Then something like a remorse took hold of Athic's soul:

"Let her come in," said the father.

So was it that Odilia came back to her parent's home, not as a daughter, but as a servant.

Never did she complain, but willingly she chose to do the hardest work. Above all she loved to nurse the sick and the poor. Having nothing of her own, she gave them half of her meals.

The Duke of Allemania came one day to Hohenburg. Like his neighbour, Duke Athic, he was proud and powerful, and he owned a large land on the other side of the Rhine. For years they had fought and quarrelled; but now they were on friendly terms; and, to make peace more secure, the German was coming to ask for one of his last daughters as a wife.

"Willingly," said Athic. "I will give you Odilia, my first-born. She is modest and she is fair."

Cunningly he was thinking that each of his daughters could mean new allies and greater power, so that three were better than two.



Odilia was at once summoned before her father.

"From hence," said he, "I wish you to look like your sisters, to wear jewels and fine cloth."

"I am your servant," said Odilia. And she did as she was ordered.

Once more her father called her :

"Rejoice and praise me, my daughter. You are going to marry the Duke of Allemania."

"My Lord," said Odilia, "I am and wish to remain your servant."

"Nonsense," said the Duke. "You will be lady over many lands."

"Please, my Lord, this cannot be."

"And why not?"

"I cannot marry; I have devoted myself to God."

When Athic heard that Odilia wanted to be a nun, in his anger he groaned and swore.

"Remember your brother," cried he.

But Odilia had fled, she went into her little room, bare and humble like a cell.

She took away her jewels, her stately dress and coat. She put on her poorest frock. As she passed through the gates, the sentry did not stop her, seeing her so poorly clad, a little bundle in her hand, this man thought she was going on some charitable errand.

Odilia went down the mountain.

To-day still one can see the holes her fingers did in the sandstones, as her hands clasped them.

The first stars glittered in the sky. A long night, a still longer day. She went on, through woods and heather. At last exhausted she took shelter under a rock. Hours passed on, and she slumbered.

Suddenly, there was a clamour of voices, bellowing of hounds, the footsteps of many horses. She knew that Athic was near. Before she had time to hide, out he came from the thicket, his guests and men close behind.

He pointed towards the girl :

"There she is, take her."

Odilia fell down on the grass and prayed.

Over her, the big rock suddenly moved and divided.

Then, tenderly, like two arms, it shut itself upon the maiden.

Athic stood still and he gasped, a great fear overcame him.

"God is in the wood," thought he.

His men and the German fled, Athic went towards the rock :

"Daughter Odilia," cried he, "come out. On my head, no harm will befall thee."

Then the rock divided once more and Odilia came to him.

Athic was true to his word. Even more, he gave Odilia his castle Altitona to make a nunnery of it. Towers, fences were pulled down; churches, chapels and cloisters were built.

Pious girls came to live there under Odilia's rule. They fed the poor, the pilgrims; they prayed and they sang hymns.

Later on, a second convent was built at the foot of the mountain. It was called Niedermünster. Crippled and old people came there for shelter and bread.

One day, as Odilia went down to Niedermünster, she met a blind man on the path. He was a beggar and a pilgrim.

Odilia remembered the days when as a child she was herself wrapped in the dull, endless night.

A spring was bubbling at her feet, spreading out from sand and ferns. She took water in her palms, and washed the eyes of the blind :

"May God have mercy on you," said she.

And, as Odilia's eyes opened in the church at Baume-les-Dames, so was sight given to the man.

Since that time many a pilgrim has been cured at the holy spring.

So great was Odilia's fame that still more nuns came to her, women of noble birth, some even of royal blood, to live as servants of the poor.

Time went on, and Athic died. A great fear evertook Odilia, for the Christian faith is so, that in one short life a man must gain Paradise or be lost.

As she was kneeling by the altar, pray-



ing for her father's soul, a vision came to her. She saw Athic dragged into Hell, when the roaring flames were burning at their height.

She prayed and wept bitterly.

To-day still, people may see the pavement worn out by her tears.

At last, the unseen once more was disclosed to her. And this time she saw the Angels taking Athic's soul to heaven.

Hundreds of nuns were now living at Altitona. Kings and lords came there to beg for Odilia's prayers.

When she died, the whole country mourned over that great loss.

"Our mother has forsaken us," said the poor.

She was buried in the convent church, and when the nuns lifted her corpse, a

scent, like the fragrance of heaven perfumed the air. So all knew that indeed she had been a great saint.

Many years, centuries passed; as time once went to meet her at the cloister gate, so the pilgrims now go to her shrine.

Saint Odilia is not only in Alsace a figure worshipped for her faith and charity, but also the guardian saint of the land.

During the sad bygone days, when Alsace was suffering under hard German law, many a prayer rose to her for the freedom of the country; and the white convent on the mountains was looked upon by many a faithful heart, as a token of undying hope, of justice coming at last.

MARIE DIEMER

## ON THE POTTERY OF MR. GURUCHARN SINGH

BY E. E. SPEIGHT OF THE IMPERIAL UNIVERSITY, TOKYO.

SOME three years ago there came to the city of Tokyo a young man who, being accomplished as he was modest and unaffected, became a welcome figure in the artistic life of Tokyo. His white turban, black beard and distinguished Sikh features made him at once conspicuous, and he quickly began to win respect for social qualities, none the less engaging because of his quiet independence, and for a wide culture, Oriental and Western alike, rare in one barely out of his youth. His life had been spent largely in the uplands of Kashmir, where his father is a well-known Civil Engineer, and he often delighted his friends with his accounts of the exhilarating experiences of his youth in that romantic region, as well as with aromatic fruits and herbs which had made the three months' journey from Himalayan valleys to far Japan.

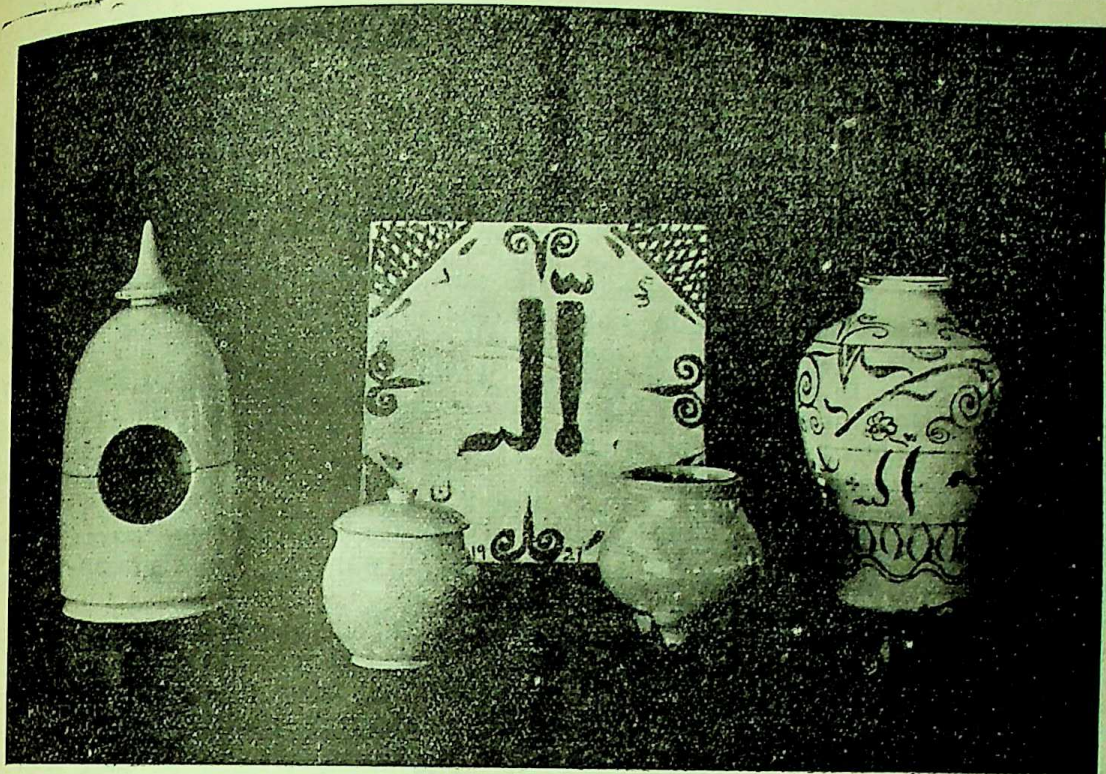
He soon won his way into mysterious coigns and coteries quite unknown to foreigners, and became intimate with Japanese craftsmen and critics at the very centre of things, men who most jealously guard their secrets from those who are lacking in the honour which true sympathy involves. Thus he underwent a discipline of the most valuable kind, for it is in Japan, more than in India and China even, that the artistic strength and devotion to ideals

which characterized the greatest period of achievement of old in the Far East are venerated and still form an integral part of the most vital elements of Japanese life.

In Japan pottery is a religion; the pottery utensils connected with the tea ceremony never exhausted. It is a religion of austere of casting aside all that is trivial, unnecessary or weakly sentimental, and of insistence upon bold and upright self-declaration. Thus allied to the spirit that pervaded not only the great artists of old Japan, but the priest and the warrior also. And it is precisely this sense of what Mr. Gurucharn happily terms artistic morality that must come to the rescue of Indian and European art alike.

The first surprise which Mr. Gurucharn gave us was when he announced the nature of his ambition, to revive in India the ancient and decayed art of the potter, for this involved what must have been for him a considerable sacrifice, in so far as he, in the direct line of proud and martial ancestry, had determined to set an example by becoming a simple craftsman. He entered himself as a student of the Imperial Technical School, where he remained for a year, studying the art in its various branches, and in its relations with chemistry. In his leisure he associated himself with various groups





Pottery Prepared by Mr. Gurucharn Singh.

representing later developments of artistic culture, gaining a host of friends of many nationalities by his winning candour, his hospitality, and his deep interest not only in art, but in literature and religion. He became closely attached to Bernard Leach, an English potter who had done the most since the death of Ernest Fenollosa to bring about that most desirable synthesis of Eastern and Western art; and to Tomimoto Kenkichi, one of the leading young potters in Japan. From both of these men he received much direct and stimulating influence. He constantly availed himself of the many opportunities in Japan to investigate the fine arts of the Far East, and he travelled not only in this country but in Korea, visiting districts famous in the history of ceramics.

During last year he began to make experiments at a factory in the suburbs of Tokyo, and in the autumn went to Seto, near Nagoya (a district from which comes the word *seto*, the generic term in Japan for pottery) to gain further proficiency. There he baked his first kiln of miscellaneous ware, and the result was so interesting that his friends in Tokyo advised him to hold a little exhibition. This was arranged for him by Mr. Awashima and Mrs. Heibonji, two Japanese artists, and by Mr. Raymond, a French lady married to a prominent Czech architect who is rapidly transforming the appearance of many parts of Tokyo by the private and public buildings he is

designing. The exhibition was held in the very centre of the city, and drew a constant stream of visitors for three days. It was a real surprise to everybody that at his first endeavour, and after such a brief apprenticeship, Mr. Gurucharn should have succeeded so well in an alien tradition. The accompanying illustration give but a poor idea of the interest of the Exhibition, though it clearly indicate the nature of the exhibits.

In the pieces illustrated here the influence of the priceless old Korean pottery is supreme. We see a return to a simplicity, in form and colour, that is almost primitive, with something of the great qualities of early art. To these Mr. Gurucharn has added suggestions of Indian and Persian origin which are quaint and by no means incongruous. The little work he has done is full of promise for his future in Delhi, where he will be established in practice by the time these lines appear in print. His progress will be eagerly watched from Japan, and we are all hoping that he will succeed in founding a vigorous school characterised by the best traditions of his own great land and of the other realms of Asia to East and West in whose art he is so deeply interested.

We in Tokyo are very sorry to lose him, for he has been one of the most active helpers in the cause of brotherhood between the people of the many nations represented here.



## HAGGLING OVER PRICES IN ANCIENT INDIA

BY VIDHUSEKHARA BHATTACHARYA OF VISVABHARATI, SANTINIKETAN.

**E**VEN at present haggling over price is in vogue to a large extent in our Indian markets. This practice in the land can be traced back to the times of the *Rigveda* (IV. 24. 9). It is stated there that once a seller received less price from a buyer for a commodity, the real price of which was much more than the price given. So he demanded more, saying that the article was not yet sold, and did not accept the low price. The poet here observes that persons, clever and unclever, thus first dispute (*dīnā daksā vi duhanti pra vānam*) and then only receive what is finally settled at the time of actual sale.

The following extract from the *Satapatha Brāhmaṇa* (III. 3. 3, 1-4) will show that the practice of haggling rose to such a degree that it found its place even in Vedic ritualism. In the Soma sacrifice the priest (*Adhvaryu*) on behalf of the sacrificer is to buy Soma from a seller. The price is not settled until he asks the latter for the fifth time; and the manner in which it is effected is remarkable.\* The priest asks:

'Soma-seller, is thy King Soma for sale?'

'He is for sale.'

'I will buy him of thee!'

'Buy him.'

'I will buy him of thee for one-sixteenth (Kalā) of a cow;

'King Soma, surely, is worth more than that!'

'Yea, King Soma is worth more than that; but great, surely, is the greatness of the cow. From the cow (comes) fresh milk, from her boiled milk, from her cream, from

her sour curds, from her sour cream, from her curdled milk, from her butter, from her ghee, from her clotted curds, from her whey.'

'I will buy him of thee for one hoof (i.e. for one-eighth of a cow, each foot consisting of two hoofs) !'

'King Soma, surely, is worth more than that!'

'Yea, King Soma is worth more than that, but great, surely, is the greatness of the cow.'

The priest, having each time enumerated the same ten virtues of the cow, says:—

'I will buy him of thee for one foot, half (the cow),—'for the cow.'

'King Soma has been bought!' says the Soma-seller.†

The following observation on bargaining deserves to be quoted:—

'And because they first bargain and afterwards come to terms, therefore also any and everything that is for sale here, people first bargain and afterwards come to terms.'

Coming down to the Buddhist period we see in one of the Jātaka stories (Nāgajātaka, Fausboll, Vol. I, p. 99) a very beautiful saying on bargaining. The line containing it runs thus:—

"*Agghatthapanam nīma manussānaṃ jivitā voropanasadisam.*"

The settling of price by men is a way similar to that of depriving one of one's life.'

Indeed, nothing better can be said of the trouble accompanying haggling and clearly indicates the extent of it at the time when this remark was committed to writing.

† The translation is by Eggeling, *SBE*, Vol. XXVI,

\* This course of buying has been laid down in the *Kātyāyana Śrautasūtra*, VIII. 8. 1 seq., and it goes without saying that it is based on the following lines of the *Satapatha Brāhmaṇa*.



## A POET OF LABOUR

**F**EW people in India are acquainted with the works of Pierre Hamp whose Gospel of Labour has for some years held the attention of the French public. Born a workman, he remained one until the age of 24, when, after attending an "Université Populaire" he became a railwayman rising steadily until he obtained the post of station-master. More study followed and after qualifying as Civil Engineer, he began to write and devoted his pen to what he calls "The Holiness of Labour." His books are the result of his personal experience and the assertion of his faith. Unfortunately many of his manuscripts and notes were destroyed in Lille during the War, ten years' work thus being lost.

The first of his books, "*La Peine des Hommes*" (1907-1909) published in the review "*L'Union pour la Vérité*" and divided into two parts: "*Marée Fraîche*" and "*Vin de Champagne*" shows the labour and pain connected with the supplies necessary to our daily life. We live on the sufferings of others: overworked train men, fish-packers with frozen fingers, worn-out glass-blowers, "all earn their daily bread in discomfort, often in torture." We are so much accustomed to luxury and comfort that we have forgotten the price which must be paid for them, not by ourselves but by others. In the sensuous enjoyment of an exquisite meal, we forget "the cooks streaming with sweat, lifting from the stoves, faces with eyes half baked by the fire."

The next work, "*Le Rail*", is the story of the railroad with its continual strain and slavery, its sleeplessness and anxiety. A strike breaks out and when, after a hard struggle, the beaten men return to their work, in spite of their rankling sense of injustice, they find consolation in the expert handling of the old familiar tools and solace in the silent power of skilled labour. For notwithstanding its pain and fatigue, the worker loves his work.

In "*L'Enquete*" a rich Paris banker sends a young man of culture to an industrial city to prove that the earnings of the workman are sufficient to provide for the needs of a healthy life and that his poverty is the result

of his spending too high a percentage of his wages on pleasure." Here we find the most terrible pictures of the whole series. On one side, men whose only pleasure is drink and brutality, even cruelty, on the other, men who would sooner dole out their gains in charity than pay honest wages. The last appeal of the book is a heart-breaking one: "O God, strike this world with an angry star, destroy us, if we are eternally to be soul-dung to nourish prayer, flesh-dung to fatten the rich; O Spirit, dream of a world where nothing can be but Justice and Death."

Hamp's first book after the war was an epic of work in the War Zone—the Front of Labour—thus glorifying the heroic men and women who toiled night and day under almost continual bombardment. The daily routine goes on and the workers' thoughts are more of their task than of their possible death. Undismayed, they do their duty while the wheat comes out of the ground and the wings of the old mill are still moved, for "the plain, the wheat and the mill are invincible and war cannot conquer them." Under the stress of invasion and the pressure of increased production, work has everywhere attained a perfection of organization scarcely hoped for. From France, Land of War, will spring France, Land of Labour.

"*Les Chercheurs d'Or*" is the story of an international syndicate for the "working" of the poverty of Austria, for misery is a gold mine. The enemies of yesterday are forgetting their differences and their hatred, so as to make fortune out of human sufferings. The story of the poverty and agony of a large city is a singularly powerful one and Hamp has rarely reached such heights of realistic description as when speaking of the anguish and "insouciance" (carelessness) of Vienna.

We find in Pierre Hamp's last work "*Le Cantique des Cantiques*" a study of the production of perfume, from the flower-fields of Grasse to the dressing table of the woman of fashion.

We here again meet the author's favourite characters: under-paid flower-pickers, over-worked perfume packers, all toiling for





Pierre Hamp, A Poet of Labour.

the rich few; and, not only flower-pickers who might find some consolation in the beauty of their surroundings, but men and women employed in factories, for many modern perfumes are produced from chemicals.

Thus the sweet odours which add to the charm and fascination of women are really the essence of the sweat and tears of the weary human beings.

Taken as a whole, Pierre Hamp's works might be termed the philosophy of labour; all sides of economic questions are studied in a scholarly manner, which, though often technical, is never didactic.

More especially interesting is the study of the "mechanization" of labour in which the author compares Ruskin the idealist to Taylor the practical man, whose system has been so successful in increasing production. The English dreamer, in spite of the fact that none of his ideas can be applied to modern industry, "has understood the great misery of man chained to joyless work."

Though foolish from an industrial point of view, the defence of handlabour was true when dealing with human happiness. Taylor, the American engineer, has erected a method which crushes in the spirit of the worker the last hope of finding joy in his labour. One is the poetical champion

of routine, the other the scientific accelerator of production. Ruskin's horror of machines once criticized, we must acknowledge that he was right when speaking of the suffering caused by the transformation of labour. Never has man been so miserable as he is to-day, not so much on account of the "mechanization" of labour which might have lightened his burden, as on account of its "acceleration". Modern work is perpetual strain and panting.

Some day Pierre Hamp wants to write the history of a rope of pearls, beginning with the divers in the gulf of Ceylon and ending in the jewellers' shops in the Rue de la Paix in Paris or the faith Avenue in New York. Before doing this, he hopes to go to India for information and local colour, but is also attracted to the wonderful country by his appreciation of Rabindranath Tagore and the message he brings.

The French author's admiration for the Bengali Poet may be gauged from the following dedications culled from some of the works presented by him to the library of Shantiniketan:

"To R. Tagore in homage to the Poet and Liberator."

Again: "To Tagore, poet of the great sweetness and the great compassion, the book, wherein lives the misery and cruelty of man."

"To R. Tagore, hoping that work, today the oppressing demon of humanity, some day become the God of its Salvation."

So we leave the Poet of Labour and the Poet of Light.

#### THE LABOUR OF MEN, SONG OF SONGS.

\* \* \*

Theoule came down again, glad to have money in his pocket. From the high road one could see the flowery country as far as the Mediterranean and the Esterel. The hawthorn hedges, on high walls, fortifying the lanes, bore on their stories, which receive all the sun, white tufts. Below, buds as green as leaves, were cut as if by a white thread by the flower ready to burst forth from the proud thorns. The wild bunches of sweet-bitter scent on the sunny roads, the last flowers of the mimosa left some in the country red with wild roses, and niums, the first roses; and white



the hawthorn, the marguerite plant and the fruit trees. On the cherry trees the bunches on the long stalks left room to see the branches, whilst the almond trees of which the leaves touched each other made a massive and trembling cloud over the gardens. In this enjoyment of the trees abundantly decked, the olives drooping with the weight of their black fruit gesticulated with their crooked branches, which seemed to indicate the suffering of vegetation. Waves of geraniums and wistaria climbed the barrier walls of the villas where the proud green palms were swinging. From the flowers at the side of the road to the last line visible at the end of this space made by the sea all was beauty and sweetness. On scanning the terraces, the distance contained enormous masses of different greens; olives, oranges, roses. The rocks above Grasse were black with pines. Below the town there grew in the watered country rich plants of fruit and flowers. In the olive plantations the field flowers abounded, sown by the caprice of seed and wind. Through the leaves, the light passed like bars of gold to touch the gay meadow. This youth of the grass under the gravity of the rough trees all lighted up seemed an entrance to paradise.

A field of beans spotted black and white was high on the terrace walled with grey stone which the ivy kissed roughly. The three-pronged fork of a peasant striking the red earth was heard regularly as a quiet breath. More sonorous blows touched the stones. This country with its dry and hard soil had not got the large tool with a straight iron, the spade of cold countries which is good to dig deeply into damp clay. Here the instrument was like a pickaxe for striking. The olives moving their tall branches at a breath of wind changed the pictures of light in the shaded field. The gestures of the trees spread over the buttercups, the white daisies and the blue bells. There was as great a richness of colour in the madness of the grass as on the terraces of the villas of which the vegetation spread over the walls. The long bloom of the wistarias like a blue wave crossing over a dike came down as far as the tufts of marguerites; parietaries ended this innumerable wave in pale froth. Under the almond trees the earth was

white with fallen blossoms. Far away the "Alpe Maritime" dipped its white spur in the dreamy water. Above the town of scent began the pine trees; higher lavender, then the great snowy mountains. A hundred kilometers of winding roads lead from the coast to the icy rocks through the flowery terraces. The jolt of a cart proved the hard surface of the stony road paved with unequal blocks from which the wheels came hammering down. Filled with empty sacks of orange blossom the conveyance eclipsed for a time all the other perfumes of the earth so much were the wood and the brown rags that it carried impregnated with scent. A country woman passed by with a severe countenance under a large straw hat. Her clothes discoloured by the sun were of the same gray as the old stones of the walls of the fields. Her thin hands with large wrinkles carried olive sticks to make a fire under her pignata. She dragged amid the great beauty of the flowery country the misery of her old body worn out with having worked so long on this land of flowers. This clear twilight lighted with emerald the shadow under the olives. As Theoule arrived on the road, Rene was squatted, crouched like a beast in its lair against a tree—the friend of his solitude.

\* \* \* \* \*

"Place des Cordeliers". Pairs of women workers from the scent factory carried deep baskets of orange blossoms. The balls of the players hindered their toilsome walk. Margarita said that at this spot which had become a recreation ground she had seen graves. The convent of the old town, formerly a bishopric, had been a place of burial. Margarita related that the excavators digging the foundations of the new theater had found cartfuls of skulls.

An old cemetery all grassy was under the church of the Oratory. Living and dead closely packed on this hill the hovel lent against the charnel house. The names of the streets "rue des Soeurs" "rue des Cordeliers" "rue de l'Oratoire" indicated the monastic population. In the "rue de l'Eveche" Margarita passed quickly notwithstanding Paul who was curious about the ancient residence of the ecclesiastical lords. He understood the bashfulness of the Italian woman to see the big number in the narrow leaning street where the princes of the church had lived. Margarita showed "l'houstou de



li Rouman" the house of the Romans, she said the most ancient in Grasse. The buildings solid as a fortress of the "rue Droite" with the best shops placed their back wall on a lane of sweepings. Columns with capitals ornamented the staircase going up to the Gothic hovels perpetuated in an ancient convent. The house of Queen Jeanne, 39 place aux Aires, spread out its steps on the six caryatides cut half way.

The old work-woman learned in the lore of the ancestors showed the sordid houses where had lived the families of Guigue, Massiera, whose descendants were living today in villas on the olive-covered hills. She praised their origin. "They are of Grasse" thus affirming that they came from the old town and that their great-grandfathers had amassed wealth in the bad smell amidst the dirt ; in this way was born their great fortune.

Seven in the morning, the country was already burning but the old town remained cool in its courts where for a thousand years the sun had not penetrated. Some houses kept during the hottest summers the freshness of a grave. Under the eaves stretched at the windows to dry the cords the Virgin who nestles in the holes of the walls blessed with a blue and gold gesture the rotten streets where the fountains resounded.

\* \* \* \*

[ Taken from Pierre Hamp's "Le Cantique des Cantiques" éditions de la nouvelle Revue Française, Paris, 1922.

Specially translated for The Modern Review by a member of the Association Française des Amis de l'Orient with the kind permission of the author ].

## SHRAVANBELGOLA

ON my first visit to Hassan, a district in Mysore State, I learnt that I was very near to a Jain temple of pilgrimage, which had excited wonder, admiration and reverence in the heart of travellers from as far as America, Italy and Switzerland. It attracts crowds of thousands from the north of India every year, who come all the way from Dehli, Ajmere and Ambala, to pay their homage to the huge Jain figure, 65 feet high, milk-white, which stands at the top of the Shravanbelgola hillock, surrounded by twenty-four Tirthankars.

Shravanbelgola, a solid piece of rock that forms centre of attraction to the pilgrims, is thirty miles from Hassan. One has either to engage a special car or the usual bullock cart to reach Shravanbelgola. For those who can walk the way there is a foot-path of 14 miles from Mandgiri Railway Station to the hillock. From a distance of 8 miles or even more you can observe the forehead, the eyes, the nose, the lips and the chin in the profile of the image, so beautifully and artistically carved, all in regular proportions. The small hill is a big piece of rock, with no earth or sand or plant or tree—all one solid crag. Visitors to the hill have to go bare-

footed. Thirty years ago there were no steps leading up to the image and the pilgrims had to climb up the precipitous steep which was not always without risk. A generous hearted Gujrati lady deserves thanks of thousands for having met the cost of cutting out steps up to the top of the hill.

Rishabhadeva, a king, was the first Tirthankar of the Jains. According to the Jain traditions this first Tirthankar had two wives—Nanda and Sunanda. Nanda gave birth to Bharat and Bhramali, and Sunanda to Bhujawali and Sundari. At the death of the king Bharat was installed on the throne, while Bhujawali was appointed governor of Taxilla. Bharat had a powerful discus which he set on conquering the whole world and succeeded in the attempt. On his way back to his kingdom he found that the king won't enter the capital. After a moment's thought he recollected that he had left his brother untouched and the discus would enter the town till it had conquered Taxilla. And so Bharat declared war on his brother but the discus could not exercise its powers any longer, and Bhujawali came victorious in the battle.

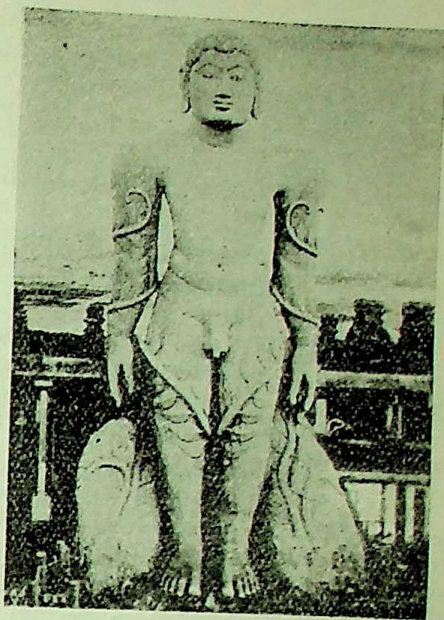
However, this incident left a permanent



impression upon the meditative soul of the governor of Taxilla, who seeing the vanity of the world and emptiness of the inglorious path of pursuit resolved to pass his remaining days in fast, penitence and meditation in some distant corner of the Himalayas. It was on Kailas, says the tradition, that this prince-hermit stood for full one year in nature's garb, without moving even an inch, without food or drink; there he stood in the posture in which he is seen in the picture. As time passed, creepers began to cover his body and ant-hills grew up at his feet. Bharata, after hearing the accounts of his brother's renunciation, came and worshipped him and established his image at Podanapuri.

This tradition is connected with another tradition which is as follows :—

Chamunda Rai was the minister in the court of Raja Mall the 2nd, a king of Madura. One fine morning a travelling merchant from the north was brought in the presence of the king whom he gave a vivid description of the ways and manners of the people. In the course of his conversation he spoke of a huge image of Bhujawali, of 525 bow's height established by Bharata, Bhujawali's brother, in Podanapuri, some town in Northern India. The minister, who had grown grey in the king's service and was a Jain besides, took into his head to go on pilgrimage to pay his homage to the great image which, if true, was undoubtedly the greatest wonder of the world. He set off on his journey with his old mother and the family Guru and halted on his way at the hill very near the Shraavanbelgola rock. Padmavati, the household goddess of Chamunda Rai, the minister, appeared to him in the dream and informed him that his death was very near, that he could not reach Podanapuri which was still a far way off, that a small image of Bhujawali was outlined in ancient times by Ravana at the top of the hill beside his residence and that he should shoot a gold



Bhujawali.

arrow to the south which will shatter all the cumbrous rocks which were keeping the outlined Bhujawali out of sight. In the morning Chamunda Rai related his dream to his Guru who also advised him not to continue his journey. A gold arrow was shot to the south which thunderingly struck the hill in the front and the outlined image of Bhujawali appeared at the top, shaking off all the small pieces of rocks that lay hiding the great Jain prince. Great artists were immediately at work and to this day we have a prodigious statue, not in honour of some king who returned from his princely spoils but in honour of him who reigned and renounced, standing stark naked in deep meditation; not in some municipal garden of some modern city, but far away from the haunt of men.

This is the place called Shraavanbelgola (Shraavan, i.e., Jain; Belgola, i.e., white lake; there is a white lake near the hillock): a Jain place of pilgrimage. Nobody knows where Podanapuri is.

SATYAVRATA SIDDHANTALANKAR.



## CORRESPONDENCE

## Calcutta Degrees and Foreign Degrees.

SIR,

News has reached Calcutta that three scholars of the Calcutta University—Messrs. Snehamaya Dutt, Rabindranath Choudhury and Haraprasad Choudhury have been awarded the doctorate degrees of the London University.

Mr. Snehamaya Dutt, who is the first Indian after Sir J. C. Bose to receive the D.Sc. of London in Physics, is a first class M.Sc. of the Calcutta University and went to England three years ago as Palit foreign scholar. He worked on spectroscopy with Prof. A. Fowler of the Imperial College of Science, and for a short time with Prof. J. Franck of the University of Gottingen in Germany. He has published several important papers on spectroscopy and other subjects in the proceedings of the Royal Society, and the London Philosophical Magazine. His measurements of the wave lengths of the lines of Alkali metals are now quoted as standard works. He has recently made an important contribution to the theory of Spectral radiation.

Mr. Rabindranath Choudhury, who has been awarded the Ph.D. of London, is likewise a first class M.Sc. of the Calcutta University and went to England as Guruprasanna Ghosh scholar.

He worked with Prof. O. W. Richardson of the King's College, the creator of the important subject of thermionics, which is now having such wide applications in wireless telegraphy. Mr. Choudhury's work chiefly dealt with the omission of positively charged particles from heated metallic filaments.

Mr. Haraprasad Choudhury, first class M.Sc. in Botany and formerly Assistant in the Biological Laboratory of the University College of Science, worked with Prof. Farmer of the Imperial College on Plant Diseases and for some time worked at the Biologische Reichsanstalt, Berlin, Germany. He has received the Ph.D. degree in Botany.

There has been some feeling in the country that the Calcutta University degrees have been made too cheap. The three gentlemen mentioned above are holders of Calcutta degrees, but the fact that they have won the doctorate of London in the minimum time allowed by the rules will go some way in proving that the Calcutta degrees are quite as good as the final degrees of London, or Cambridge, and the education imparted by the Calcutta University enables one to proceed at once for the research degrees of Western Universities.

It may be noted here that very few English or Colonial students have been able to qualify for the doctorate within the minimum period of three years. This certainly tells in favour of the Calcutta students.

In this country foreign degrees are always prized much above their proper value. Instances are not rare where pole graduates of Cambridge and Oxford

simple pass B.A.'s and B.Sc.'s., graduates of obscure American Universities (in their own country, they are sometimes known as Faquir institutions) have been selected for high educational posts in preference to real scholars,—holders of the doctorate degree or P.R.S.'s of the Calcutta or some other Indian University.

It is not realised what an incalculable harm to the cause of education has been done by such preference of foreign degrees. It encourages quite stupid lot to go to foreign countries, such men have no chance in their own country, just for the sake of gilding their stupidity with the tinsel glare of a cheap foreign degree, return to this country, secure a comfortable position (in which they are preferred to people for whom they are not even to mend pencils) and then vegetate for the rest of their life.

It produces a bad effect even on some brilliant scholars who, properly guided, might have won honours for their country, in the field of research which, the bye, is regarded as the only criterion of scholarship in all European countries. An example will make this clear. The writer of this article has known many other scholars, having quite as brilliant records as any of the three gentlemen just mentioned, who were present in England for study. They could have easily secured permission for taking a research course and qualify for the doctorate. But being worldly, they would take no risk; they knew that a first class degree, whether obtained at Cardiff, Swansea, Aberdeen or Bangor, would serve them better than any Calcutta degree, D.Sc.'s and Ph.D.'s excepted. So, they entered their name for a degree course.

Now many English Universities have a rule that anybody wishing to qualify for the degree course must pass through all their previous examinations. These gentlemen had to sit successively for the Matriculation and Intermediate examinations of a British University.

Just fancy what it means. A first class Calcutta M. A. or M. Sc., one who has probably served as a professor teaching Intermediate or degree course, appearing for the London Matriculation or Intermediate! Whom does it profit, the country which probably has to spend more than 1000 rupees on them, or themselves? Can one find a more glaring example of slave mentality? Yet such examples are matters of common occurrence with students who return to foreign countries for study. Such men, on return to India, will sneer at Calcutta degrees, make a flourish of their B.A.—Cantabs, Popocatepetls—an act for which a member of the nation would rather hang his head in shame.

The writer of this article wants to impress the fact that a man has taken a degree at Oxford or Cambridge, or even at Oxford, is independent of place. The fact that a man has taken a degree at Oxford or Cambridge, or even at Oxford, is independent of place. The fact that a man has taken a degree at Oxford or Cambridge, or even at Oxford, is independent of place. If you go to England, you will find that a man has taken a degree at Oxford or Cambridge, or even at Oxford, is independent of place.



or Germany, nobody will ask at what place you have been, they will ask you what contributions you have made towards the advancement of knowledge.

No degree in this country is more valued than a first-class tripos of Oxford or Cambridge, but what are their intrinsic worth after all? Many brilliant students of the Calcutta University, after receiving first class of the Calcutta M.A. or M.Sc. go to Cambridge, and read in the degree courses. It may not be generally known that the courses of study in Physics, Mathematics, Chemistry, and other scientific and literary subjects are identical at Calcutta and Cambridge, or London. The books are almost the same. So the Calcutta M.A. or M.Sc. who enters his name for a degree course reads for the three years he resides at Cambridge or London, nothing else than what he has already done at Calcutta during his last two years there. It gives him the right to write B.A. (Cantab) after his name, but does not advance his knowledge much. He could have better spent his time by doing research work with some one of the famous professors for whom Cambridge is justly celebrated, but the writer of this article does not know any Calcutta graduate (excepting one or two) who has taken such a course. Cambridge Tripos men, in Mathematics and Physics, having brilliant records both at Calcutta and Cambridge, are occupying high educational posts at the Universities of Dacca, Patna, Madras, and other places, at the Calcutta Presidency College, Allahabad, Agra and other educational centres. But they,\* taken all together, have not produced a single paper worth mentioning within the last five or six years in their respective subjects. If anybody cares to investigate, it will be found that humble lecturers of the Calcutta University drawing the small pittance of Rs. 200 (even which the learned M. L. C.'s want to deprive them of) have each singly contributed more original papers to their credit.

Prof. W. H. Young, who was for some time Hardinge Professor of Pure Mathematics in the Calcutta University, and who is regarded as one of the leading mathematicians of the age, thus describes the state of mathematical education at Cambridge at his own time, and at the present time:

"The Senior Wrangler, as is well-known, used to be the man who came out top in the final examination in pure and applied Mathematics held at the end of three years and one term's residence. For many years, the fellowships, then held for life, at Cambridge, were chiefly filled by men who had been Senior Wranglers, or taken a place among the first few Wranglers. Most of these men never made any contribution to mathematical science; indeed it was the exception to find one who had done so, and many soon forgot a great part of what they had learnt in preparing for the examination. The question even in my time which was asked, when a name came up in conversation, was never "what he has done? but" "where was he," this being short for "where was his place in the Tripos, mathematical or other?"

"In Mathematics accordingly each man had a certain number attached to him for his life, and I remember one wrangler telling another in my undergraduate days, "You will be known in future

by such and such a number." \* \* ..... Even the best students at the end of their University career at Cambridge were at the time in question, some 15 years ago, totally incapable, by their knowledge and their training of undertaking any serious mathematical research. It may be remarked further that even an unusually satisfactory Senior Wrangler would at the corresponding period of his career in Germany have never been regarded as more than a promising young student, while his whole success in life would depend, not on what he had done, or on what he knew, but on what he should do subsequently. During the whole time I may add which I have spent in foreign Universities, I do not remember a single occasion on which any one displayed the slightest interest as to the kind of credit a particular man had secured in passing his examinations. In the academic world of Arts and Science, the sole question asked has been, "what has he written, or what has he done?"

About the present system, Prof. Young expresses himself in a similar vein. The danger of attaching exaggerated importance to the Cambridge degrees is thus described by Prof. Young:

"To understand how unsatisfactory this constantly keeping in mind the degree of academic success attained by a young man of science is, we have only to turn to the entirely different picture offered by the procedure in the selection of professors of Italy. The Committee of the most famous professors in the subject in which the chair is vacant, appointed by the Government ad hoc to report on the various candidates, is only allowed to consider the work done by the candidates during the five years immediately preceding the election. And it is only in the case of candidates of world-wide reputation that work anterior to this period is even tacitly considered. The excellence of this procedure has secured for Italy a succession of brilliant professors, who more than hold their own, when the resources of the country are considered, with those of any other land in the world.

"In England, on the other hand, a large proportion of the Chairs at the Chief Universities are held by men who at the time of their appointment would have been regarded on the Continent as, at best, promising young students. These men have continued to hold the same posts for twenty years or more, and will continue to hold them till the time comes for their retirement, where such retirement is obligatory. Some of them will die in harness, and will, at the moment of their disappearance from the scene, still have nothing to point to but their original academic success at Cambridge. There are, of course, notable exceptions, but it is still unfortunately the case that the majority of professors and lecturers in the Universities and Colleges of England are men of this type. Indeed, as it not infrequently happens that they virtually choose their successors or the successors of their colleagues, it is bound to take a long time before men who have a position in the science they profess, and are not mere teachers of the elementary portions of it, come to be exclusively elected, as is the case almost without exception in all the great countries of the continent."

—Young—Report on the Study of Mathematics in the Continent and in England.

The object of this correspondence is not to discourage our students from proceeding to foreign countries but only to exhort them to proceed along

\* With one or two exceptions, e. g., Mr. Hanumant Rao of Lahore.



the right track. There are numbers of English Professors at whose feet the advanced Indian students may sit for years, and learn what they have got to impart; for example—Prof. Farmer and Blackmann in Botany, Bayliss and in Physiology, Thomson, Rutherford and Ragg in Physics, Hardy and Littlewood in Mathematics. But for reasons stated above, few students risk the research course. They are content to pass through the routine examinations which, in the case of the M.A.'s and M.Sc.'s of Indian Universities, may fitly be described as the "prostitution of intellect for the purpose of shining by the reflected glory of the ruling race."

SCIENTIFICUS.

### Note by the Editor.

The letter printed above has been written so carelessly and unmethodically that we do not know how to deal with it.

It is to be noted that our correspondent writes only of science degrees. Therefore, the heading of his letter ought to have been "Calcutta science degrees and foreign science degrees."

He cites the fact that three of the *best* science graduates of the Calcutta University, after full three (or more or less) years' further study and work in London, have gained the doctorate of the London University. We do not see how one can conclude from this that Calcutta degrees are as good as London University doctorates. It is not stated or suggested by Scientificus that the researches which secured these degrees in London were carried on or even initiated in or under the Calcutta University. How then can the success won by these old boys of Calcutta after some years of study in a foreign University reflect glory retrospectively upon the M. Sc. of Calcutta, which they had taken some years before? We are quite sure that our correspondent does not suggest that the success of these old boys of Calcutta proves that a doctorate of Calcutta is equal to that of London.

Has our correspondent reflected why earnest students of science resort to London or Cambridge and not to Calcutta? What attracts them to the former seats of learning is (a) the reputation of their teachers for scholarship and character; (b) the *impersonal* and impartial character of their examinations, (no boosting, no asking whose son the examinee is, no grace marks in order to lift a man up to the first place so as to make it easy to give him a soft job in the post-graduate department); (c) the *continuity* and permanent character of the studies and researches pursued there, (no sudden multiplication of departments and groups within departments without adequate teachers, equipment and rooms, followed by collapse, and salaries and examiners' fees in arrears, in London, Cambridge or Oxford); and (d) the standing of the examiners, (no boosted-up gold-medalist, no relative or coach-examiner multiplying gold-medalists and ph. d.'s of the same brand as himself).

So long as the Calcutta University does not reform itself on the lines indicated above, Oxford, London and Cambridge will continue to attract earnest students from *all parts of the world* for higher work; for Scientificus forgets that it is not *dependent* India alone that sends her students to these seats of learning but many most advanced independent countries also.

We have always rejoiced at the success of Indian students at home and abroad, and acknowledged the Calcutta College of Science contains very promising material, but that, in order to let the promise manifest itself, the College secure an enduring basis and continuity of work, Micawberian finance, boosting up self-advertisement should be rigorously shunned.

Our correspondent complains that the Legislature grudges the salary of Rs. 200 a month drawn by the researcher-lecturers of the Calcutta University. This is not a correct statement. Nor is it correct to suggest, as Scientificus does, that all most "humble lecturers of the Calcutta University" drawing the small pittance of Rs. 200 have each contributed original papers to their credit.

Scientificus considers research very valuable. We also do so.

But he appears to consider research the only valuable product of education, which we do not. There have always been great scholars who have done original work. Has their learning been of no worth? Has it not been of any use to the world? A liberal culture is another aim and fruit of education. Is it no value? Sir P. C. Ray has written and spoken of brilliant research students of his who do not know geography and have not heard of King Lear, Coriolanus or Regan. Is not the education of such researches defective? What proportion of Cambridge, London and Oxford graduates and what of Calcutta graduates suffer from this want of liberal culture? Scientificus does not take into account the corporate life, the intellectual and other non-material atmosphere of British Universities, the contact with great minds and personalities, the air of political and intellectual freedom which breathes in Oxford and Cambridge, etc. Book-keeping and research are not everything in education. The University has to be rated also according to its success in turning out citizens and neighbours—statesmen, men of affairs, philanthropists, social reformers and workers, authors in various branches of knowledge and letters, etc. What are the records of Calcutta compared with those of the older British Universities in this respect?

But let us take it for granted that research is not everything. The real test would then be to ascertain the rank and number of researchers out of the total number of their graduates, native and foreign, who the British Universities and Calcutta University respectively can claim during any given period. What figure would Calcutta cut in such a comparison? Surely it is very unfair to measure the value of education in the British Universities by the alleged (but by us unverified) want of capacity for original work among their *Indian* graduates alone who are in the Government educational service. For the majority of brilliant Indian students do not go to England, and among those who do, some according to our correspondent's own showing, *have done original work*. Is it just, then, to judge of the worth of education in the British Universities by the lack of originality of a few of their graduates of Indian birth who have entered Government service? The method of reasoning adopted by Scientificus may be summed up as "Heads I win, tails you lose" of Calcutta boys who have finished their education in England. Some have done research work and some have not. For the former, he gives the credit to Calcutta but for the latter, he generously bestows discredit on the British Universities.



That Calcutta degrees have been made too cheap is a patent fact which no amount of sophistry can disprove. Our correspondent's reasoning is very curious. He takes the case of some of the best students of Calcutta, and then proceeds to argue as if they were average specimens of Calcutta graduates! One may as well argue that as Sir P. C. Ray is a Calcutta professor, therefore it is proved that *all* or *most* Calcutta professors are noted for original scientific work! How can the achievements of some of the best Calcutta graduates prove that the Calcutta degrees are not cheap? Whether degrees in any university be cheap or dear, its best students would remain the best. The cheapness of its degrees will not blunt their intellect or destroy their originality.

Scientificus speaks of British and Calcutta University courses and text books being the same. We have not been able to verify this statement. But assuming it to be true, surely it should be plain to our correspondent that what matters most is not identity of prescribed courses and books, nor even the identity of question papers, but the capacity and character of the teachers, the mode of teaching, the *honesty, independence* and intellectual standing of the examiners, etc. Does Scientificus think Calcutta can stand comparison in these respects with the British universities he has named? By the by, he speaks of *books* prescribed. Cambridge or Oxford does not thrust books or notes on them or their summaries down the throats of their students, as many Calcutta professors do.

The long extracts from Prof. Young's report prove nothing like what the writer thinks they do. Our correspondent does not give the date of the report. Assuming that what the professor has written is true of present-day Cambridge, it does not prove that Calcutta is in a better position. It does not even prove that Calcutta is as good as Cambridge. Our correspondent himself says that "there are numbers of English professors at whose feet the advanced Indian students may sit for years, and learn what they have got to impart." Can this be said of Calcutta? It is well-known that the late lamented Mr. Ramanujan had to go to Cambridge, *not* to Calcutta, for the full maturity of his mathematical genius and for winning a Fellowship of the Royal Society.

We fully agree that "real scholarship is indepen-

dent of place. The mere fact that a man has taken a degree at Oxford or Cambridge proves nothing."

As for the "prostitution of intellect for the purpose of shining by the reflected glory of the *ruling race*" (the writer does not name the person he has quoted), we wish to remind Scientificus that before the war even students from Germany used to go to Cambridge and at present American, French, Swiss, Spanish, Russian and other students from *independent* countries are to be found at Cambridge, but not in Calcutta.

In conclusion, we wish to take this opportunity to correct a wrong impression. We have subjected Calcutta University to criticism for a number of years, exposing many defects, jobberies, and the moral canker at its core. But, on the whole, taking its past and its present achievements together, it is not inferior to any Indian University. On the contrary, as regards the teaching function of universities and as regards research, it is and has been the pioneer and the torch-bearer among Indian Universities. There has been some plagiarism, some pseudo-research and much puffing; but there has been genuine research also. No Indian University has yet beaten Calcutta in the following respects: (a) teaching function and arrangements, (b) the number of really able graduates produced formerly and now, (c) original work done by alumni, (d) number of teachers and professors and other professional men supplied to provinces outside the sphere of the University, and (e) development of a vernacular literature.

## Help to Historic Studies.

I shall be obliged if the owners of the following books give me access to them and thereby help the historical study of one aspect of the Fall of the Mughal Empire now being conducted under my guidance.

1. Dyce Sombre—*Refutation of the Charges of Lunacy Brought against Him by the Court of Chancery.* (Paris.)

2. *Sardhana*, a pamphlet published by the Catholic Mission of Sardhana.

JADUNATH SARKAR.  
c/o Editor, *The Modern Review.*

## THE FISHERMAN

The white clouds leap up in majestic masses  
Out of the blue sea into the blue sky.  
All quietly their beauty fades and passes  
Leaving within my hollow heart the cry  
Of a twin Beauty that shall never die.  
In this great hour I pulse with mystery...  
I glimpse a fisherman alone and dumb

Upon the shore, as if the sky and he  
Were conscious of an age about to come,  
When they would mingle silently and turn  
Part of this Beauty, leaving us who live  
In pride of painted emptiness, to yearn  
Still groping in a world so fugitive.

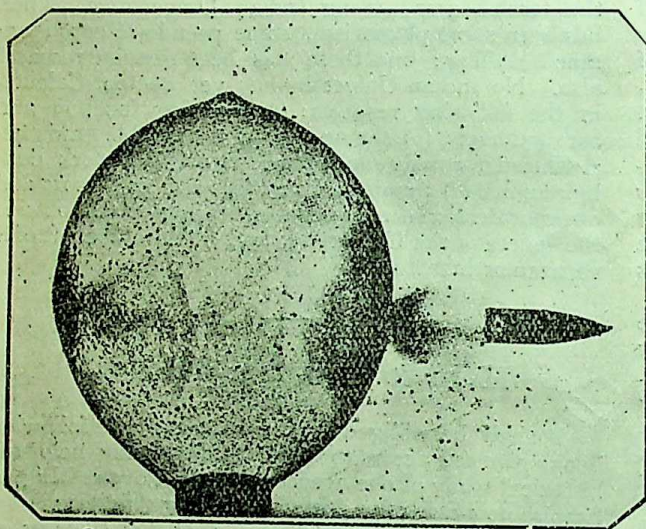
H. CHATTOPADHYAYA.



## GLEANINGS.

## Bullet Photographs.

Making photographs of bullets as they fly through the air at speeds as high as 3000 feet a second, the United States Bureau of Standards, by remarkable new flashlight methods, has succeeded in actually snapping pictures of the bullet's whine!



Modified Spitzer bullet, Speeding 3000 ft. a second, and its sharp sound waves.

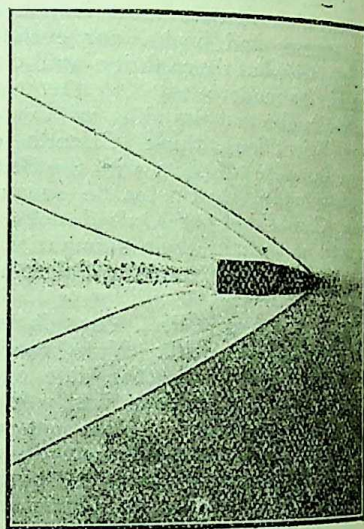
The camera records not only the actions and character of a bullet as it cuts the air—whether it holds steady or tumbles and gyrates in its course—but also photographs the sound waves set in motion by the nose of the projectile. The resulting pictures of the waves make possible accurate measurement of the bullet's velocity.

So rapid is the process that a bullet, after passing completely through the thin walls of a soap bubble, is photographed before the bubble collapses.

Whenever the bullet has a speed greater than that of sound, an image of the bow wave is projected on the plate. This is because the nose of the bullet, as it cleaves its path through the air, causes a high compression immediately at its front, and this compression radiates in a conical wave. But if the bullet has a velocity less than 1080 feet a second as in the case of the ordinary 22-caliber cartridge, this wave will not be in evidence. Conditions are exactly similar to those of a

boat traveling with the current. If its speed is greater than that of the stream, a bow wave of water will be thrown up, the angle of the receding wave becoming sharper as the vessel increases its speed. The faster the bullet, the sharper will appear the accompanying sound wave.

By measuring the angle of the bow wave



Bullet Leaves the Bubble Before It Collapses.

on the developed plate and substituting proper figures representing the known distance between spark, bullet, and plate, and the length of the trajectory between rifle and plate, the Bureau of Standards has developed a formula for using the method as an accurate measurement of the velocity of projectiles.

### Free Telephones Installed To Aid Motorists.

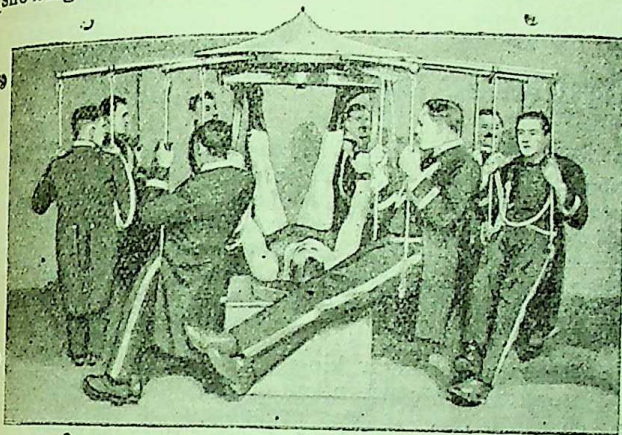
The Highway Emergency Service Company of Pennsylvania has placed, at intervals of approximately one mile, telephones in special boxes which are mounted on poles at the roadside. These boxes are painted white, having in large lettering the distances in miles to the nearest towns, so that the traveler-tourist can see where to call for help. Locks are placed on the boxes, the keys for which can be had by anyone at a small fee per year, or in the event of a stranger motoring through the state, a key



always be obtained at the house nearest to a box. Long-distance calls can be made where the called party agrees to pay the charges, all other service being free within the zone of the exchange making the connection.

### Strong Man Supports Eight Men And Framework.

In an effort to excel in their chosen profession performers are constantly devising new ways of showing their skill or strength. As an example

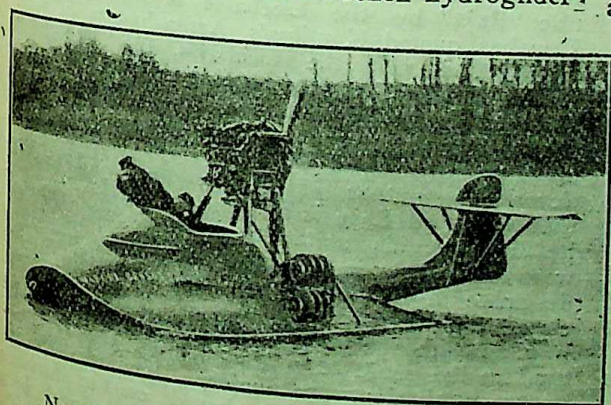


The Berlin Circus Performer supporting the merry-go-round making himself the center pivot.

of this nature, a circus performer of Berlin makes himself the center support of a merry-go-round, on which eight full-grown men ride. The strong man lies on his back on a raised pedestal and supports the frame on his feet.

### Speedy French Hydroglider Looks Like A Giant Fish.

With a speed of 63 miles an hour, claimed to be the world's record, a new French hydroglider

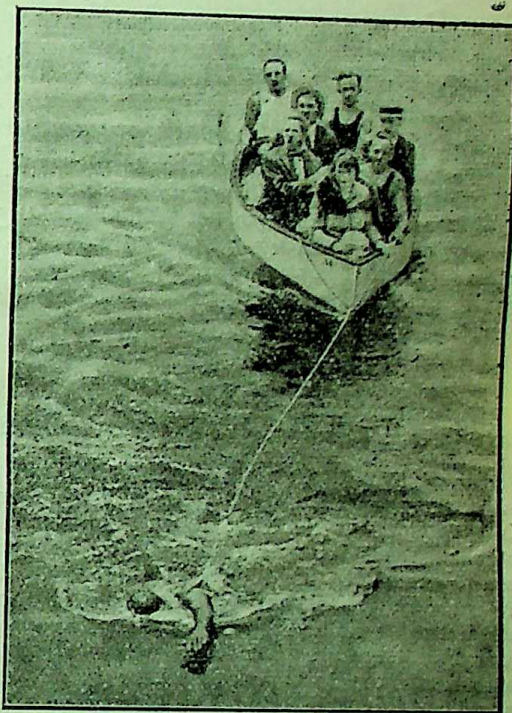


New French Hydroglider goes 63 miles an hour. The Motor is of 300 horsepower.

has much the appearance of a giant fish. Its air propeller is driven by a 300-horsepower motor that is supported and strongly braced above the craft at about its center and just behind the small compartment in which the passengers ride. It glides on horizontal planes, and is steered and controlled like a flying boat, which in other respects it very much resembles.

### Strong Swimmer Tows Boat With Seven Passengers.

An English swimmer who is planning an



The English Swimmer, here seen towing a small boat with seven men in it. He will attempt to cross the channel.

attempt to swim the Channel, performs an unusual stunt, to show his power in the water and as a means of developing his endurance. Using a canvas harness and a short length of rope, he tows a small boat containing seven persons a distance of a mile. As a demonstration of strength and endurance the performance ranks high.

### Sound Made Visible By Use Of Radio Vacuum Tube.

One of the most remarkable developments growing out of the widespread interest in radiotelephony, is the construction of an apparatus for making sound vibrations visible. An adaptation of the



vacuum tube is the basis of the new apparatus, and one of the most striking advantages is that it overcomes the lag occasioned by the mechanical inertia of devices formerly used for this purpose. The new tube is pear-shaped, about 8 inches long by 1 inch diameter at the socket end and 4 inches at the other end. The large end of the tube is covered with a fluorescent screen. The

filament is about  $\frac{1}{4}$  inch long. Four plates around the filament direct a beam against the fluorescent screen. The current fluctuations caused by sound vibrations cause this beam to move up and down the screen with great rapidity, and it is then possible to record these movements in the form of a moving-picture film.

## REVIEWS AND NOTICES OF BOOKS

[ Books in the following languages will be noticed: Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu, and Urdu. Newspapers, periodicals, school and college text books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book reviews and notices will be published.—Editor, M. R.

### ENGLISH.

'KSATRIYA CLANS IN 'BUDDHIST INDIA.' To be had of Messrs. Thacker Spink & Co. Price Rs. 8.

Mr. Bimala Charan Law, M.A., B.L., has just published an admirable albeit a small volume entitled *Ksatriya Clans in Buddhist India*. He has already established his reputation by carrying on original researches in the field of Pali literature. In his present work he has carefully collected every available information specially regarding the Licchavis not only from Pali literature but also from various other sources, viz., the Brahmanical and the Jaina literature as well as Mahayanist Buddhist literature. The work is divided into two parts. The first part deals with the Licchavis—their origin, their manners and customs, their religion and philosophy, their government and administration of justice and their political history. The second part deals with the Videhas of Mithila, the Sakyas of Kapilavastu, the Mallas of Kusinagara (Kusināra) and Pava and some other minor clans. The first part of the work, viz., the portion dealing with the Licchavis is an enlargement of the author's paper on the Licchavis published in the *Journal of the Asiatic Society of Bengal*. No scholar whether European or Indian has attempted to give a connected account of these clans. Dr. Rhys Davids in his *Buddhist India*, Chap. II, has given some account of the Sakyas and has merely mentioned the other clans (*Buddhist India*, p. 22). Mr. Law deserves our special thanks for presenting us for the first time a connected account of these clans which played an important part in the political history of India in very early times.

It is now perfectly certain that before the rise of the Mauryas or strictly speaking before the time of Asoka, India was divided into a number of small states and many of these were ganarajyas. Sections of the Indo-Aryan race settled in different parts of Northern India and carried on the government of their clans

either by electing a king or by an assembly of the people. The constitution of the assembly is now clearly given. It was probably of a representative character or a patriarchal one. With the rise of the Mauryas, most of the clans lost their independence and were absorbed in their Empire.

In early times there was no distinction of castes. The Indo-Aryans lived as one people and used to take pride in their beautiful colour. They always tried to keep aloof from the original inhabitants with dark skin whom they designated Dasyas or Dasyus. In the latter part of the Rigveda mention is made of castes. There is a great deal of difference of opinion among scholars regarding the origin of some of the clans such as the Licchavis or the Sakyas. Some traces of them go as far as the Persian, some to Scythian and others to Thracian origin. Mr. Law has shown by quoting copious references from various sources that they were of Ksatriyas and of Aryan stock. The use of the title "Raja" by the Licchavis is significant. Mr. Law has quoted Kautilya's *Arthashastra* in which it is stated that the Licchavis, the Kurus, the Mallas, the Madras, the Kukuras, the Kurus, the Pancalas were Rajasabdopajivinah. This clearly shows that though each of them was not a king, all of them assumed the title Raja. This is significant. The author of *Purvamimamsa* says that the word Raja is a synonym for Ksatriya and he supports his statement by the fact that the word was used in his time by the Andhras to designate a Ksatriya. In his commentary on the *Arthashastra* he clearly says that though the word Raja signifies a King with the people of Aryavarta, yet it is used in the sense of a Ksatriya by the Andhras. Savarasvami flourished before the time of Asoka, whose Tantra-varttika is based on the *Purvamimamsa* of Sutra and he flourished before Sankara. On the other hand, the word must have flourished after the time of Sankara.



of Mahāsya as he refutes their doctrine in his bhāṣya. Savarasvami therefore can be placed in the 3rd or the 4th century A. D. Before his time all the clans lost their independence and became incorporated into one or other of the kingdoms and the word Rājā in Northern India signified 'a King' and not a Ksatriya. In as much as the Licchavis in general used the title Rājā, it can be said on the authority of Savarasvami that they were Ksatriyas.

Doubt is entertained by Dr. Richard Fick regarding the title, Ksatriya, so frequently claimed by these clans. According to Manusamhitā, some of these clans, such as the Mallas, the Licchavis, etc., were Vratya Ksatriyas. The word 'Vratya', according to Smṛiti writers, means a twice-born man who has not been initiated in proper time. So according to the Smṛiti Śāstras, these clansmen were Ksatriyas who did not observe the Brahmanic sacraments. An interesting chapter in the history of the social systems in India in early times, however, has been opened by M. M. Haraprasad Shāstri's interpretation of the word 'Vratya' as used in the Atharvaveda. He says:—"He (a Vratya) is not, as we commonly understand him, Savitripatitah, a fallen Aryan outside the Antaradesa, the tract inhabited by the Vedic Aryans. He is on all sides of the Vedic settlement. He has no Brahmanic culture, no trade, no commerce. He is a warrior and a keeper of flocks. He has no permanent settlement and lives in a temporary one called Vratya. They roam about in hordes. They fight the Vedic Aryans." The learned scholar has also shown from the Brahmana of the Samaveda that when purified they were admitted to all the privileges of the Vedic society—they could study the Vedas, perform the sacrifices, entertain Brahmins with food cooked by themselves, read mantras and even compile the Brahmanas. "The Vratyas were," he says, "nomadic hordes Aryans, but when they assumed a settled life, they were fully admitted into the Vedic society." Now the question arises, Were these clansmen really Vratyas in this sense of the word? Most likely they were for the following reasons: 1. All these tribes, the Licchavis, the Videhas, the Mallas, the Sakyas, lived beyond the Madhyadesa which according to Manu, lay between the Himalaya and the Vindhya to the east of the place where the river Sarasvati disappears and to the west of Prayaga; 2. In the Brahmanical literature these clans have been very rarely mentioned with the exception of the Videha; and 3. Both Buddhism and Jainism attracted a very large number of converts from amongst these clansmen, over whom in all likelihood Brahmanic influence was not very powerful. I have very little to add to what Mr. Law has said about these clans. I wish to make here the following general remarks. The learned author, in some places, indulges in generalisations which appear to be too wide. In conclusion I like to say that I am sorry to find two errors in this scholarly and accurate work, viz., (1) his identification of Vaisāli with Visālā in the Purva Megha and (2) his taking of the Pali word, Malla-suniā in the Mahāparinibbāna Sutta in the sense of "subordinate officers". The name Visālā in the Meghaduta refers to Ujjayini and the Pali word 'suniā' is equivalent to Sanskrit snusa which means a daughter-in-law.

N. CHAKRAVARTY.

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WAR POWERS OF THE EXECUTIVE IN THE UNITED STATES (*University of Illinois Studies in the Social Sciences*, Vol. IX, Nos. 1 and 2)—By Clarence A. Berdahl, Ph. D., Instructor in Political Science, University of Illinois. Price \$ 2-25.

"The Executive Power (in U. S. A.)," says the American constitution, "shall be vested in a President of U. S. A." But the exact scope of this power is nowhere specifically mentioned. This enables the President "either to neglect his duties or to enlarge his powers" almost to any extent. "The President is at liberty," says ex-President Wilson, "both in law and conscience, to be as big a man as he can. His capacity will set the limit." Though the consensus of opinion among American constitutional writers seems to be that the powers of the President and other executive officers are limited to those definitely enumerated in the constitution, "the interpretation of these enumerated powers" says Dr. Berdahl, "is frequently such as to give to the President an extraordinary and practically undefined range of authority." How wide this interpretation can be will appear from the following extract from President Roosevelt's "Autobiography." "My belief was that it was not only the President's right but his duty to do anything that the needs of the Nation demanded unless such action was forbidden by the constitution or by the laws. Under this interpretation, I did and caused to be done many things not previously done by the president and the heads of the departments. I did not usurp power but did greatly broaden the use of executive power. In other words, I acted for the public welfare, I acted for the common well-being of all our people, whenever and in whatever measure was necessary, unless prevented by direct constitutional or legislative prohibition."

Such being the ordinary powers of the President of U. S. A., it is not difficult to imagine what his powers would be in a grave national crisis like war. In fact, the makers of the American constitution took care not to impose any limitations on his power at such times. "This power is tremendous; it is strictly constitutional, but it breaks down every barrier so anxiously erected for the protection of liberty, of property and of life" in normal peace time, says one authority. "It is limited only by the laws and usages of nations," says a second. "The war power implies the right to do anything that may seem necessary to carry on the war successfully, even to the extent of performing otherwise unconstitutional acts," remarks a third. This makes the President a virtual dictator in times of war. To a certain extent this power is shared with the congress or exercised through the heads of departments, but the extent to which this shall be done is again left largely to the President himself.

The purpose of this study according to the author, is to try to define more clearly the war powers of the President than has hitherto been attempted, to determine their nature and scope, and to discover the manner of their exercise. The work has been done with a thoroughness that characterises the publications of this department of Illinois University. A very full bibliography at the end considerably enhances the value of the book.

ENGLISH GOVERNMENT FINANCE, 1485-1558, (*University of Illinois Studies in the Social Sciences*, Vol. IX, No. 3)—By Frederick C. Dietz,



Ph. D., Assistant Professor of History, University of Illinois. Price \$ 2-25.

This is a history of English National Finance for the first half of the Tudor Period, from the accession of Henry VII to the death of Catholic Mary. The publication is largely of a technical character but will interest students of history and public finance.

In the 15th century, the English people had not yet become reconciled to the idea of regular taxation as a means of financing the Government—it being generally thought that the monarch should 'live of his own', i. e., on the produce of his own estates, supplemented by such fines, perquisites, etc., as he could realise from his wealthier subjects from time to time. Direct parliamentary taxation was not popular either with the king or with the people. To the king it meant an unwelcome surrender of power to Parliament, which took advantage of the king's necessities to interfere with his policies and to increase its control of the state. The people on the other hand, cared much less for political power in the hands of Parliament—which the latter did not yet know how to use—than relief for themselves from the necessity of supporting the state. As indirect taxation was much less unpopular than direct, kings tried to increase their income by levying high customs duties. But the scope of foreign trade was as yet very limited and the yield of such taxation was consequently insufficient to meet their requirements, especially when the expenses of the state increased considerably under the Tudors. This was what led Henry VIII to resort to those contrivances to increase the royal income which will ever remain a blot on his name, viz., forced loans, plunder of church lands, debasement of the coinage, etc. The principal cause of the dissolution of the monasteries was not religious (desire to smite the Pope), or moral (removal of abuses that had crept into many monasteries), but financial—the necessities of the king and his desire to be free for ever of irregular and insufficient parliamentary grants. With his usual brazenness Henry VIII even made no attempt to conceal his real motive.

Reductions in the metallic contents of coins had been made even in previous reigns, but only when these had been found to be undervalued and by the operation of Gresham's law the coins would have disappeared from circulation. But the great debasement of the currency began by Henry VIII in 1544 had no such justification. It was undertaken solely with the idea of increasing the king's income by defrauding the people. But the measure defeated its own purpose. The debasement of the coins lowered the value of money and raised the general level of prices—including the prices of all commodities which the Government itself was purchasing in great quantities to supply its armies—while there was no corresponding increase in royal revenues. As Dr. Dietz says: "In as much as the Crown lands were rented on long term leases, it was not possible for the Government to increase its rentals at once to correspond with lower value of money. Similarly for the other revenues. There was a kind of poetic justice in the situation. The Crown cheated the people to get immediate funds; it had to take back the poor money in payment of its revenues at its face value; it had to pay at increased rates for all its supplies;

the real value of the revenue expressed in terms of purchasing power was seriously reduced."

Thus the attempts of Henry VIII, and of his father before him, to make royal revenues independent of Parliamentary grants failed. And well was it for the future of representative government in England that they did. "For," as the author says, "the permanent success of their plans for securing income for the Crown apart from the will of the people would have meant the end of freedom."

INCREASED PRODUCTION—By 'E. Lipson, M.A.  
Humphrey Milford, Oxford University Press.

"The purpose of this book," says the author, "is to discuss how the workers can best attain a higher standard of life." This cannot be done by bringing about a redistribution of the existing wealth of the community but only by increasing the production of wealth "which is insufficient to meet the needs of the community as a whole." "Unless there is enough to go round, no scheme of redistribution will give everyone an adequate share."

But increased production will not benefit the community unless it is wisely directed—it may even do harm. No one, says the author, has the right to spend his income as he pleases. Possession of money means the possession of economic power, and economic power ought always to be so directed as to confer the greatest benefit upon the community. It is immoral to use it in any other way. The fundamental object of increased production should be to enable every member of the community to satisfy his legitimate needs and not to make the rich richer and the poor poorer, as is so often the case today.

After considering the obstacles to increased production, such as, labour unrest, restriction of output, unsettled state of Europe, hostility to the existing industrial system, psychological reactions following the War, etc., which have resulted in stunting production and raising prices, the author points out that to try to meet this rise by increasing wages is like attempting to square the circle. The true remedy, under the existing industrial system, is to increase the output of labour on the basis of piece-rate remuneration accompanied by a social guarantee against destitution resulting from involuntary unemployment. Side by side, attempts should be made to improve business management. Many businessmen do not adopt the best methods of production but are content to follow the line of least resistance. "An inefficient employer is more harmful to the community than an inefficient worker, for he endangers the livelihood of all his workers whose interests are confided to his care. Among the methods suggested by the author are the improvement of business management, the proper training of business managers, the adoption of labour-saving devices wherever possible, the harnessing of science to the service of industry, and the more general adoption of the best business principles known collectively as "scientific management," whose application in many cases has already produced remarkable results.

We commend this little book to all readers of this Review. The treatment is extremely lucid and the subject-matter of considerable importance.



**MARX AND MODERN CAPITALISM**—By *J. T. Walton Newbold, M. A.* Published by the *British Socialist Party.* Price 2d.

This pamphlet was published in May, 1918, when the end of the War seemed still as far as ever, and the ideas and conceptions of the author are consequently coloured by the peculiar environment of the time. The author finds—as many others who were not socialists also found at the time—in the concentration of production during the War, in restricted private management, in a single purchasing agency and common financial control, and in the vastly increased production with a greatly diminished number of skilled workmen, facts of the greatest significance. Nothing less than an Industrial Revolution has taken place during the war, and the author believes that this revolution would be as favourable to socialism as its predecessor of the 18th century was to capitalism.

In the opinion of 'Scientific' Socialists, this kind of revolution was predicted by Marx, who found in the womb of modern capitalistic society the germs of its own disintegration. Mr. Newbold asks all workers to organise and federate themselves and prepare themselves for the day when all power will naturally and inevitably fall into their hands. He is a believer in direct action. The political institutions of today—being survivals from a time when the state had very little to do with the management of industry—are quite unsuitable for the administrative requirements of a modern state. So workers should do away with them and establish an 'economic' state which will really look to the interests of the working classes.

**INDUSTRIAL ENCYCLOPAEDIA**—By *Shiv Dass, B.A., B.T.* Published by the *Capital Industrial Bureau, Lahore.* Price Re. 1-8.

As its name shows, the book seeks to describe briefly the processes of the manufacture of most of the ordinary articles with which we are familiar not omitting even patent medicines. Not being engaged in any industry ourselves we cannot speak of the value of the recipes given. There is a bibliography at the end and the appendix gives the Indian equivalent of many of the names of animals, plants, etc. mentioned in the book.

ECONOMICUS.

**SPEECHES OF AUROBINDO GHOSE**—*Prabartak Publishing House, Chandernagore.*

This is a reprint of the speeches delivered by Mr. Ghose during the stirring times of the Partition agitation in various parts of Bengal and India. The book is well-printed on thick paper, and well-bound.

**AN INTRODUCTION TO CO-OPERATION IN INDIA**—By *C. F. Strickland, I. C. S.* London, *Humphrey Milford, Oxford University Press, 1922.* Price Rs. 2.

This is one of the booklets published under the general editorship of the Central Bureau of Information. The economic conditions of the world as now governed by capitalism, and the proposals made by socialists and others for their improvement have first been discussed; this is followed by a brief account of what has been accomplished in the way of co-

operation by England and Italy and of the origin of the movement in India and the progress made up-to-date.

**REVOLUTION OR EVOLUTION**—By *Alfred Nundy, Bar-at-law.* Tandon and Company, Lahore, 1922. Price Rs. 3. Pp. 427.

This book appears, from the hasty glance we have been able to bestow on it, to be a reasoned protest against the non-co-operation movement and its leader, Mr. Gandhi. In assuming, however, a tone of balanced moderation the author seems to have gone over to the other extreme, and his views are less suggestive, and sometimes even less sympathetic, than those profounded by Mr. Rushbrook Williams in the annual official reviews published by the Government of India. As a summary of events the book will be consulted by every political writer who has to deal with the year 1921, but in order to arrive at a correct appreciation of the forces behind the non-co-operation movement and its far-reaching effects, he shall have to go to other sources.

**ABDICATION**—By *Edmund Candler, Constable & Company, Limited.*

This is a political story without any plot, and with no female characters, dealing with the non-co-operation movement in its various phases, and written with penetration and sympathy. The author is naturally appreciative of the official and Anglo-Indian points of view and he is rather hard on Babus and third rate Indians whose sole activity consists in political agitation largely devoid of reality, but what specially deserves praise is his admirable analysis of the forces and ideals which actuate the best minds among the politically-minded classes and of the inevitable trend of the movement. Chatterjee the journalist, and Mr. Gandhi, have both been admirably drawn, and the book abounds in hits aimed at the bureaucracy. We call a few passages at random, leaving the reader to find out others for himself:

"In every country the voice of the intelligentsia is the voice of the people. The masses may not want Swaraj, but they will soon be made to want it."

"All the world's seers and prophets come out of the East. It is easier to be born undetected in Asia." "Because there is less to be attached to?" "Possibly." "Our greater materialism.....only means that we are more vital, more dynamic. We are more everything....."

"Gandhi was like Socrates, dedicated to the pursuit of truth. He had the gentle obstinacy of the seer, unarmed but unafraid, courting martyrdom. There was a great deal in Gandhi that reminded Riby of Christ, virility and meekness, flinging out the money-changers, turning the other cheek."

POLITICUS.

ART.

**DANCING AND THE DRAMA EAST AND WEST**—By *Stella Bloch, with an Introduction by Ananda Coomaraswamy.* Orientalia, New York, 1922.

Mr. Coomaraswamy writing an introduction to an introduction, introduced with great words as Dancing and the Drama East and West" and Miss Bloch, the author, testify their appreciation of Eastern civilisa-



tion by that quality which Miss Bloch discovers to be the keynote of oriental behaviour, i.e. complete impersonality.

Every single sentence of the pamphlet is perfectly right and yet nothing more but a vague generalisation of what every cultured lover of the East realises. It approves of an appreciation and leaves the life of Eastern Drama and Dancing untouched.

STELLA KRAMRISCH.

### SANSKRIT.

**SRIMAD APPAYYA DIKSITANDRAVIJAYA**—By *Sri Sivānanda Yogin*, edited and published by *Ganapati Sastrin*, Madras.

The name of Appayya Diksita, the celebrated author of the *Siddhanta Lesa-Sangraha* and other works numbering more than one hundred comes in the first rank among the teachers of the Advaita School of Vedānta philosophy. The little volume gives some incidents of his life in verse. The editor and publisher, Pandit Ganapati Sastrin is a descendant of the great teacher who was also a renowned votary of Siva.

VIDHUSHEKHARA BHATTACHARYA.

### HINDI.

**SAMKSHIPTA SURA-SAGARA**—Edited by *Prof. Beniprasad, M. A.* Published by *Indian Press, Ltd.*, Allahabad. Pp. 452 + xxxii. 1922. Price Rs. 2-8-0.

Suradasa, as is well-known, is the greatest of the Hindi poets who have dealt with the amours of Krishna and Radha. It was not easy to get a really helpful edition of his innumerable poems which are not without repetition and lack of taste though there are several editions of his songs. The Indian Press has done a laudable service by bringing out the present edition, which divides the songs according to their subject-matter which follows the chapters of the Bhagavatam, and gives parallel passages from other great Hindi poets. The introduction is useful. The editor promises to present a life of the poet which will no doubt be welcome.

The editions of the Nawal Kishor Press and of the Venkateswar Press have been laid under contribution—that of the Bangabashi Press of Calcutta could have been consulted with profit.

**TULANATMAK DHARMA-BICHAR**—Translated by *Rajyaratna Atmaram*, Educational Inspector, Baroda. Published by *Jayadeva Bros.*, Baroda. Pp. 152 + VIII. 1921. Price Re. 1.

This work belongs to the Sayaji Sahityamala, and is a translation of "Comparative Religion" by Dr. F. B. Jevons, which is a "Cambridge Manual of Science and Literature."

The cause of useful literature in Hindi is being furthered by the Gaekwar of Baroda who has inspired a zeal for the uplift of vernacular literature. Both the translation and get-up of the book under notice are praiseworthy. This work is a valuable addition to Hindi religious literature.

**ANATHA**—By *Siyārām-saran Gupta*, *Sahitya-sadan*, Chirgaon, Jhansi. Pp. 31. Price As. 4. 1921.

This is a plain story of one of the poor and

depressed classes suffering innumerable ills most plainly in verse.

**GRIHINI CHIKITSA**—By *Kanhaialal Agrawal*, Published by *Vishnu Swarup Goyal*, 351 Bala Mandi, Allahabad. 1922. Pp. 320. Price Rs. 2-4-0.

Various female diseases together with those the children are treated in this work according to the homeopathic system. The style of the book is mainly a compilation from English and other sources is lucid so that even the female reader may understand it.

RAMES

### URDU.

**HUZN AKHTAR**—Published by *Halqai Mahmud Nagar*, Lucknow. Price as. 12.

In this book some poems of Wajid Ali Shah, last king of Oudh have been collected. The poems themselves are not the best in Urdu literature, there is at least one peculiarity in them which makes them immensely valuable. The poems were composed by Wajid Ali Shah himself and therefore are a picture of his court, courtiers, wives and friends. These poems serve to a great extent the purpose of an autobiography.

The public in those days was not fond of biography and thus if Wajid Ali Shah had written his biography or some other person had written his life, it could not be popular. On the other hand, the people in those days were much interested in poetry. The king himself was interested in poetry. This was the reason why he wrote in poetry what ought to have been written in prose.

These poems will prove to be more useful to a historian of Oudh than to a student of Urdu literature.

**INFLUENCE OF ISLAM ON EUROPE**—By *Qasim Ali Shaheb Akhtar*. Published by *Halqai Adbiah*, Mahmud Nagar, Lucknow. Price as. 12.

The book in comparison with the vastness of the subject is too small. The civilization of Europe in the Middle ages, the Islamic civilization of the former period and the effect of the latter upon the former are things too vast to be dealt with, in a book of only sixty pages.

The author's aim in writing this book has been to show clearly what was the condition of European civilization before the Mohammadans set their foot on Europe, and what were the benefits Europe derived from their contact.

It is interesting to note that the author has overlooked historical facts. He in order to strengthen his arguments stronger quotes European writers more than one place.

S. MUTTAH

### KANARESE.

**KURUHINA BAKULAHARA or Malati-Madhava**—By *K. S. Hungund B. A.* Malamaddi Dharmaraj. 12 annas.

This is an adaptation in Kanarese prose of the known Sanskrit drama *Malati-Madhava* by Kalidasa. The author has spared no pains in rendering the drama into Kanarese in the form of a very interesting and readable story. The lucid, chaste style



the beautiful language used by the author have made the novel very attractive to Kanarese readers. The book brings into relief the social manners and customs and the beliefs of the times of Bhavabhuti. The descriptions of various incidents and natural scenery are admirable and fascinating. The book is strongly recommended to all Kanarese readers. The book has been approved by the Department of Public Instruction, Bombay, as a text, prize and library book in Kanarese Training Colleges and primary schools. It can be had of the author.

R. K. PARVATIKAR.

## MARATHI.

AUDARYACHA DANKA : *A Play in Three Acts.* By K. H. Dikshit. Publisher: The Bombay Commercial Company, Madhav Bag, Bombay. Price Re. One.

There is a tendency among the present-day playwrights in Maharashtra to present mythological stories in such forms as to reflect the present situation in them. Mr. Dikshit seems to have made an attempt to present the growing power of Democracy all over the world in the form of the Brahmin boy Vaman (the fifth incarnation of Vishnu) demolishing autocracy or bureaucracy, in the form of Bali and Kamasur. This is the only interesting feature of the play.

NAVARATNANCHA HAR : *A Necklace of Nine Jewels.* By L. B. Bhopatkar, M. A., LL. B. Publisher—Shree Saraswati Mandal, Poona. Price Re. One.

This is a book of nine tales of Maratha heroism narrated in a bright, racy, exhilarating style. The book deserves to be widely read and introduced in schools as a book for rapid reading.

SHREEPHAL-MAHATMYA : *A Poem.* By Shree Saroj-kant, B. A. Pages 30. Price As. Eight.

Shreephal or cocoanut is looked upon by orthodox Hindus as an embodiment of success. The poet while singing its praise as an article of multifarious use offers the same (i. e. wishes good luck) to those who are prepared to devote their all to the dear cause of their mother-country's regeneration. The illustration given as frontispiece is simply ugly.

V. G. APTE.

## PALI.

SIMON HEWAVITARANE BEQUEST.

This Pali Series which is being ably conducted and edited in Sinhalese character is now known to will remain ever thankful to the late lamentable Mr. Simon Alexander Hewavitarane to whom the Series owes its existence. Seven volumes of it were noticed by us in due course in this Review, and now we are glad to receive the following three volumes from the Trustees, Saraswati Hall, Pettah,

1. Vol. VIII. *Buddhaghosa's VISUDDHIMAGGA* edited by P. Buddhadatta Thera. Pp. 544.
2. Vol. IX. *Dhammapala's NETTIPPAKARANA* ATTHAKATHA or the Commentary on the NETTIPPAKARANA, edited by the Venerable Pandit W. Piyatissa

75½-8

Thera. Extracts from this Commentary were added to the original text of the *Nettipakarana* in the PTS. Series, but the complete work is now published for the first time.

3. Vol. X. *SADDHAMMAPAJJOTIKA* or the Commentary or Tika on the *Mahaniddesa* of the *Suttanipata*, edited for the first time by B. A. Siri Rebata Thera. The author of the work is Bhadantacariya Upasena Thera who is believed to have flourished in the 6th Century A. D. The commentary was generally out of use among the students and the MSS. are very rare. The present edition is based on five MSS. one of which is in Burmese character and the remaining four in Sinhalese.

VIDHUSHEKHARA BHATTACHARYA.

PALIPATHAVALI, Part 1—Text. Edited by Muni Jinavijaya, Acharya, Gujrat Puratattva Mandira, Ahmedabad. Pp., 107. Price As. 14.

There is still a great want of useful Pali Readers printed in Devanagari character. So we are very glad to receive the book lying before us. It forms the first volume of the series recently started by, and named after, the Gujrat Puratattva Mandira at Ahmedabad which is doing excellent work. As an author and specially as the editor of the *Kumārāpala-pratibodha* (*Gaekwad's Oriental Series* No. XIV) Muniraja Jinavijayaji is well-known to Sanskrit and Prakrit readers. As the very name shows, his present little volume is a selection of Pali lessons which are all taken from Anderson's *Pali Reader* widely read among Pali students. It is, therefore, nothing but the *Pali Reader* of Anderson in Devanagari character. We do not know why the compiler has omitted in his selection the three most beautiful passages in Anderson's book (nos. 55-57) which are culled from the *Milindapanho*.

The book will be complete in two parts. The second part which has not yet been issued will contain notes upon which the importance of the book will depend to a great extent.

VIDHUSHEKHARA BHATTACHARYA.

## PRAKRIT.

PRAKRITA KATHASANGRAHA, Part I, Text, Edited by Muni Jinavijaya, Acharya, Gujrat Puratattva Mandira, Ahmedabad, Pp. 97. Price Annas 12.

This is the second volume of the *Gujrat Puratattva Mandira Series* referred to in our notice of the *Palipathavali* in the present issue of the Review, and prepared by Muniraja Jinavijayaji. It is a collection of seven interesting stories in Prakrit, some of them being in prose and the others in poetry. All these stories are of Jain origin and found in Devendragani's Commentary on the *Uttarādhyana Sūtra*. Prakrit Readers are very rare and so we welcome it. It is intended to introduce one to the Prakrit language. Though the stories given herein are very good, no doubt, we are afraid the purpose of the compiler will not be fully realized. For there are different kinds of Prakrits and the lessons in the book are all only in what is now called Jain Maharashtra. Even in Jain sacred books different Prakrits are employed. We wish, the venerable compiler had given specimens of some other important varieties of Prakrit. The book



could be well planned after Prof. Woolner's *Introduction to Prakrit*.

The second part of the book will give notes on the text.

VIDHUSHEKHARA BHATTACHARYA.

### GUJARATI.

THE GO-CART **वाल्कगाडी**—By Gijupai. Printed at the Navjivan Printing Press, Ahmedabad. Card board cover. Pp. 53: 122: Prices Re. 1-3: 0-3-0 (1922).

These two little books, called the small and the large Go-cart, are intended for children, and written by an experienced educationist who has made a practical study of the subject. A guide to teachers is separately supplied and it tells them how to teach the books. They are very simple and the subjects chosen are such that they are bound to interest and instruct their juvenile readers. Birds indigenous to the province, plays and sports also indigenous to the province, and other phases of our domestic life are described most pleasantly, though some of the sports are peculiar to Kathiawad, and not known to the children of Gujarat proper. Altogether the books are most useful and sure to be utilised extensively.

MUKTA DHARA—By Karsandas Narsingh Manek. Printed at the Union Printing Press, Ahmedabad. Card board cover. Pp. 110. Price As 6. (1922.)

This is another translation of Tagore's play. One we have already noticed in the last issue and we wonder if there is room in literature for two such translations brought out in hot haste. This one reproduces the original also in a way which does not tax the reader's power of concentration.

SWARGA NI JINDAGI **सुगंजी जींदगी**—By the late Amratlal Sundarji Padhiar. Printed at the Diamond Jubilee Printing Press, Ahmedabad, and published by the Society for the Encouragement of Cheap Literature. Cloth bound. Pp. 382. Price Re. 1-2 (1922).

"Life in Paradise" is the very significant title of this book, which was written by the late Mr. Padhiar about fifteen years ago. It narrates the lives and aims of

live of those who have dedicated their all to the service of their country; they in his opinion enjoy the happiness of Paradise though living in this world. In his simple and attractive style, he has told us by what means we can attain this happy condition of life, and a perusal of the book only can do full justice to its ennobling character.

SAMUDRA GUPTA: By Bharatram Bhanu Ram Mehta, Printed at the Sayaji Vijaya Press, Baroda. Cloth bound. Pp. 95. Price As. 13 (1922.)

Samudra Gupta was one of the most powerful emperors of ancient India. An attempt has been made to narrate his life on original lines in this book, which for lack of suitable materials does not seem to advance our knowledge of the subject any further than what we already possess.

ARJUN VANI (अरजुन वाणी): Collected by Mahadev Haribhai Desai from the Agra Jail. Printed at the Navjivan Press, Ahmedabad. Paper cover, Pp. 12. Price As. 12 (1922).

This is a collection of devotional and religious verses. It is remarkable for two things: for the personality of their author and the personality of the editor. The latter is at present in the Agra Jail, and he has there has paid a debt which he owed to the society for nearly six years since 1916 when he came to the manuscript in an obscure village in Gujarat. Bhagat was a field-labourer **कोबी** and illiterate, but the songs that he has written and which are collected here, breathe the earnestness and sincerity of a soul deeply saturated with the religious philosophy of the higher castes. They could not have been written more than twenty-five years ago, because Arjun Bhagat died about that time, but it is difficult to conceive that they could have been the product of our times, so quaint is the language, and so full of the old philosophical terms of thought are they. One can only account for this phase of theirs by the fact that this Bhagat lived away from the stir of the modern world in an obscure village and did not come in contact with towns and cities or their dwellers, and contented himself with the society of his own thoughts.

## AYURVEDIC : SCHOOLS :

### A PLEA AND A SCHEME

#### I .

THERE are at present four systems of medicine practised in our country. Two are Eastern, Āyurveda and Yunani, and two are Western, Allopathy and Homœopathy. The first is the Hindu system, and its practitioners are known as Vaidyas; the second is the Mahomedan, the practi-

tioners being Hakims. Homœopathy is much known in villages, and neither Yunani or Allopathy is known in Bengal. There are thus left Ayurvedic physicians known as Doctors, and Ayurvedic physicians who are generally called **Kachis** in Bengal, a corruption of Sanskrit **Kachis**, a great sage, a doctor.

There are medical schools and colleges



training Doctors; but there are none for Kabirajes. The latter are thus left to themselves and but for the Indian origin of Ayurveda, the science of life, this class of physicians would have been a rarity.

No one will, however, deny the useful service done by the neglected Kabirajes, and in fact the country ought to feel grateful to them for the great work they are silently doing at great odds. For qualified Doctors are not as plentiful as sick men and women in the country. It is said that there is only one such Doctor for every forty thousand of the population of Bengal. Think of the enormous ravages annually wrought by diseases which have made their permanent home in the land, the frequency of epidemics, the rate of mortality, and, worse still, a high level of sickness prevailing in the country. People speak of sanitation, that is, the prevention of disease; but what about the cure? There is thus an urgent call for more Doctors who are assumed to be the only curers, the Kabirajes being regarded as quacks and charlatans. But the medical schools, not to speak of colleges, have been taxed to their utmost capacity, and yet only a fraction of the candidates can find admission. There has therefore been a cry for more schools and more colleges.

But such schools of the up-to-date type require a capital outlay not easily found, and the choice has therefore been no more schools, and no more Doctors. Unfortunately sickness does not consider our convenience; rather it visits us when we are least prepared for it. For instance, it is winter and cloth is scarce when influenza thinks it fit to appear; there is scarcity of wholesome food and drinking water when cholera chooses to visit us, and so on. Economic condition and public health are fast friends. Better sanitation implies better economic condition, and the latter better sanitation and more medical schools.

But if it is not possible to open more medical schools and produce more Doctors, what next best can the country do? The answer is clear. Let there be Ayurvedic schools which can be conducted, as the scheme will show, at a moderate cost, too moderate indeed for the stupendous problem.

But the plea is not put forward on the principle of 'better half a loaf than none at all.' The Ayurvedic practice has distinct advantages on its side for which alone Ayurvedic schools are urgent.

*Firstly.* It is indigenous, and that makes a world of difference. It is surer to reach the masses more easily and more cheaply than the expensive allopathic practice through stores of European drugs. The Kabirajes have, it is true, succumbed to the influence of the example set by Doctors, and begun to charge high fees for their attendance. But this is still confined to towns, and as yet unknown in villages, where the cost of medicine is as low as the fee, most of the drugs being easily found almost everywhere. For a poor country like ours the cost of treatment is an important consideration, more important indeed than all the merits of Allopathic treatment put together. Perfection of an art is undoubtedly desirable, but many a desire remain unsatisfied on account of our inability to pay for it. There are, however, numerous ailments which are as amenable to Ayurvedic treatment as to Allopathic, and there is therefore no reason why the country should not have the advantage of cheapness. It is through Kabirajes that the knowledge of the medicinal uses of the indigenous drugs spreads among the people. In fact we have forgotten many a home remedy on account of our neglect to recognise what is good for us. Should this state be allowed to continue? It is also well to remember that in hours of peril, as happened during the European war when connection with the West was practically cut off, India shall have to depend upon her own resources. For, luxury may wait, but medicine cannot. It is of supreme importance that efforts be made to naturalize the most useful medicinal plants of the West in this country. What a blessing it would be to the country if the cinchona tree could be grown wild in the plains so that the people could use its bark as they do of other plants, instead of the manufactured quinine?

*Secondly.* It is said that there are cases which are better cured by Ayurvedic medicine, leaving behind no after-effects such as follow allopathic treatment. There is a widespread belief among the observant that chronic cases are oftener more successfully treated by the Kabirajes than by the Doctors. If so, why should the country be deprived of the benefit? The late Surgeon-General Sir Pardey Lukis spoke of the Ayurvedic system in these words:—"The longer I remain in India and the more I see of the country and the people, the more convinced I am that



many of the empirical [?] methods of treatment adopted by the Vaidas and Hakims are of the greatest value, and there is no doubt whatever that their ancestors knew ages ago, many things which are now-a-days being brought forward as new discoveries." There are similar opinions held by other competent foreigners who cannot be accused of national bias. We do not know in what sense the eminent Doctor used the word, empirical. For science is based on experiments and observation, and, has been described by some as statistics applied to natural phenomena. But we need not quarrel over a word.

*Thirdly.* The Ayurvedic system having been evolved in the country is better suited to the people, their habits and mode of life, their constitution, their temperament, and their environment. It is common knowledge that allopathic Doctors, though Indian, fumble when a question of diet is raised unless they have learnt the properties of our foods from some text-books of Ayurveda or from their own observation extending over years. Some go further and assert that while Dietetics is just born in western countries, the standard Ayurvedic works teem with the results of observation which appear to have been carefully made and accurately analysed. The numberless Patent Foods favoured by our Doctors were never intended for Indian invalids, and verily what is sauce for the gander is not sauce for the goose.

*Fourthly.* There is the question of faith which, as the physicians are aware, plays a most important part in the recovery of patients. The Indians unless denationalised have a natural bias for their own methods of treatment, and if they seek foreign methods it is because they do not find Kabirajes and Hakims as competent as they desire. There are diseases which are new to the country and have been studied by the western Doctors with great success. For these all Indians will be too glad to avail themselves of the training of our Doctors, whether Allopathic or Homœopathic. Similarly, surgery which is a forgotten art in India but most advanced in the West is undoubtedly successfully practised by our Doctors who are all in fact called Surgeons. Our Doctors have thus extensive fields for useful service. And so have the Kabirajes, if only we allow them a corner and fit them up for the work.

*Fifthly.* The sentiment called faith is associated with nationalism. Though useful

Indians do not feel happy when they think of the stagnation of Ayurveda. They desire its revival and progress, and wish to take advantage of the favourable conditions of the hour in order to build their system strong with the materials which have been rendered available by the West. Is it not possible, they ask, for the East and the West to meet in the realm of sickness and distress when class and caste vanish and good fellowship and sympathy reign supreme? Let Ayurveda borrow freely wherever it can, consistently with its theory and practice which have made it what it is. Think of the splendid temples of Allopathic medicine, its countless votaries, its munificent endowments and say whether it is not natural for the Hindus to ask you to lend a helping hand in rejuvenating their system of good old and uninterrupted tradition, if only an infusion of fresh blood becomes necessary. The scheme which is presented acknowledges the necessity of modernising Ayurveda in the light of the facts which have been discovered in the civilized world. We are laymen, but we firmly believe that it is by judicious assimilation of what is best in other systems of treatment that Ayurveda can survive and grow in vigour.

There cannot be and need not be any dispute regarding the usefulness of a system of treatment. There are Allopathy and Homœopathy, Hydropathy and Electricity, Nature Cure and Faith Cure; let there be recognised another, Ayuspanthā. All are sisters of mercy devoted each in her way to the alleviation of the miseries of humanity. Hitherto the followers of the Indian path have been receiving training in private *tols* whose limitations have materially hampered the study and progress of the Science of Life. We believe future schools of Ayurveda have yet a bright future and possess potentialities of far-reaching character, if only we do not fling away our heirloom.

#### SCHEME.

1. *Courses of Study.* The School of Ayurvedyālaya—may be profitably conducted in the modern way, dividing the students into classes. The courses of study will extend about five years. These should be detached from the form of syllabus instead of set books, leaving the study of the standard works to the advanced students. This will give



scope to the Professors in their work and allow inclusion of topics new to the Ayurveda. This will also effectively check mere book learning by memory. There should, of course, be arrangement for practical training. Excluding surgery, the knowledge of which is at present theoretical, the subjects which Ayurveda deals, with may be classified as follows :—

- (i). Anatomy and Physiology.
- (ii). Pathology and Hygiene.
- (iii). Materia Medica and Pharmacy.
- (iv). Therapeutics and Medicine.

Of these, Anatomy and Physiology occupy a small part. These should be amplified, but the course not to exceed one year's study. To these Physical Geography including General Geography must be added. Pathology will occupy the second year, and the third and fourth subjects three and even four years according to the degree of proficiency aimed at. For materia medica the students should have lectures on plant morphology and classification as well as on the broad facts of animal classification.

2. *Students.* For efficient teaching it is absolutely necessary to select such students as possess a fair knowledge of Sanskrit, an amount of intelligence, a habit of observation and the faculty of entering into details. It is common knowledge to science teachers that there are students who are by nature unfit for science study. Such students should be rigorously excluded, in spite of their deep knowledge of Sanskrit. We may be sure a large number of matriculates will seek admission. They may be taken provided they offered additional Sanskrit for the matriculation examination and strictly obey the rules of the *math*. It is well to remember that it is for the right class of students that the schools should exist, and that the life and death of millions of our countrymen will depend upon their proficiency.

3. *Teaching Staff.* Considering the length of the courses and the fact that new admission will take place every year, it is obvious that the teaching staff should consist of at least five professors, and a part time qualified Assistant Surgeon. The five professors will of course be appointed in five successive years. If the number of new admissions be limited to twenty-four, the number of students on the rolls of the school will come up to a hundred, a fair number for a professional school. The Assistant Surgeon

will give practical lessons on Plant Morphology and Classification and on Human Anatomy and Physiology. It is essential that this teacher should acquaint himself with the terminology of the Ayurveda, using new terms only when new facts have to be stated. The Professors will, we are sure, be glad to take the help of this teacher ; for the goal of the school should after all be advancement of the science, and every aid, Indian or European, should therefore be always welcome.

4. *School Hours.* The school hours should be from half-past seven to ten in the morning, and from three to five in the afternoon.

5. *House Accommodation.* It is desirable to build a house for the school. It may not be a *pucca* building, but should consist of three blocks : The first block will contain—

6 Lecture rooms, each 12' x 18'

1 Library and sitting room 18' x 24'

The second block will contain—

1 Museum 12' x 20'

1 Store room 12' x 30'

1 Compounding and Dispensing room 12' x 20'

1 Practical Work room 12' x 40'

1 Shed 10' x 50'

The third block will contain—

2 Hostels for students.

The demands of every branch of science are various, and ample room accommodation is not a luxury as is generally imagined. Science Institutions grow and it is common experience how lack of imagination at the time of inception soon turns a science college into a godown. There should be ample verandah and the plan should rather be unfinished in order that expansion may be possible than finished which will require part demolition and unsightly addition. We have given above the minimum sizes. The first block does not require any explanation. The second block is intended for adequate practical work by the students which should commence from the first year. The modern method of teaching followed in colleges enables the student, to acquire more knowledge, albeit less deep, in a short time than is or was possible in *tols*. The shed is intended to be used for the preparation of drugs. One or two hostels or a *math* will be wanted for those students who will come from distant places, and the size will depend upon their number.

6. *Equipment.* Like the Museum and



Laboratory, a Dispensary is a *sine qua non*. Practical knowledge of therapeutics can be obtained only by treating patients, and a Dispensary forms a prominent feature of every medical *tol* and school. The Professor of Medicine will therefore be required to treat patients who may come to the school. The medicines, unless very expensive, should of course be given *gratis*. Fortunately most of the medicines are cheap. Besides the students will have prepared them for practice, and the expense has already been incurred. The Dispensary will thus be a help-mate to the Allopathic Dispensary of the town in which the school may happen to be located.

This duty of the Professor of Medicine raises the legitimate question of his salary. It is understood that all the Professors will be allowed to practise outside the school hours. The fact of their being associated in a school is sure to draw for them more practice than they could otherwise expect. The Professor of medicine treating patients gratis in the school certainly loses some amount of practice. Besides, he will be daily engaged in his school duties for at least six hours both morning and evening. Probably it will be found necessary to make him the Principal. All these considerations will entitle him to an adequate allowance.

A garden of medicinal plants is also a necessity. It is true that many of the plants are common enough and can be easily procured. But the fact that they do not grow at one place and many are not found in towns and suburbs is to be noted. The students should possess ample facility for getting acquainted with the habits of the plants. This can be secured only by a garden well stocked with medicinal plants. At the lowest estimate about two hundred species, many of which are large trees, have to be grown and taken care of. For this about four acres of land should be secured, preferably close to the school if the soil and situation be found favourable. Here the students will find plants which are uncommon as well as those which may be found almost everywhere on roadsides and hedges. The small size of the garden may not render possible an arrangement of the plants according to their medicinal properties, but an attempt should be made in this direction when the garden is laid out. We think three permanent *malis* will be able to take care of the plants once they

have firmly rooted. The Professor of Materia Medica will be the Superintendent.

7. *Situation.* It is not necessary, rather it is undesirable, that the school be situated in a large town. Expenses in large towns are heavy. On the other hand the salary of the Professors may be low in view of the expected income from private practice in a town. Generally speaking we do not believe in permanent honorary teachers for public schools. Considering all these facts, the schools may be established in the suburbs of a large town other than Calcutta, probably also Dacca in Bengal, where the cost is prohibitive.

8. *Examination.* There will be two examinations, one class examination at the end of the Second Year with a view to eliminate the unfit, and the other final examination at the end of the fifth year. This examination will be conducted by the teachers jointly. The student who shows highest proficiency will receive the title Kaviraja. Others who merely pass, Vaidya. The modern craze for high-sounding titles ending in Ratna has lowered the dignity of the profession by making them cheap.

9. *Cost.* An idea of cost is given below.

	Rs.
(1) One acre of land for school ...	1,200
House, H pattern, two sets of 8 rooms with 7' wide front veranda connected by the central Library room. Plinth area 6,100 sq. ft. ...	18,300
Shed and outhouses 700 sq. ft. ...	700
Four acres of land for garden ...	2,400
Laying out of land for garden ...	1,000
(2) Furniture ...	300
Appliances for Laboratory ...	2,000
Books ...	300
<b>TOTAL</b> ...	27,600
Recurring charges (annual).	Rs.
Pay of 5 Professors, (4 upadhyayas and 1 mahopadhyaya), average Rs. 100 each per month ...	6,000
1 Assistant Surgeon, Rs. 50 ...	600
2 Bearers, average Rs. 10 each ...	240
3 Malis, average Rs. 9 each ...	270
Grant for Dispensary, Library and Laboratory ...	300
Grant for garden ...	100
Repairs ...	100
<b>TOTAL</b> ...	7,510



The recurring charges if capitalized at 6% will require one lac and thirty thousand rupees. The total cost will therefore amount to one lac and sixty thousand rupees. About twenty students may be expected to come out of the Ayurvedyalaya every year, each costing about Rs. 400. A part of the cost should properly be placed under the Dispensary, which if separately founded, would cost Rs. 1,500 a year.

There remains another item of expenditure. The students are supposed to be trained free; for it is more in the interest of the country than of the individuals that they undergo training. Considered from this point of view the old custom of free tuition and board in *tols* was a matter of necessity. In the modern conditions of life, however, it is enough if the students of the school find their own boarding and lodging. For the future development of the school, money will be wanted, and the custom of paying *Dakshina*, an offering to the Institution, may be revived, each student paying a certain fraction of his income for the second five years of his practice. This they will, we believe, readily do, and the school will be gradually richer, and the country prouder of the physicians.

## II

Since the above was written four years ago, great changes have taken place not only in the administration but also in the outlook of the country. By the time of writing this the Government of Bihar and Orissa having considered the desirability of Ayurvedic Schools had opened one for Bihar and another for Orissa. Bengal which prides herself in forward movements lagged behind and depended upon the few Kabirajes generously trained by their noble preceptors. The number thus obtained has, however, been very small, and the training of all cannot be pronounced satisfactory. We are apt to measure the success of a professional man by the amount of his income. That is, however, not always a safe test of his ability. Recently an Ayurvedic College has been opened in Calcutta by some of the distinguished Kabirajes, and much is expected of it. We heard of an Ayurvedyalaya started at Jessore. We are not aware of its progress. On the other hand, a medical college which was long dragging its existence has been equipped and added to the old one. There were two medical schools, and a new addition

has been made at Burdwan. There is a scheme, we understand, for opening similar schools at other centres as soon as Government finds money. There is also a proposal for establishing Dispensaries at every *thana* and also in populous villages and for subsidizing Doctors. Add to these, there is a new Department of Public Health.

One should have thought that these were sufficient. But recent events shew that every District town longs for a medical school as if Bengal has suddenly awakened from a long slumber and finds to her dismay that there are no Doctors! We shall put a question or two to those well-intentioned gentlemen who have been crying hoarse for more medical schools. Do they believe that the people of this country used to die untimely deaths without receiving medical treatment before the allopathic medicines were introduced? Are they satisfied that people go without treatment because no Doctors can be found?

It seems to us, the situation has been viewed at a wrong angle. What is wanted is cheap medical aid, and native agency and native methods are bound to be cheap. On this ground we are clamouring for the Indianisation of the public services, yet we forget to apply the principle to matters nearer home. The Europeans are so immensely rich that it is difficult for them to gauge the depth of our poverty. But we know what it is. We shall relate an incident which happened some time ago, which will, we are sure, give much food for reflection. A well-cultured and good-natured Englishman, who was a newcomer, drew our attention one day to the tattered loincloth of a man who was weeding out grass on a roadside.

"Look at that man," he exclaimed. "He ought to be ashamed of his clothing."

"Thank God, he has got even that. The man gets six rupees a month and has to maintain his family at home."

"Do you think he lives on his pay only? I have heard from reliable sources that these men feign poverty. They fill stockings with silver and hide them under the floor of their bed-rooms."

The information was of such a novel kind that we thought it useless to argue with the gentleman.

A few days after the poor man was down with rheumatic fever and could not move out of his hut which was close by. There was a Municipal Dispensary within a mile and a



Hospital about three miles off. But the man informed a grocer who used to sell Indian drugs and was relieved of his sufferings at the cost of a few annas. The gentleman came to know the man's preference, and his reason for the choice, and cried, "The man has no business to live."

"There we agree, Mr...The man is unfit for this world, and the sooner such persons disappear the better for them. But their number is legion!"

Such facts as the above are not unknown to the readers who may have noticed that sometimes poor people, instead of going to the nearest Dispensary where medical advice and medicine are given free, crowd in the houses of Kabirajes who charge the price of medicines. The Minister for Public Health, Bihar and Orissa, seems to have correctly appreciated the situation when he has arranged for giving the Vaidyas of the Province just the training necessary and enlisting them for a systematic fight with epidemics, because their services are cheap and they are already occupying the field. He knows the country and her needs better than many of us. If these agents, quacks if you like, kill hundreds, thousands are saved from the jaws of death.

It may be contended that the object of the medical schools is to turn out a large number of qualified Doctors who will take the field and being trained will fight better than the untrained rabble. But that is not our point. We do not deny that these trained men are sometimes more efficient; but we assert that Sepoys are less expensive than European soldiers, and what is more important, their arms are much cheaper, though perhaps less effective, than any obtainable in Europe. If their arms fail in some cases, give them better ones. Some complain that some of the Kabirajes use quinine and other European drugs. We think this introduction is to their credit, and certainly it is no sin to apply these medicines to cases where they are found to be most useful. On the contrary, we would have condemned the practice if it did not prove itself progressive and capable of assimilating what was good in others.

Not to speak of the poorer classes, those who are generally, though erroneously, regarded as the middle class find it more convenient to seek the aid of a Kabiraj than that of a Doctor, not because they have no confidence in the Western method of treat-

ment but because the Ayurvedic treatment costs less. The same consideration finds expression in home treatment with homeopathic medicines. Take a case of illness which continues for ten days. If a Doctor is called every other day, his fees amount to eight rupees *plus* conveyance charge of at least four rupees. This is usually the case in villages. Add to these the price of medicine which at the rate of eight annas a day amount to another four rupees. How many, we ask, can afford to pay sixteen rupees for a single case of illness? One having an income of one hundred rupees a month will think twice before calling a Doctor. If he calls a Doctor and finds money for his attendance, it is because there is no help for it.

Some imagine that when there will be more medical schools, and when Doctors will be as plentiful as black-berries, the cost will be less. But is not the supply of Doctors more than the demand in towns? Is the cost less in towns than in villages? No. The M. B.'s and the L. M. S.'s cannot reduce their fee, and the reason is not far to seek. They complain and rightly complain that barring the cases of the fortunate few their profession does not pay. Some have wondered why the surplus Doctors do not go to villages to follow their profession. The reason is, village practice is less paying. An M. B. cannot live unless his earning is two thousand rupees a year. He can serve about ten villages, which means two rupees per family for a Doctor, a sum beyond the means of the village people. A Sub-assistant Surgeon may be satisfied with a thousand rupees a year. The item for his attendance is no doubt reduced, but the cost of medicine remains the same.

We agree with the Doctors and say that considering the length of time they undergo training, the expenses incurred and the risk in the profession, their services are not adequately appreciated. But they will see that the fault lies in their choice of the profession. Their country is too poor to pay for it. We think this fact will gradually dawn upon the minds of the candidates who are now rushing to the doors of the medical colleges and schools for admission. The consideration which impels them even now is a negative one. What else will they do? It is, however, certain that as the nobility of the profession increases, the



decrease as it has done in another noble profession.

profession.

The country is not entirely to blame for the apparent lack of appreciation of the Doctors. It is essentially necessary for the success of a medical practitioner to be one of the people whom he wishes to serve. Our Doctors like the rest of the English-educated class suffer from the fact that they are by education strangers to the country. This is a large question and we have no space to discuss it here. Suffice it to say that the English-educated class is a new creation, unlike the Indian, and while the Doctors are quite suited to this class, they are not to the general population of the country. The reason why quacks of all descriptions are able to flourish in places where qualified Doctors are plentiful is a simple one, which is that they are of the people while the Doctors are not. The Kabirajes for whose training we have been pleading will not labour under this disadvantage. They will not enter any English school whose very atmosphere is artificial, where the students, teachers and the country are supposed to be English. They will receive

instruction in *maths* where everything is Indian.

We think we have said enough to show that trained Kabirajes will do more good at a less cost than Doctors. We are not opposed to Doctors; on the contrary we hold that there must be a sufficient number of them. But taking the circumstances of the country into consideration we think twenty Kabirajes to one Doctor will be the right proportion. Of course there are none so foolish as to imagine that the cost of a medical school or an Allopathic Dispensary is not met by the people themselves. In these hard times every pice whether of the individual or the Government has to be turned to good account and waste avoided.

It is a misfortune that our countrymen are running after sameness, after one type. Our schools and colleges are of one type, new Universities are the duplicates of the old. While nature abhors sameness and society languishes for variety, we wish to make things quite uniform and to run them in a straight one.

JOGESCHANDRA RAY.

# THE GREAT FLOOD IN NORTHERN BENGAL

It has been said that Bengal is the "gift of the Ganges ( and of the Brahmaputra ). But along with gifts, not infrequently, come curses, and it was the sad lot of the people of North Bengal to have a taste of these just a few weeks ago.

The following account of the Great Flood has been compiled, for the benefit of the readers of the MODERN REVIEW, out of official and non-official communiques received up to date. It may not be complete, for the fullest details are available only to officials, and these may be partially or fully withheld from the public for political reasons. The rough chart attached herewith of the affected region is indispensable for a proper understanding of the flood and the situation caused thereby.

A look at the chart will show that the river systems of Northern Bengal fall into two main groups—The Ganges (or the Padma) on the south and south-west with its tributary the Mahananda; the Jumna or the Brahmaputra on the east, with its

tributary the Teesta on the north-east. The two streams unite near Goalundo. The heart of the country is traversed by another large tributary of the Jūmna,—the Atrai, into which most of the other small streams in this region discharge their waters. The following is the key to the understanding of the river-system.

Tangan, Punarbhaba	} Mahananda	} Padma (Ganges)	} The Padma
Mahananda			
	Padma		
	Baral	} Atrai	
Little Jumna, Tulsiganga,	Atrai		
Nagar, Atrai		Karatoya	
		The Jamuna (Brahmaputra)	

The slope of the country is from N. N. W. to S. S. E. and is variously estimated to be from six inches to one foot per mile. The course



of the Atrai roughly indicates the line of the greatest slope. The country consists of two well-defined geological tracts—the old alluvia to the west locally known as the Barind, which is a colloquial form of Varendra, the classical name of the country, and the newer diluvial formations of the Brahmaputra to the east. The banks of the Karatoya may be taken to be the watershed dividing the basin of the Atrai from that of the Jumna. The Atrai flows through the confines of the old alluvial formation. The riparian tract along the Ganges has a relatively high level, the land sloping down northwards from the Ganges. The lower course of the Atrai, near about Nator, passes through a natural depression, the centre of which is occupied by the Chalan bil (lake), lying between the Pabna and the Rajshahi districts. The present area is 40 sq. miles, but the original area is said to have been about 400 sq. miles. The country about the Chalan bil has been reclaimed from the bed of the larger lake by century-long processes of silting. From the very nature of this tract, it is subject to annual seasonal flooding. Almost the whole of the eastern Natore subdivision and part of the Pabna district on the Chalan bil area remain under water from 5 to 6 months in the year to a depth of three to four feet. During the rains, the Chalan bil gets connected with another bil, the Raktadaha in the Bogra district, south of the Adamdighi station.

It ought to be remembered at the very beginning that these annual inundations, instead of being a source of mischief, are of the greatest possible benefit, as they fertilise the soil by precipitation of river-borne silt, and render artificial irrigation unnecessary. People in these regions have so adapted their modes of living that the usual floods cause no inconvenience to them. Their houses are built on raised plots of ground. "Within the bil area, a longstemmed variety of amon crops (winter paddy) is sown, previous to the setting-in of the rains. The growth of the paddy plants keeps pace with the rise of the water during the rainy season. The stem grows to a length of ten or twelve feet and upwards, provided the rise of water is gradual. A sudden rise of water will submerge the plants, and if not followed by a speedy fall, will kill them."\* This feature must be carefully borne in mind, for it gives the key to the proper understanding of the misery inflicted by the flood on the Rajshahi district. In the comparatively higher regions, short-stemmed varieties are sown to suit best the local conditions. In this region as elsewhere in Bengal, the population is entirely rural and paddy is the main crop; jute comes next, and before the

war, was rapidly gaining in importance. In the Naogaon sub-division, ganja (an intoxicating plant) is also extensively cultivated.

The prosperity of the country thus depends upon meteorological conditions. A normal rainfall means a prosperous year. A defective rainfall spells dearth or famine. An excessive rainfall or very heavy showers within a short time, means abnormal flooding. In the history of the country, a succession of normal prosperous years has often been interrupted by a year or two of dearth and abnormal flood. But the recent flood presents certain unique features.

The great flood owes its origin to the heavy rainfall all over the Atrai-basin, during the week September 22 to September 29. The disturbance in the Bay passed over Calcutta almost due north, discharging copious rains all along its track. It then extended over the districts of Dinajpore, Maldah, Rajshahi and Bogra.

It did not seem to have extended either further north or to the east (over the Brahmaputra valley), but discharged its whole contents of moisture over the Atrai-basin. At Naogaon, the centre of this basin the rainfall was as follows:

Sept.	22	23	24
	Friday	Saturday	Sunday
	1.90	.12	9.96 inches.
Sept.	25	26	27
	Monday	Tuesday	Wednesday
	3.85	10.60	5.82 inches.

The average rainfall at Naogaon is about 70 inches, of which about 14 inches are precipitated within the month of September. The rainfall was rather unusual, though not unprecedented. Similar heavy rains fell simultaneously all over the Dinajpore district.

By the 24th instant, all the rivers in the Dinajpore district began to swell and overflow their banks. The rain-water accumulated in south Dinajpore began to move southwards along the Atrai-basin, along the Tangan and the Punarbhaba. We are more concerned with the floods in the Atrai basin. To understand the nature of the havoc done, one must have a look at the railway lines in the district. The railway system in this tract consists of two sections, the lower one, from Sara to Santahar being a double line, in which the old metre gauge line exists side by side with the new broad gauge line constructed a few years ago. The upper part, from Santahar to Jalpaiguri consists of the metre gauge line, though the broad gauge embankment is ready. Santahar is an important railway junction, from which another line has branched off, almost at right angles to Bogra, this being also a metre gauge line. Besides these lines, there is the Sara-Serajpore line, further south, a broad gauge line which was built a few years ago, right across

\* District Gazetteer of Rajshahi—p. 76.



the Chalan bil area, thus effectively blocking the chief water course of Northern Bengal.

To resume our narrative of the flood. The rain-water descending from the Balurghat Subdivision swept across the Balurghat—Hilli District Board road, and brushed against the railway line. Up Santahar, this volume of water bifurcated. The upper part broke through the upper section of the line, between Jamalgunge and Akkelpur at several places, on the night of the 25th September. The Mail train starting from Darjeeling on the 25th instant for Calcutta reached Parbatipur the next morning, but could not proceed further, because the line some miles south of Parbatipur was reported to be under water, and the news of the breach at Akkelpur became known to the railway officials. The passengers had to stay at Parbatipur for four days and were then sent to Calcutta by another long, devious route. The breach was not repaired till the 28th September, and the first train along this track reached Calcutta on Monday, the 1st October. On moving further south, the flood-water came at right angles against the Bogra-Santahar line and breached it at several places, east and west of Adamdighi. The flood-water spread as far as Kahaloo. Thence it made its way to the south through the Raktadaha bil, to the Chalan bil tract in Rajshahi and Pabna to be again held up by the Sara-Serajgunge line. In that line there was a breach between Bhangura and Goakhara, though not a very serious one.

The western half of the flood-water, from Dinajpore, spread over the Atrai-basin, comprising the whole of the Naogaon Subdivision. But it could not breach the railway line which acted like a double dam across this volume of moving water. The only way of escape was through the channel of the Atrai and some other small rivers which under such exceptional circumstances could discharge only a small fraction of the water accumulated behind it. This line is again very insufficiently provided with culverts, and oftentimes the culverts of the metre gauge line have no corresponding culverts on the parallel broad gauge section. Mr. J. C. Roy of the Social Service League observes in a letter to the Amrita Bazar published on the 6th November:

"At the time of the reconstruction of the new broad gauge line, many openings on the original line were either closed or much shortened in width. As a result, water could not pass easily, the flood got blocked by the railway line."

The same view was taken by almost all the correspondents on the scene, particularly by the correspondent to the Statesman who remarked that "the floods had taken the same course as in 1918, and that this was due to the construc-

tion of the Sara-Serajgunge railway." The railway was not breached, and the railway authorities including the agent, Col. Cameron, who happened to pass by the spot a few days later, congratulated themselves on the strength of the line built by them. But this joy in the railway camp was mingled with the wails of distressed villagers living in the affected area.

The floodwater being held back effectively began to rise in level and extend further over the district. People looked with dismay on the boiling sheet of water beneath them which seemed likely to swallow everything lying above it. They soon saw their paddy fields, their home-steads, being submerged under water. They were driven to take shelter on high grounds, on trees, on boats, on hastily-improvised rafts, on roofs of houses, which began to collapse under them and on railway embankments. The water-level continued to rise till it exceeded the average annual flood-level by eight to nine feet. The difference of level on the west and on the east side of the Railway line amounted to from four to five feet—a clear indication that the railway line was blocking the free passage of water.

A worker of the Bengal Relief Committee who visited the area on the 2nd October, describes that the country looked like an open sea, dotted here and there with tops of trees and patches of high land, on which all classes of people were huddled together, waiting for the water to subside. But thanks to the railway embankments, the water took a pretty long time in subsiding.

This view has been independently taken by Mr. Satish Chandra Pramanik, M. Sc., Demonstrator in Physics at the Jagannath Intermediate College, who comes from a village in the centre of the affected area, and who, being on a visit to his village home to enjoy the Puja holidays, had to pass through the ordeal along with his fellow-villagers. Mr. Pramanik writes in his personal narrative:—

"The rise during the period of heavy rains amounted to nearly nine feet, and it was higher than the flood level of 1918 by 4 feet. Water began to subside from Friday, the 30th September, but the process was very slow amounting to only three inches in twentyfour hours. After the 30th, there were occasional showers of rain, though not on a very large scale. In a fortnight (13th October), only three feet of water had been drained off. As the Aman crop had been lying under water for over a fortnight, it became a total loss.

"It is the opinion of the elderly people of the locality, who have experiences of such heavy rains, but not of such heavy floods lasting for nearly a month, that the flood would not have proved so disastrous to the crops and also to the homesteads to a certain extent, if there had



been no railway embankments to retard the downward progress of rainwater, or if the bridges were numerous and sufficiently large. Even if the bridges previously existing with the metre gauge line had been left as they were and not reduced to  $\frac{1}{2}$  to  $\frac{1}{3}$  of their previous sizes during the construction of the broad gauge line, both the sufferings of the people and the loss of their food would have been enormously reduced. At the early stages of the flood the difference of water-level on the two sides of the line varied from 3 to 4 feet according to locality between Madhanagar and Raghurampur Railway stations."

This is corroborated by a telegram to the "Bengalee" dated Santahar the 6th October, which says, "In the Akkelpur area (near the breach in the north) flood is subsiding, but in Naogaon there is no change." This was eleven days after the flood reached its highest level. We have learnt from subsequent investigation that for fifteen days there was little change in the flood-level. Even after that, it went down very slowly. By this time the paddy-fields which had been lying under 8 feet of water for more than a fortnight were lost beyond all hopes of recovery. The ganja crop in Naogaon shared a similar fate. In fact, nothing was recovered from the watery desert.

#### FLOOD IN BOGRA.

The rainfall in western Bogra was quite as heavy as elsewhere, but in the part over which the flood passed this year, yearly inundation is almost unknown, except perhaps occasional and rare cases of overflowing of the small river Tulsiganga. People of this country are therefore, less well-provided against floods. Their houses are built on the same level as the fields, and boats and rafts are practically unknown.

When therefore flood-water from the Dinajpore district, which extended as far as Parbatipore, being pressed back by the railway line, took a southerly course, and ultimately breached the railway line between Jamalgunge and Akkelpore, people were faced with a calamity which they had not experienced before, and for which they were totally unprepared. The flood passed over only western Bogra but the destruction of houses and property in the wake of the flood was sudden, and quite as severe as in Rajshahi. Owing to the breach, however, east and west of Adamdighi, (Nature having taken the matter into her own hand, as Dr. J. M. Dasgupta puts it), the flood-water passed off rather quickly, and much of the Aman crop is said to have survived the deluge. The loss of crops in the affected area is estimated to be at 20 to 25 per cent, much less than in Rajshahi.

IF THE BOGRA-SANTAHAR LINE WERE DOUBLE.

I shudder to think what would have been the result if the line had been double.

plight of the people of western Bogra if the Bogra-Santahar line were double, and two or three feet higher and could hold back the flood-water as effectively as the Sara-Santahar section. In that case, the water would have risen to a point at which everything would have been engulfed, and people being totally unprovided against floods would have been drowned like rats. The flood would have stayed so long that the crops would have been irretrievably lost.

What has happened once, may happen over again. The people of Bogra ought to be careful that the folly of the Sara-Santahar line is not allowed to be repeated in the case of the Santahar-Bogra line. Future lines must be provided with sufficient culverts. It is a matter of life and death to them.

#### FLOOD IN EASTERN RAJSHAHI AND PABNA.

We have remarked that the flood in Eastern Rajshahi, in the Panchupore Singra area, was due, besides the local rainfall, to the flood water coming from Bogra through the Raktadaha-Chalan bil line.

If the Sara-Santahar line were absent, flood water west of this line would have spread into this area, and would have ultimately passed through Pabna to the Jumna thus relieving the pressure west of this line.

Mr. J. C. Roy of the Social Service League who visited the Panchupore area on October 6, writes that water in this area began to rise from the 26th to the 27th, it was from 6 to 7 inches higher than the usual level and remained stationary for seven days. Subsidence began from the 4th October.

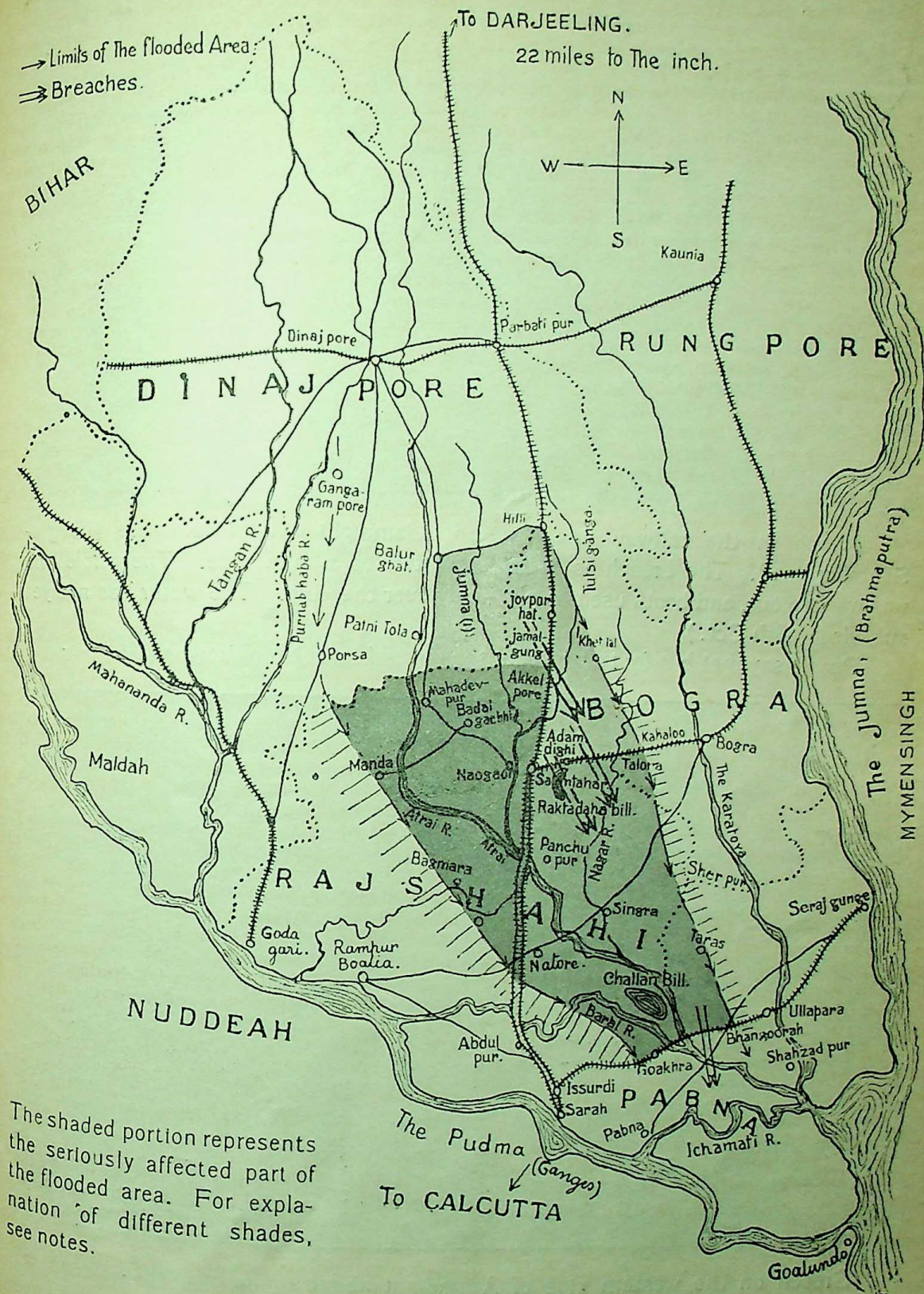
In this region and in Pabna again, the extreme slowness of subsidence is due to the obstruction offered by the broad gauge line from Sara to Serajgunge. Moulavie Emdaduddin Ahmed, Chairman of the Rajshahi District Board states that the difference in level of the two sides of this line on the 30th September amounted to 3 ft. This clearly disposes of the plea put forward in some quarters that the level of the Jumna was higher than the flood level, and was pressing back the flood water.

#### A LEAF OUT OF THE PAGES OF ANCIENT HISTORY.

I remarked in the beginning that in the past years there have been very serious floods in the same region but the present one reveals certain unique features. This unique feature is the holding up of flood water by the railway embankments for an unusual length of time leading ultimately to the total destruction of crops. Below is quoted a case of very serious flooding accompanied by destruction of houses, but not with loss of crops.

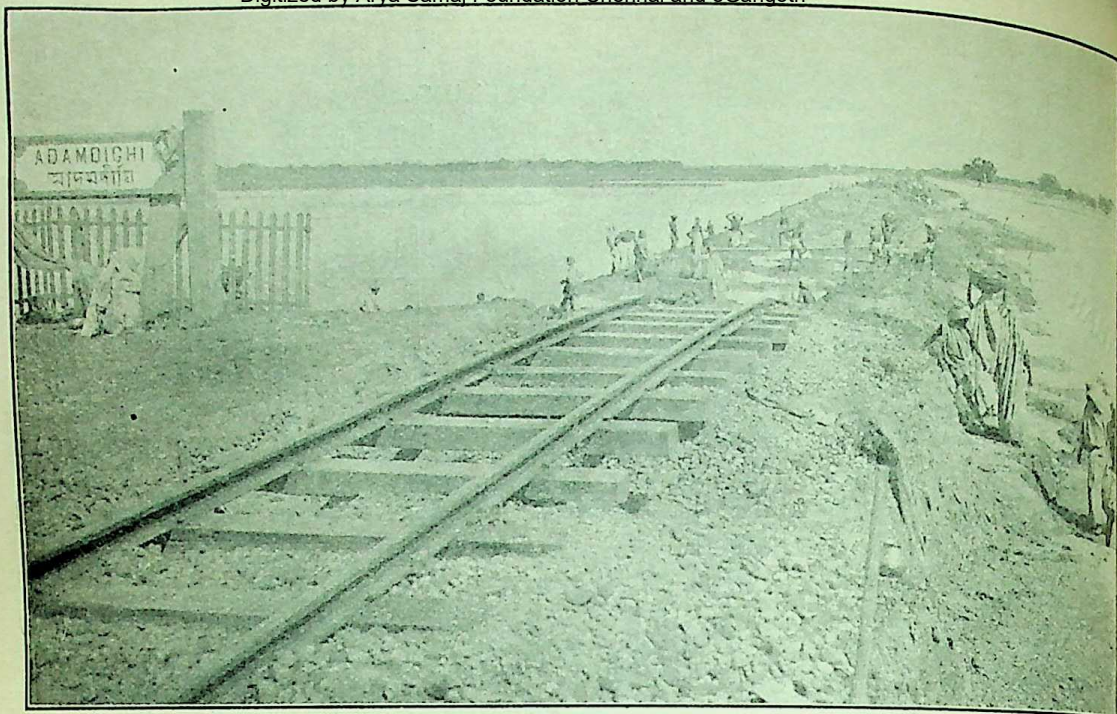
"Again, in 1871, rainfall caused excessive flooding in Rajshahi as in other districts."





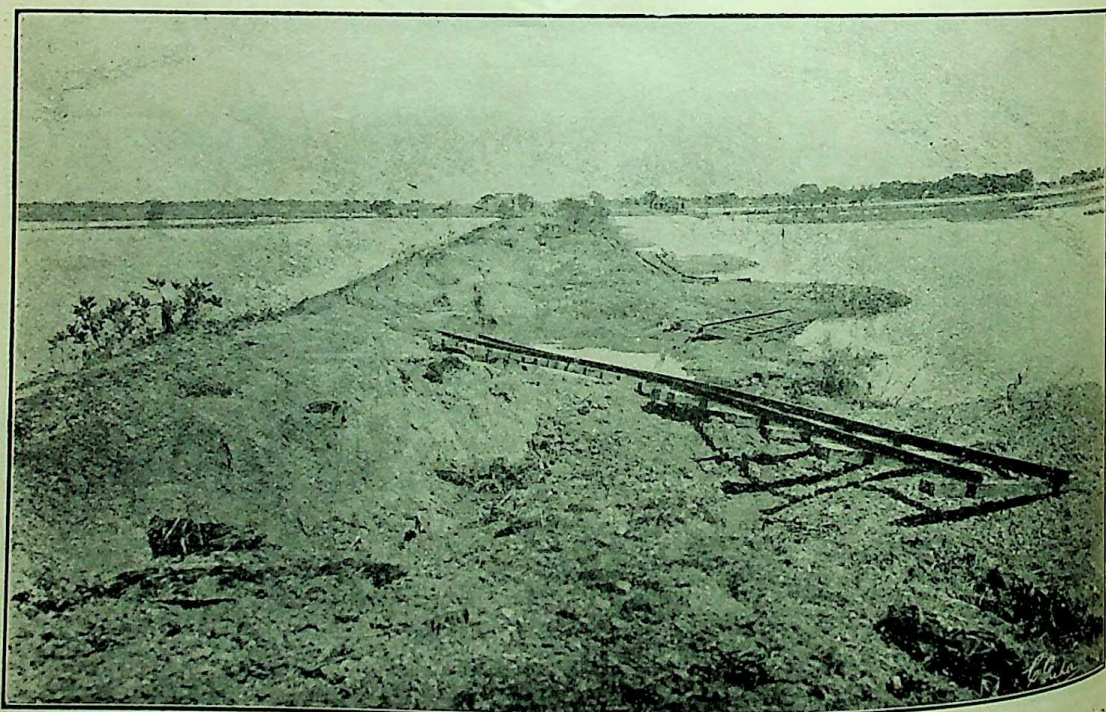
The shaded portion represents the seriously affected part of the flooded area. For explanation of different shades, see notes.





Breach in the railway line between Adamdighi and Nasaratpore (Bogra-Santahar line). The breach is about 3 quarters of a mile wide. The whole line was washed out, and boats used to ply freely over the line. The water has not yet subsided (13th Oct.)

People say that but for this breach, they would have been drowned like rats.



Breach on the western side of Adamdighi about a mile in width. Note the fragments of railway line scattered here and there.





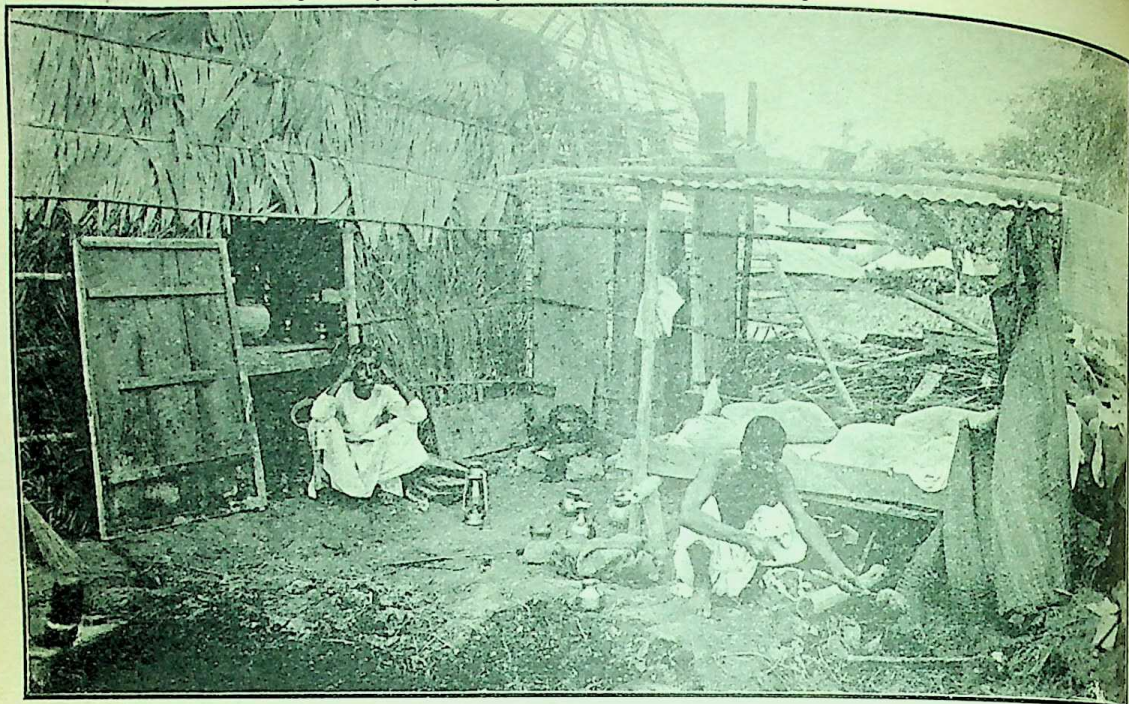
The debris of the residence of a Brahmin Zemindar of Nasaratpur. This gentleman had 22 houses, mostly big corrugated iron sheds. Note the huge roof of one of the sheds levelled to the ground. During the flood, the whole family had to take shelter on the roof, where they had to remain without food for 48 hours.



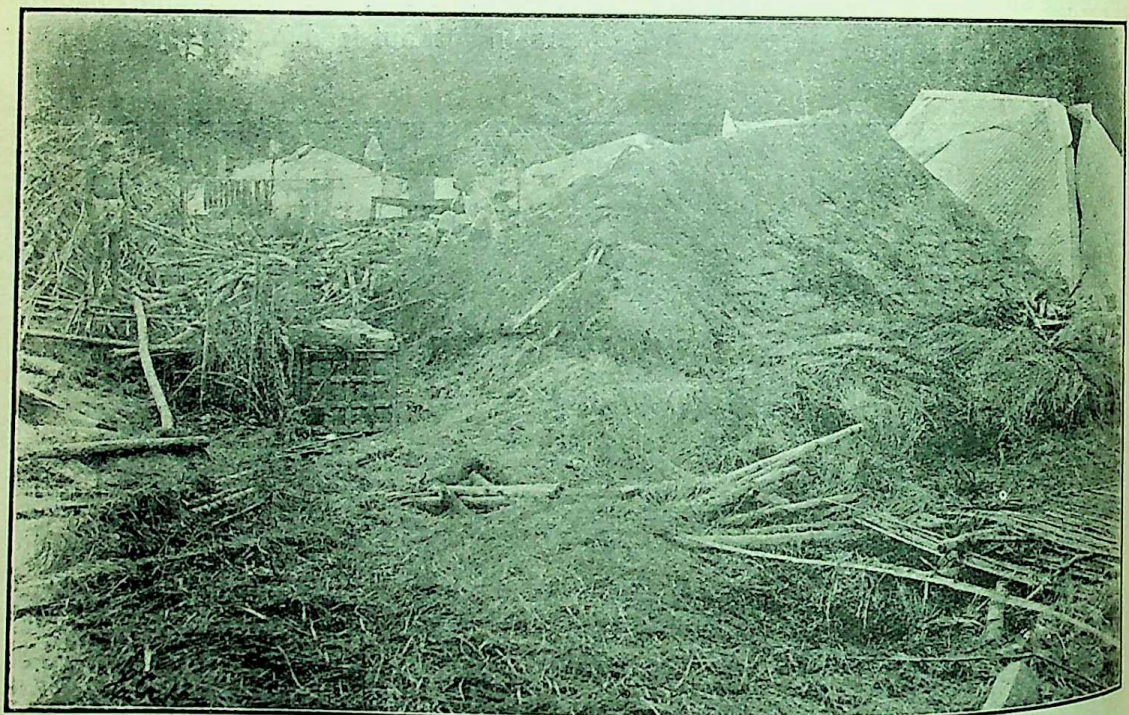
Scene of destruction. Note the villagers trying to excavate their utensils and other property out of the debris.

Photographs by Mr. Charuchandra Guha.





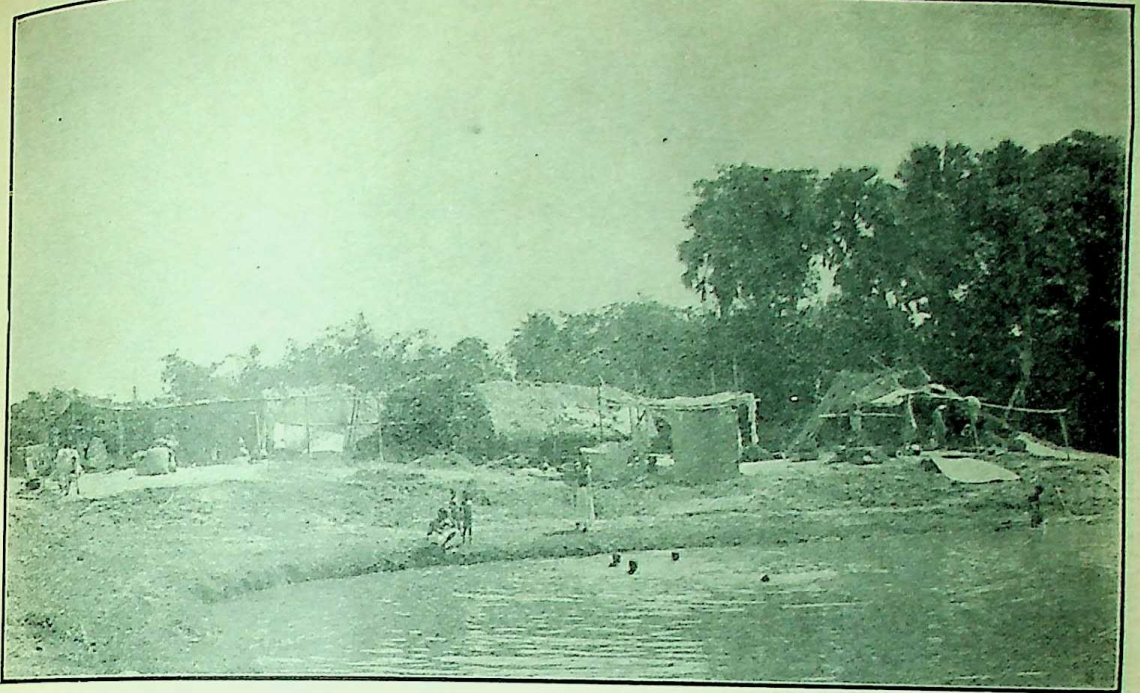
Another scene at the residence of a zamindar. Note the temporarily improvised bedding to the right, and the kitchen to the left.



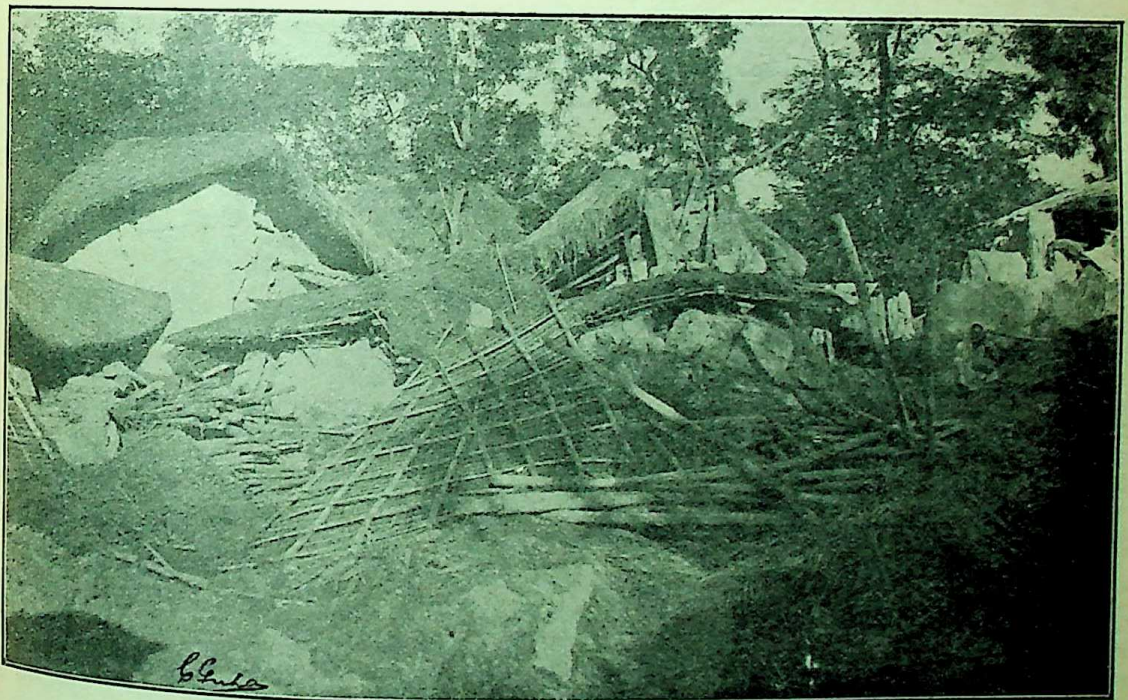
A scene of destruction. Note that the ground is strewn with the debris of thatched roofs giving the plot the appearance of a grassy field. The white triangular figures on the roof are ladies of respectable families with their backs to the photographer.

Photographs by Mr. Charuchandra Guha





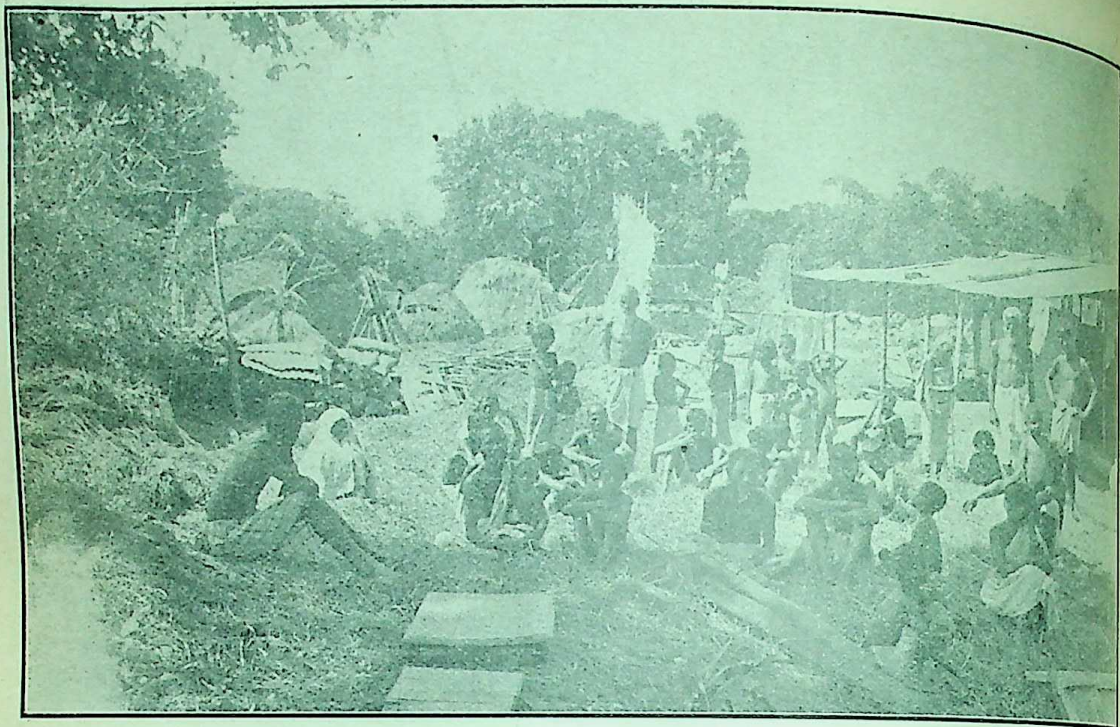
Inhabitants of the village of Utrail ( Bogra ) camping temporarily on the high banks of a village tank.



Scene of destruction at Chaitangaon ( Bogra ).

Photographs by Mr. Charuchandra Guha.





Inhabitants of Talora camping round their destroyed houses. They are mostly Mahomedan peasants. Note their famished appearance, and haggard looks.



Volunteers of the Bengal Relief Committee distributing food and clothing to the distressed villagers at the Santahar Central Station.

Photographs by Mr. Charuchandra Guha.





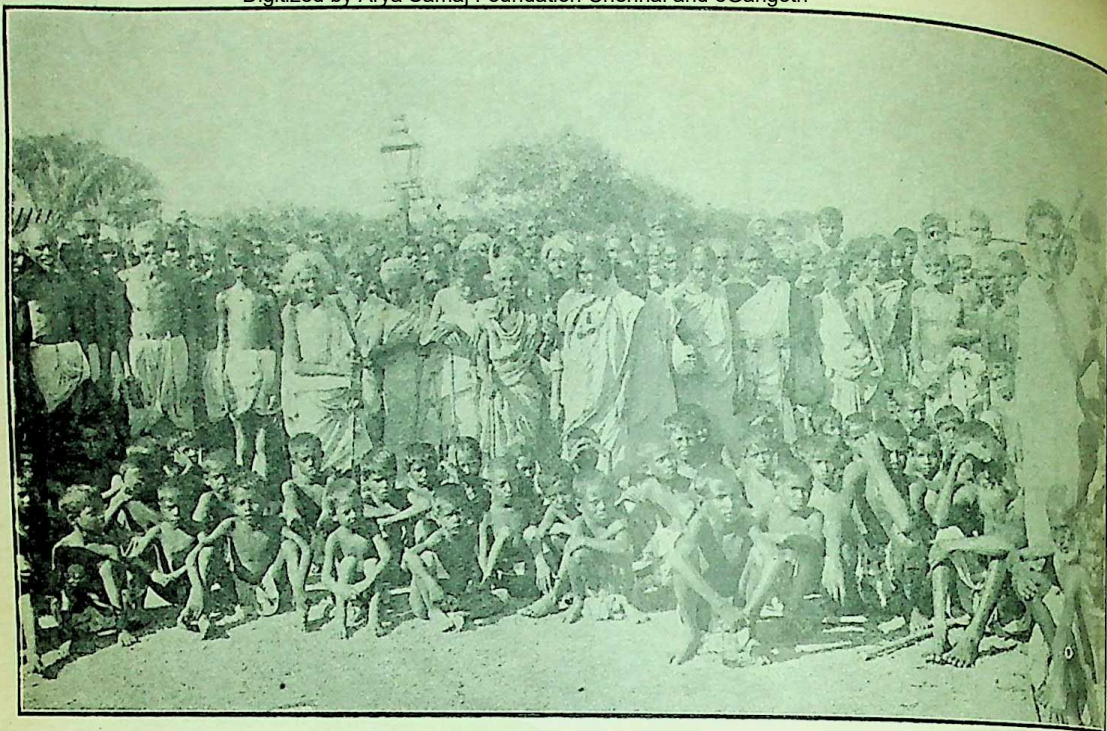
Volunteers of the Bengal Relief Committee distributing food and clothing the distressed villagers at the Santahar Central Station.



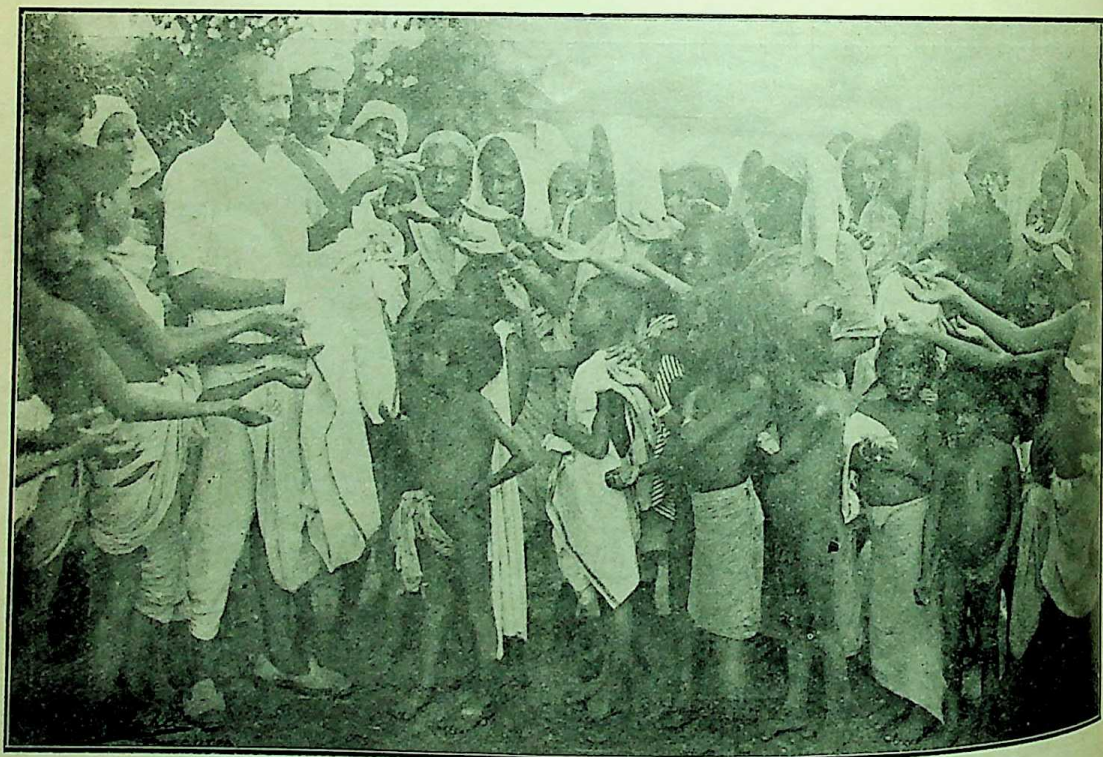
People of Chaitangaon gathered together for receiving relief. They are mostly Mahomedan peasants.

Photographs by Mr. Charuchandra Guha.





Villagers gathered together for receiving relief. They are mostly Mahomedan peasants.



Babu Bhagwandas Agarwalla, representative of the Marwari Relief Committee, distributing clothing to women and children, who have not much to cover their bodies.

Photographs by Mr. Gharuchandra Guha.



that are washed by the Ganges. The waters were out on this occasion from the end of August to the second week of October, and the whole country was flooded. It is believed that these were the highest floods on record in this district; but the damage done to the crops was comparatively small. The cattle suffered much from the loss of fodder, and the people were greatly inconvenienced by being driven to seek shelter on high places. When the water subsided, cholera broke out in an epidemic form. The *boro aman* rice crop, however, grew on in most places uninjured, and managed to keep its head above waters, even when they rose quickly, and eventually a very fair rice harvest was reaped." (District Gazetteer of Rajshahi.)

The reader will see that the havocs done by the present flood and the flood of 1871 are identical in all respects except as regards the destruction of crops. In 1871, the flood was not held up by railway embankments. The water rose slowly and subsided rapidly enabling the *Aman* crop to survive the deluge. But this year, the railway embankments held up the water so long, that the crops became a total loss. I think that if the railway embankment were provided with waterways, or if during the early stages of the flood, the line were breached or cut open to let the water pass freely, the rice crop of the Rajshahi district, and the Ganja crop of Naogaon could have been largely, if not wholly, recovered. Such a precedent of cutting the line in time for public good is not unknown, even in India.

In 1892, there was a serious flood in the very region. We quote the following account from the District Gazetteer of Dinajpore:—

"The really serious flood in the Dinajpur district of which any account has been preserved was that of the 9th July, 1892. This appears to have been an inundation from the Atrai...At one time, it seemed likely that the whole of the centre portion of the town of Dinajpur might be destroyed, but the timely cutting of the Darjeeling Road let the water off and relieved the pressure...Any way the railway line was breached on both sides of the town. An enquiry into the cause of this disastrous flood led to the conclusion that the Railway line which bisects the district from east to west was in a large measure responsible for the damage done, by holding up the flood water coming from the north. To obviate this, the waterway was greatly increased with, it would seem, satisfactory results, as no flood worthy of the name has occurred since."

The reader will see that this statement is quite categorical. If the Railway engineers who constructed the Sara-Santahar and Sara-Serajunge Railway were conversant with this episode, and cared to take their lesson from it, the people of Rajshahi and Pabna would have been spared much of the misery to which they have been subjected.

# THE OFFICIAL VERSION OF THE FLOOD.

It is interesting to compare the above account of the flood with the official version published on the 12th October. I have added certain passages (included within round brackets) to the main body of the communique, for reasons to be stated presently.

"The floods were the result of excessive rainfall in Northern Bengal culminating on the 26th September. At Naogaon, a week's rainfall registered 31½ inches. The flood water originally collected in the Balurghat subdivision of the district of Dinajpur spread over the whole of the Natore and Sadar subdivision of the Rajshahi district, breached the railway line (between Jamalgunj and Akkelpore, and between Santahar and Bogra) in several places and traversed the western part of the district of Bogra in which the railway station of Santahar lies, thence passed into the Chalan Bil (area) in that district."

In this communique, no mention is made of the course of the western section of the flood-water which poured into Naogaon and Natore, and was held up by the double line running from Sara to Santahar, causing a devastating accumulation of water for upwards of a fortnight. No mention is made of the fact that due to this obstruction, the pent-up water on the western side of the line rose to a height of four to five feet above the level of the water on the eastern side. The communique carefully omitted to mention how long the flood stayed in Rajshahi, east and west of the line, even after the practical cessation of the rains during the week following the deluge.

The official Communique betrays an ill-concealed attempt to put the railways into the background by avoiding, as much as possible, all references to them, and throwing all the blame on the freaks of nature. But

## "The cat was let out of the bag"

by subordinate officers and experienced officials on the spot whom, probably, the Ministers on the hill-top had no time to consult or to coach before writing their despatch. Probably the sight of the disasters so moved the hearts of these gentlemen, that they could not but empty their minds to the people, who sought interviews with them.

These interviews, collected on behalf of the Bengal Relief Committee, by the enterprising and public-spirited Kaviraj Anath Nath Ray, have been published in most of the leading daily papers. They have now become matters of common knowledge, but they should be preserved in the form of more enduring literature than in the ephemeral publication of a daily paper. To quote in extenso from Dr. Bentley, the Director of Public Health:

Dr. Bentley said:—You see that all drains converge into rivers. The rivers ultimately discharge themselves into the Padma and the Jumna. The slope of the country is from six to nine inches. Unfortunately,



the engineers who are responsible for the construction of District Board Roads and Railway lines in this region did not trouble their heads about the natural drainage of the country. The roads and railway lines are insufficiently provided with culverts, and waterways. *The water itself is not an evil but it must be quickly drained off.* The fact that floods have become almost annual visitants clearly show a disorganisation of the catchment areas of the river system of Bengal, due to the faulty construction of railways. The problem before us is to see that the natural system of drainage is restored, and, after every rainfall, water drains off as quickly as possible. The river system ought to be surveyed with a view to discovering how the basin of each river has been obstructed by railway embankments. Wherever necessary, a sufficient number of culverts of a new type must be inserted. I have discussed this problem with a very clever engineer friend of mine who has actually carried out experiments in this connection. In his view small culverts, 20 to 24 inches in diameter, should be inserted in every embankment at frequent intervals. The ground level of these culverts should not be the same as that of the surface, but should be at least a foot higher. In this way some water will be left for irrigation purpose, at the same time the accumulation of water would never be dangerous for the embankments. Moreover the water would not be discharged directly into the rivers and streams but would pass on to the fields, where it is needed for the crops. With such a system as I suggest Bengal can keep her roads and railways, and largely eliminate malaria, improve her water supply and at the same time prevent risks of dangerous floods. This disorganisation of the country by the roads and railway embankments is the cause of the trouble.

Question.—I understand this general statement. Will you kindly explain the cause of the present crisis?

Dr. Bentley—The railway embankments chiefly and the Dt. Board roads as well interfere with the free flow of water to the streams. The railway line here runs from north to south, while the slope of the country is from west to east. Thus the railway embankments and the Dt. Board roads to a certain extent are responsible for the flood. I wrote to the Government immediately after my first visit to the flooded area. This is my second visit, and the views I have expressed are on their way to Darjeeling to the members of the Government.

The reader must carefully note the sentence "Water in itself is not an evil, if it is quickly drained off," which puts the whole plea in a nutshell.

It is not worth while to quote the opinion of the Minister, who ascribed the whole blame to the freaks of nature. Probably the old gentleman was remembering the Bengali proverb "যারে কৃষ্ণ রাখে কে—whom it pleases God to kill, it is useless for man to try to save," and trying to forget the miseries of the victims of the railway policy as philosophically as possible.

Khan Bahadur Emdaduddin Ahmed, Chairman, Rajshahi District Board, says in his interview:—

My considered view is that the railway lines are the chief causes of the flood. The line from

Santahar to Natore was metre gauge and the total water-way was two thousand feet, leaving out large bridges. This line has been converted into broad gauge, and while the large bridges remain, the same water-way has been reduced by 800 running feet. The construction of the Serajunge line is the main cause of the flood. The waterways of this line are very insufficient. When this line was being constructed, we prayed and petitioned for a larger number of waterways in the line but failed to influence the railway authorities. The Santahar-Natore and Sara-Serajunge lines are responsible for the floods will be borne out by the following measurements of the waterlevel on the sides of the lines. The difference of waterlevel between the two sides of the Santahar-Natore line was 3 ft., on the 27th and 2 ft., on the 30th Sept.; the difference on the Sara-Serajunge line was 3 to 4 ft. so late as on the 5th instant. I told this to Sir Surendra Nath Banerjea and to Dr. Bentley; the latter while admitting this said that there ought to be more waterways on the Dt. Board roads as well.

The same view was substantially corroborated by the overseer of the District Board roads Mr. Sailendra Mohan Ghose, and other officials.

#### EXTENT OF DAMAGE DONE.

It is best to quote from the official communication which is held to be an underestimate by all non-official visitors to the scene.

The principal areas affected are nearly 400 square miles in the district of Bogra, 1200 square miles in the district of Rajshahi in varying degrees and a small area in Pabna. There has been a considerable loss of crop and destruction of houses. In the district of Rajshahi, it is estimated that the loss of the winter rice crop in the affected area is on the average 70 to 75 per cent. The loss of the ganja crop is estimated at 90 per cent. In Bogra, however, the loss of the winter rice crop is not estimated at more than 20 to 25 per cent of the whole. The houses demolished or damaged in the area affected in the district of Rajshahi are estimated at 50 or 60 per cent. Many, however, with thatched roofs can be repaired again. In Bogra, the loss of homesteads is not estimated at more than 5 per cent or 10 per cent in the worst cases. The loss of the cattle is also substantial.

As to the non-official estimates we quote the following from the "Statesman" of the 15th October.

"The Governmental estimate as to the loss of and damage to property is held to be, in almost every respect, a considerable underestimate. In the Bogra district the loss has been estimated by the Assistant Director of Public Health at over one crore of rupees. In the village of Talson alone, seven small huts out of fully 200 dwellings have been left standing.

After a visit to the Naogaon subdivision I am on good authority to say that the damage to property and destruction of cattle much more serious than is indicated by official estimates. The Naogaon sub-



division has a population of something over five lacs and fully sixty thousand dwellings have been destroyed within its boundaries by the flood.

Practically all the Ganja crop is hopelessly damaged, while only an infinitely small part of the growing rice crop will be available this season."

The area affected in Rajshahi is three times the area in Bogra, and the loss to houses, property, and crop is admitted to be more severe. We can therefore put the loss at Rajshahi and Pabna combined at 5 crores of rupees. Altogether, the floods have caused a total loss of six crores of rupees, and of this huge loss a substantial percentage must be laid at the door of the railways.

This is not probably all the loss the unfortunate people have suffered. After the flood of 1918, the complaint was received from every quarter that the fields had become coated with a fresh layer of mud which had considerably reduced the fertility of the soil. During the Damodar floods, fields on both sides of the Damodar were coated with a layer of reddish mud,—the ferrogenous soil of Chotanagpur washed away by the streams feeding the Damodar, which considerably reduced the crop-bearing capacity of these fields, and this fertility was not recovered till a year or two afterwards. When the flood comes in the ordinary way, and has a natural flow, the soil beneath is coated with a thin layer of alluvial silt (known as 'the pali') which greatly increases the fertility. But during the heavy rains, such as that which preceded this great flood, generally the soil is washed to a great depth, the water becomes extremely turbid due to the presence of particles of earth from the subsoil held in suspension, which is heavily precipitated when the flow is completely checked as on the present occasion. All correspondents report that the places from which the flood-water has receded have been coated with an unusually thick layer of mud. I apprehend very much that the crop-bearing capacity of the soil has been greatly reduced by this thick deposit of mud. I do not however wish to commit myself to any definite view as there is not sufficient data at my disposal. I hope my fears will prove to be baseless, for otherwise the peasant, in addition to the loss of the Aman crop this year, will also have a poor Rabi crop. It is desirable that this point be carefully investigated by the agricultural officers of the Government.

### The Flood and After. Act of God or Hand of Man.

The Flood has come and gone. It has done what harm it could do to the unfortunate people who happened to be on its path. The question has been raised, "Is it to be considered wholly as an Act of God, or has the Hand of Man any share in rendering it more destructive than it would otherwise have been?"

I approached the problem with an impartial mind and I find the conclusion irresistible that "the Hand of Man" must have a fairly large share of the blame. To put the matter in a nutshell, my considered opinion is that if the railways were provided with sufficient waterways, the loss of crops would have been slight, and the destruction of houses and property would have been greatly reduced.

I do not for a moment suggest that the railway engineers have purposely done the mischief. But it is clear that they failed to do good, or did not care to study the interest of the people living in the regions through the heart of which the line was constructed. It is difficult for an engineer trained in England to realise the immense importance of unobstructed flow of water to the peasant here. The peasant of Bengal has no railway shares or debentures to live upon. The few acres of land which he possesses and tills, supplies food and clothing for himself and his family, and enables him to pay the rent to the Zemindar. There is no industrial concern in the country area where he can earn his bread as a labourer. He lives and dies with his paddy fields.

It is rumoured that when it was decided to double the Sara-Santahar line with the reduction of waterways commented upon many correspondents, the then Commissioner of the Rajshahi division had a tough fight with the Chief Railway Engineer. The Commissioner put forward the view that the reduction of waterways might lead to a disaster like the present one. But his arguments failed to convince the railway authorities and ultimately the peasant was sacrificed to railway interests. It is also said that the man in charge of the construction tampered with the plans, and further reduced the total waterways provided therein. Ultimately the man was removed, but the mischief he did was not undone. I cannot vouch for the truth of this story, but anybody who will bring the true story of the construction of the railway to light, will earn the thanks of the country.

I have tried to show in the press how the railway embankments have been instrumental for the almost total destruction of these paddy fields, and I shall consider my labour sufficiently rewarded if the people of Bengal rise to a sense of the danger threatening the peasantry of North Bengal, and see that they are spared a similar fate in future. I would remind the railway authorities of the following lines of Burns—

O wad some power the giflie gie us,  
To see oursels as other see us,  
It would frae monie a blunder free us  
and foolish notion.

MEGHNAD SAHA.



## THE NEW CHITTAGONG COPPERPLATE OF KANTIDEVA

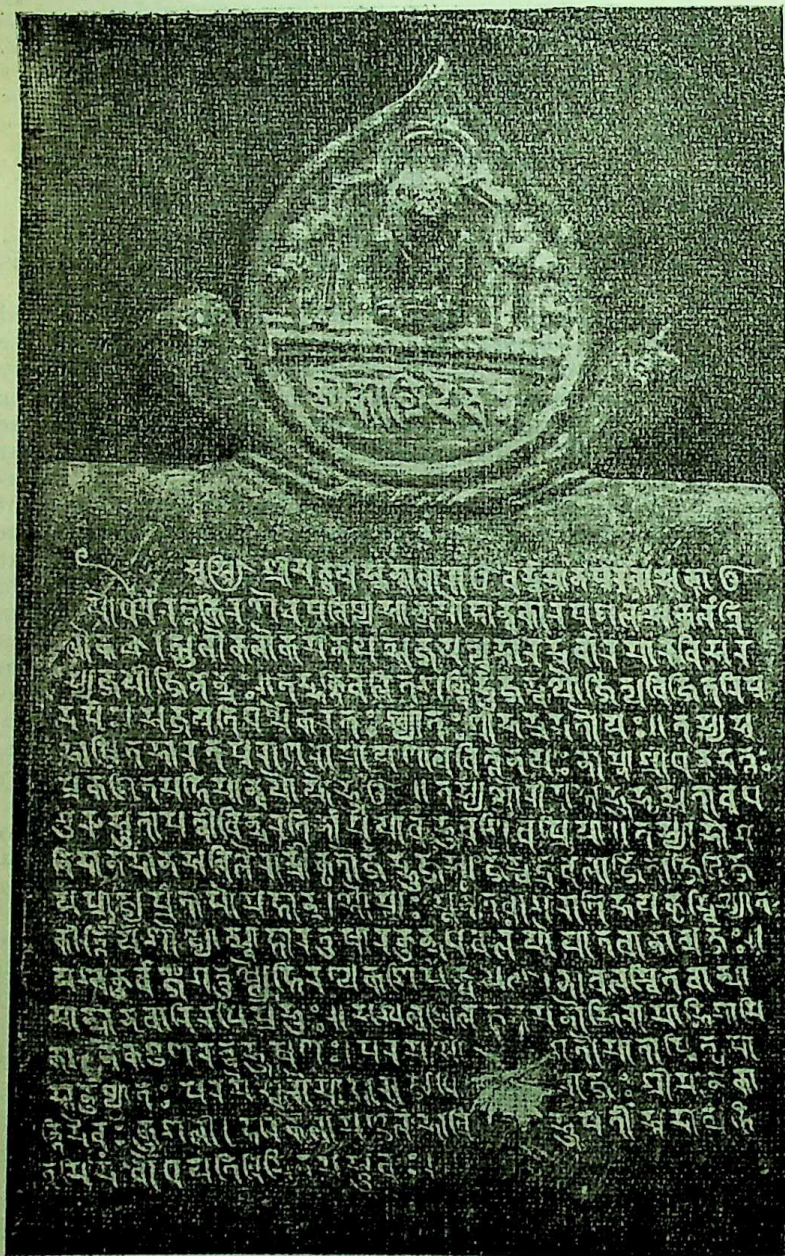
BY D. C. BHATTACHARYA, M.A. AND J. N. SIKDAR, M.A.

THIS inscription has recently been discovered by Prof. J. N. Sikdar, M.A., in an old temple of Chittagong, commonly known as *Bara-akhara* dedicated to Rādhāmādhava. The temple

and its adjacent buildings which are now lying in a dilapidated condition, occupy a large area in the northern quarter of the town and are at present owned by a mohunt named Ramadas. From the statement of the mohunt it appears that the temple had been constructed some three centuries back during the Mahomedan times and the plate had been associated with it since its beginning. How it came to be deposited in the temple which has evidently in connection with it, cannot be accounted for.

The inscription contains 16 lines of writing—16 full lines and the last line only 4 inches long incised on one side of a thin copper-plate measuring  $10\frac{1}{2} \times 7\frac{1}{2}$ ". The writing space covers an area of  $6\frac{1}{4} \times 7$ ". It is in state of excellent preservation and may be read with certainty throughout. A deeply cut notch is seen just above the last line towards the right from the middle. It had existed in the original plate before it was inscribed, as the lines 14–16 are found to cross over it. Towards the middle of the side where the writing begins the plate is projected  $4\frac{1}{2}$ " inches upwards in the shape of a heart to form the royal seal which is supported by two serpents with raised hoods. The seal contains in relief the legend *Sri Kantideva* and in the upper part the design of a tri-foleo arch, the medieval Hindu temple with the representation of a lion in a sitting posture.

The language of the record is Sanskrit and with the exception of lines 1, 14–17, which are in prose, the whole is in verse expressed in different metres. The inscription is in the form of a land grant; the metrical portion containing a description of the royal dynasty is preceded by the mention



COPPER-PLATE OF KANTIDEVA.  
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar



the camp of victory whence it was issued. Unfortunately the inscription abruptly comes to an end just before the formal part of the grant, with the usual address unto future kings. The inscription thus seems to confirm the view, entertained after the discovery of the Kedārpur Plate of Srichandra that the common (metrical) portion of copper-plate grants made by the same king used to be inscribed previously in large numbers in the manner of printed forms, the formal grant being actually inscribed subsequently on respective occasions.

Srichandra. It appears that Kantideva, inspite of his big titles, was only a local chieftain of a comparatively small territory (मण्डल) which subsequently (during the supremacy of the Chandra Kings) developed and lent its name to the whole of East Bengal.

*The Text.*

पङ्क्ति

१। ? स्वस्ति श्रीमज्जयस्कन्धवारत् वडमानपुरवासकात्

२। यो धर्मरत्नकिरणैरपविध्य सान्द्र-मोहासकारपटलं  
सकलं वि-

३। लोकम् ।

अलोकलोकमनयत्स जयत्युदार, — दुर्वारमारविस्तर-

४। स जयो जिनेन्द्रः ॥ (१)

तद् भक्तिवलितशक्तिर्भुजद्वयैर्जित्यविजितरिपु-

५। दर्पः ।

स जयति धर्मैर्करतः ख्यातः श्रीमद्रदतो (तो) यः ॥ (२)

तस्य सु-

६। भाषितभारतपुराण-रामायणाय (र्थ)-वित्तनयः (१)

नास्त्रा योधनदत्तः

७। प्रकटितमहिमान्वयो योभूत् ॥ (३)

तस्य गौरी महामुष्टमुता दुध-

८। गुरुस्तुता (१)

पत्नी विन्दुरतिर्नाम या बभूव शिवप्रिया ॥ (४)

तस्या भाग-

९। निदानदानसलिलैराद्रिर्कृतोर्जदभुज-

स्फूर्जद्वज्रवलाजितजिजि-

१०। यप्राज्यप्रतापो महान् ।

सौम्यः सूतवागरातिभयकृद्विख्यात-

११। कौर्त्तियंशो

ज्योत्स्ना-हार-तुषार-कुन्दधवलं यो यातवानाम्बजः ॥ (५)

१२। यद्य कुर्वन्नगत्तुष्टैर हिरण्यकशिपुचयम्

१३। नावलम्बितवान्मा-

यान्दानवारिरिप्र प्रभुः ॥ (६)

स खल्वखिलजनमनोभिरासाभिगामि-

१४। कानेकगुणरत्नभूषणः । परमसौगतो मातापित्रपा-

१५। दानुध्यातः परमेश्वरो महाराजाधिराजः श्रीमान् का-

१६। न्निदेव कुशली । हरिकेलासखलेभाविभूपतीक्ष्णदाह-

१७। तमिदं बोधयति विदितमस्तु वः ।

*( Translation. )*

Hail! From the glorious camp of victory situated in the city of Vardhamāna.

( Verse 1 ) Victory be to the Lord of the Jinās, the vanquisher of the large force of the irresistible Maras, who having dispelled the dense accumulated darkness of ignorance by the rays of the jewels of Dharma, brought all the three regions unto the land of light.

( Verse 2 ) Victory be to him who is named

The characters are very clearly and carefully incised; there is not a single stroke which may look doubtful or irregular. They make the inscription one of the best specimens of the type of the North Indian Script prevalent in Bengal (and Magadha) in the 8th and 9th centuries A. D. The characters mainly resemble those in the Ghosrawa Inscription of the reign of Devapāla and seem to be earlier than those of the Garura Stambha inscription and even of the Gaya Inscription of the seventh year of Narayanapāla, (vide Plate p. 198 of R. D. Banerjee's *वाङ्मालार इतिहास* vol. 1—cf. especially the letters म and न.) The inscription preserves the distinctly ancient form of the letter ञा (line 3) which has long disappeared and is met with only in the Ghosrawa Inscription perhaps for the last time. The letters भू and थ are similarly in ancient forms which place the present inscription earlier than the Ghosrawa inscription. The letter म् ( हसन्त ) is exactly like that in the Baijnath Prashasti of 804 A. D. ( Buhler's Chart ) and the letter त् resembles that of the inscription of Rastrakuta Govinda III ( circ. 807 A. D. ). The date of our inscription may, therefore, be tentatively fixed, on palaeographical considerations, between 750—850 A. D.

The record purports to be issued from the "Camp of Victory" situated at *Vardhamāna-pura* (line 1) in the name of Maharajadhiraja Kantideva, who was a Buddhist by religion. It opens with an invocation to Jinendra (Buddha), who had a devotee named *Bhadra-datta*. The latter had a son named *Dhanadatta* versed in the Pauranic literature, who had for his wife a princess named *Vindurati*, a devotee of Siva. Their son was the donor Kantideva who is eulogised especially for his charities in two verses. The record ends with an address unto the future kings of *Harikelāmandala*, thus implying that Kantideva's Kingdom comprised a Mandala (a small kingdom), named *Harikela*. It is evidently identical with the wellknown *Harikela* which was a synonym of Vanga (वङ्ग), *हरिकेलियाः—हसचन्द्र*, and was the easternmost boundary of East India (It-Sing). It is found mentioned in the Ramapala Plate of



*Bhadradatta*, devoted to dharma alone, whose strength has been increased by devotion to Him (Jinendra) and who has by the prowess of his two arms, conquered the pride of his enemies.

(Verse 3) His son named *Dhanadatta* versed in witty sayings, the *Bhārata*, the *Puranas* and the *Rāmāyana*, who was born with a glory manifest.

(Verse 4) He had a fair-complexioned wife named *Vindurati*, who was, the daughter of a great king who was praised by the learned and the wise, and was devoted to Siva.

(Verse 5) Her son of great prowess acquired by victories in battles earned by the strength of his glittering weapons in his strong arms which had been wet with water for making gifts which marked his great wealth, who was great, of good disposition, of sweet speech, causing fear unto his enemies, far-famed

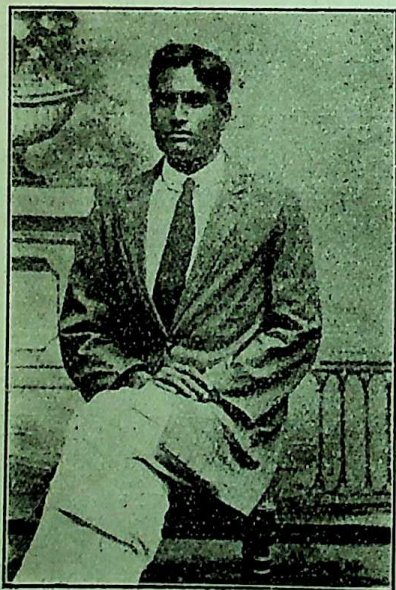
and possessed of a glory as white as moon, saine, necklace, snow and *kunda* flowers.

(Verse 6) Whose lordship (like Vishnu in his *Narashinha* incarnation, the slayer of demons and *Hiranyakashipu*) was *Danapati* (i. e. with water in his hands for making gifts) but who in effecting *Hiranyakashipu* (*kshaya* (i. e. the spending of gold, food and clothing) for the satisfaction of the world did not adopt devices.

Even he who was decorated with many jewels of virtues inviting and agreeable to the hearts of all the people; the great worshipper of *Sugata* (Buddha), attached to the feet of his parents *Parameswara*, *Maharajadhiraja* *Sreeman Kāntideva*, the prosperous—made known unto the future Kings of the kingdom of *Harikela* this their own welfare: "He is known unto you."

### A FAMOUS RUNNER, N. VARADARAJULU NAIDU

**N.** VARADARAJULU NAIDU who, within the space of two years, has won no less than fifteen silver and two gold medals, and eight cups in all, is barely twenty-two years of age and is a student in the Mechanical Engineering class



Mr. N. Varadarajulu Naidu.

in Bangalore. A strict vegetarian, he takes breathing exercise regularly. It is now only seven years since began his exercises according to the Indian system. Besides 'running' in which he has won

prizes, he is also skilled in swimming, jumping, weight-lifting and throwing.

He first came into prominence in connection with the Y. M. C. A. sports held in Bangalore and Mysore during 1919-20 when he won ten medals, four cups and six money prizes in the 'running' race. In 1920, he competed for the 'running' race in the Park Fair Sports held in Madras and won a cup and a money-prize. In the All-India Athletic Tournament held in Bangalore on the 26th, 27th and 28th December 1921, he won the following prizes in the following races within the time specified against each item :-

- (1) One-mile race, in four-minutes twenty seconds, first prize—Yuvarajas Cup.
- (2) Five-mile race, in twenty minutes, first prize—Dewan's Cup.
- (3) Twenty-two-mile race, in one hour fifty-two minutes, first prize—Munsamapa's Championship Cup.

In this last-mentioned twenty-two mile race, he won the admiration of all present by outstripping on foot some who went on bicycles with him. H. H. the Yuvaraja of Mysore who was present on the occasion and gave away the cups and medals was so struck with this feat of the youthful runner that he expressed a desire to send him to Europe to compete for the next Marathon Race.



## LETTER FROM AMERICA

New York, Sept. 19, 1922.

To the Editor of the Modern Review :

**W**ILL you kindly permit me to call attention briefly, through your columns, to two Indian young men Mr. D. S. V. Rao and Mr. Shantaram Gupta—who, during some years' residence in America, have rendered faithful and devoted service to their native country, and whose recent deaths are mourned by many friends and lovers of India here. Especially do I wish to express my own personal regard and affection for both. Having not much knowledge of their earlier lives in India, I can speak only of the comparatively brief periods during which I have known them and their work in this country.

With Mr. Rao I became acquainted first. In 1917 Mr. Lajpat Rai and Dr. N. S. Hardiker formed the India Home Rule League of America with its office in New York. The objects of the League were to maintain a general headquarters and meeting place for Indians living in New York, to advise and aid Indian students coming to this country to study in our Universities, to disseminate information about India, and, above all, to do all that was possible to create a public sentiment in America sympathetic with India's struggle for freedom, by the holding of public meetings and the publication and circulation of leaflets and pamphlets and the monthly magazine called *Young India*. Mr. Rao joined the India Home Rule League at once, and became one of its most active workers and officers. He was also an assistant editor of *Young India*. As long as Mr. Lajpat Rai remained in America, Mr. Rao was one of his most efficient helpers. Indeed, his services were so

much prized that when that great Indian leader returned to his native land, he invited Mr. Rao to follow him and take up work under his direction there. Accordingly, a few months later he took passage to India and became associated with Mr. Lajpat Rai in the School for Political Education which the latter established in Lahore. Of the details or exact nature of his work there I am unable to speak. Information reaches us here that he died from typhoid fever in Bombay on July 28.

Mr. Gupta came to New York about two years ago. He had been for some time a student in the Illinois State University, where he became such an expert in the art of photography that he was employed as an assistant in the photography department of the University. But his interest in his country's struggle for freedom was so great that, at the invitation of Mr. Rao, he gave up his position and came to this city to help, almost without pay, in the propaganda work which we were carrying on here. He became a member of the Council of our India Information Bureau (the successor of our India Home Rule League), and rendered much valuable service in the office of the Bureau, in meeting Indian students landing in New York, and in speaking in behalf of India at various public meetings. Three or four months ago he decided to return to India if he could obtain a passport; but this was refused by the British Government. He died here in New York on July 31 by accident—having been suffocated in his sleeping room at night by escaping gas.

Both these young men were true patriots and lovers of their country. They labored devotedly and with great



self-sacrifice to promote the cause of India in America. They made many friends here and were highly esteemed. We mourn their deaths, which we feel to be a real loss to their Motherland.

We desire to extend our sincere sympathy to their families and friends at home.

J. T. SUNDERLAND,  
President of the India Information  
Bureau of America.

## COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions and editorials published in this Review or in other papers criticising it. As various opinions may reasonably be held on the same subject, this Section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. No criticism of book reviews and notices will be published.—Editor, "The Modern Review."]

### Early Marriage in the Age of the Ramayana.

In the article on the "Social Life in the Ramayana Age" published in the Modern Review for September 1912, the learned writer observes :

"Sita.....was eighteen years of age and her husband was twenty-five years old at the time of their exile which seems to have taken place shortly after their marriage."

In the footnote reference is given to the Ramayana, III, 47. It will appear however on carefully reading the 47th *Sarga* of the *Aranyakanda* that at the time of their marriage Rama was 13 years old and Sita was only 6. The following Sloka gives their age at the time of their exile :

मम भर्ता महातेजा वयसा पञ्चविंशकः ।

अष्टादश हि वर्षाणि मम जन्मनि गच्छते ॥

आरण्यकाण्ड, ४७ सर्गः, १० श्लोकः । \*

Thus the writer of the article referred to above has correctly given the ages of Rama and Sita at the time of their exile as 25 and 18 respectively. But he

\* The references are to the Bangabasi edition of Valmiki's Ramayana.

is not correct in stating that the exile took place "shortly after their marriage." It will appear from the following Slokas that before their exile Rama and Sita lived in Ayodhya for 12 years.

दुहिता जनकस्यैव' मियिलसा महात्मनः ।

सीता नाम्नास्मि भद्रं ते रामसा महिषी प्रिया ॥

उषित्वा द्वादश समा इच्छाकूर्णा निवेशने ।

भुञ्जाना मानुषान् भोगान् सर्वकामसहजिनी ॥

तव तयोदशे वर्षे राजामन्वयत प्रभुः ।

अभिषेचयितुं रामं समेतो राजमन्त्रिभिः ॥

आरण्यकाण्ड, ४७ सर्गः ३, ४, ५ श्लोकः ।

As their ages at the time of their exile were 25 and 18 and as they were exiled 12 years after their marriage,\* it follows that their ages at the time of their marriage were 13 and 6 respectively.

Ranchi.

BASANTA KUMAR CHATTERJEE

\* This is also supported by the following Sloka in पञ्चपुराणः—

तव द्वादशवर्षाणि राघवः सह सीतया ।

रमयासा धर्मात्मा नारायण इव त्रिया ॥

## IN ALL THINGS

I see Him everywhere...His Beauty lies  
Quiet in fiery, unencompassed space  
Of moon and star, and in the dust I trace  
His being broken to a million dyes  
And mellowed to warm fruit. I hear His cries  
Eternally resound from place to place,  
Yea ! and I see Him in a harlot's face  
And hear Him laughing in a leper's eyes.

Deep-hidden in all things He sits and waits  
Immortal Beauty to His own desire.  
I see Him equal-hearted in the sage  
And the dead sceptic-heart that disbelieves  
The flowering and inextinguishable fire  
Which burns, unflickering, from age to age.

H. CHATTOPADHYAYA



## INDIAN PERIODICALS

## Indian Military Expenditure.

Mr. C. S. Deole gives in the *Journal of the Indian Economic Society* some tables of Indian military expenditure and remarks thereupon :

One noticeable feature of the above tables is that figures for Indian officers are not given separately. They are lumped together with other ranks.

As regards the pay and allowances of British and Indian soldiers, the writer says :

The average annual pay and allowances of a British officer are Rs. 8602 or Rs. 716 per month ; that of a British soldier are Rs. 1200 or Rs. 100 per month. Even though the Indian officers are classed with Indian other ranks, their average annual pay and allowances do not go beyond Rs. 258 or Rs. 21½ a month. In 1914 the pay of an Indian sepoy was Rs. 11, now it is Rs. 15 which together with food expenses comes to about double the pre-war pay. This shows that a British soldier is nearly ½ times as costly as an Indian soldier. If provisions, kit and clothing allowances are taken into account, he will be five times as costly as an Indian sepoy. The average pay of a British soldier in 1913-14 was Rs. 420 per annum now it is Rs. 1200, that means the pay of the British soldier has been increased by His Majesty's Government by nearly 300 per cent. since 1914.

About the growth of military expenditure we read :

The growth of military expenditure is an old story. It began in the later fifties. Its root cause is the *Army Amalgamation Scheme* of 1859. In 1856, with an army of about 2½ lakhs of British and Indian troops, the cost was only Rs. 11½ crores. The average of pre-mutiny period was Rs. 10·85 crores. In 1864 it was Rs. 14·51 crores ; while it reached Rs. 16·329 crores in 1873 with an army of 1½ lacs, say 50,000 British and 1,00,000 Indian. In 1886 it was Rs. 20 crores and in 1913-14 it reached Rs. 26·11 crores as said above. The present figure is Rs. 67 crores.

The following passage indicates how the *Army Amalgamation Scheme* has led to the growth of military expenditure in India :

According to the *Amalgamation Scheme*, the Company's European Army was transferred to the Crown and was amalgamated with the British Imperial Army. This means India has to bear the charge of every increase in the pay, &c., of the British troops, which is effected in the United Kingdom. All changes in the organisation and equipment of the British Army, such as the *Short Service System*,

introduced by Lord Cardwell, are also made applicable to India, independently of the consideration as to whether it suits India or not. For instance, this 'Cardwell System' provides that for each infantry battalion and each cavalry regiment abroad there shall be a similar unit at home. This linked unit at home provides the drafts for the foreign service unit and eventually relieves it when the foreign service unit comes home. Behind these linked units, again, there are depots which recruit and give preliminary training to the raw recruit. The advantage of this system goes all to England, even though we pay for 'Short Service'. The peculiar merit of the system is that it gives a large reserve. Our English reserve is in England and is not always available to us.

The late Prof. Fawcett pronounced the following opinion on the Scheme :

"A few years after the abolition of the East India Company, a scheme which is known as the *Army Amalgamation Scheme* was carried out in direct opposition to the advice of the most experienced Indian statesmen. India was thus, as it were, bound hand and foot to our own costly system of Army administration, without any regard apparently to the fact that the various schemes of organisation which may be perfectly suited to a country so wealthy as England may be altogether unsuited to a country so poor as India \* \* \*. A partnership has been established between England and India, and as one of these countries is extremely rich and the other extremely poor, much of the same incongruity and many of the same inconveniences arise as if two individuals were to join in house-keeping one of which had £20,000 a year and the other only £1,000. An expenditure which may be quite appropriate to the one whose income is £20,000 would bring nothing but embarrassment to the one whose income is only 1,000 pounds. The money which is expended may be judiciously laid out, but if the man with the smaller income finds that he is gradually becoming embarrassed with debt because he has to live beyond his means, it is no compensation to him to be told that he is only called to contribute his proper share of the expenses. His position would be more intolerable if, like India, after having been compelled against his wish to join the partnership, he is forced to continue in, whether he desires to do so or not."

## Socialising of Education.

In the same *Journal* Mr. S. N. Pherwani points out in an article on the Economics of Education,

That the central problem of economics is to



study and try to reduce the ratio between cost and results, that education is the transmission of the best social heredity to all members of a society, the imparting of knowledge, skill and virtue to every one according to his capacity, that the socialising of education is the first sign of an advancing civilisation, that to solve this problem for India, where our need is so great and our resources restricted, we have need of maximal release of educational effort by maximising the output and minimising the cost of existing institutions, by stimulating self-effort and encouraging private effort to the utmost, by maximising teachers, and separating term qualifications from test qualifications. Strictest economy is necessary if education is not to be the monopoly of the few, but the birth-right of all born in a civilized community. The ideal I have sought to reach is putting education within the reach of all, for only then shall we be able to raise the quality of the human capital of this country, and be able to discover and develop the men of genius, who according to the intuitive estimate of Ruskin, and the statistical estimate of Odin, are to be found in all strata of society. It is the more thorough ploughing of the vast field of our human resources that will stimulate these hidden seeds of genius to sprout, and thus help forward human civilisation. The hidden village Hampdens, and the village Miltons have to be reached with the best of human heritage and under our present circumstances I do not know of a better method of approach or solution of this vast problem, which educated India is called upon to solve—since this is now a transferred subject. The principles I have tried to lay before you, also apply to maximal utility of other educational resources like libraries, and laboratories, the press and the platform, pageants and processions, folk drama, and culture drama, museums, and lantern lectures, all of which have to be utilised at their best and utmost for the solution of this greatest social duty of civilised India—Socialising and Universalising of Education.

### Co-operative Factories.

Mr. N. K. Roy has contributed to *The Bombay Co-operative Quarterly* an article on co-operative societies among industrial workers, in which he says that he does not know whether any co-operative factory exists in India, "but all co-operators have thought of co-operative schemes in which the interest of labour and capital will be merged into one."

The highest and best scheme is that in which the producers of the raw material will own the capital and share the profits of the factory with the workmen engaged in it, from the expert manager down to the commonest unskilled labourer. This is regarded by many as a Utopian dream and quite impractical. It is worth while, however, to examine the scheme in its details, for if such a scheme can ever be made to materialize, there can be no doubt that it will be for

the good of India. The development of Indian industries is in its infancy and before the country plunged headlong into the kind of industrialism familiar in the West, everyone who has at heart the welfare of the country should help in chalking out a programme for the future which will indicate a clear and steady line of industrial development while avoiding, so far as possible, some of the great evils which the industries of the West are a prey. The evils referred to are the tendency of capital to exploit labour for its own benefits—to appropriate to itself all the fruits of production leaving to labour a bare margin of sustenance. I do not think that capital has ultimately much to gain by this short-sighted policy. Exploitation must lead to dissatisfaction and, therefore, to inefficiency. Besides, only men without education and self-reliance can be exploited for a time which means that the exploitation not only creates and perpetuates inefficiency but implies inefficiency as a precedent condition. Then, there is the actual loss caused by strikes, in the course of which valuable mines are wrecked or machinery destroyed apart from the immense loss in production during the period of the strike. Both capitalists and labourers, it is too evident, suffer terribly as a result of these strikes. The actual loss to the country in material wealth and mental happiness cannot be estimated unless experiments are made in the organization of industries on a co-operative basis. But I have not the least doubt that the co-operative principle of identifying the interests of labour and capital when adopted will prove to be one of the most potent factors in production and be also conducive to much happiness. It is reported, with what truth I do not know, that the famous Mr. Ford of Canada applied the principle in a limited sense in his great firm, actuated by philanthropic motives but happened to make the most successful business hit of his life.

### The Pied Mynah.

We read of the Pied Mynah in *The Agricultural Journal of India* that

It is continuously at work throughout the year in reducing the number of insects which, if unchecked, would undoubtedly do far more damage to the crops than is done by the birds. The occasional levy of a little grain, when it is abundant and when insect-food is scarce, as is usually the case during the harvest season, must not be begrudged to birds, such as Mynahs, which on the whole are decidedly beneficial.

### Number of Cattle in India.

An instructive article on the cattle question in India by Lieut-Colonel J. Malson reproduced from *The Pioneer* in *The Agricultural Journal of India*, contains the following comparison with the United States:

For the sake of those who think that India needs more cattle, one may invite a comparison with



the United States of America. The statistics for both countries are illuminating. India, with an area of 1,766,000 square miles, has 174,757,422 horses and 2,449,417 mules, bovine cattle, 2,114,400 donkeys and camels, making a total of 179,321,239, which is equal to 101.5 per square mile. These figures include Burma, and, apart from some States, relate to the year 1920. The United States of America, with an area of 2,970,138 square miles possesses 67,866,000 bovine cattle, 21,534,000 horses and 3,404,000 mules, a total of 92,804,000 equivalent to 31.2 to the square mile. In this area Alaska and foreign possessions, as well as water, are not included, and the figures relate to the period after the war except as regards mules. Horses and other draught animals are included in both cases as Indian cattle are largely used for draught purposes.

From these figures we see that India, with little more than half the area, has almost double the number of animals used for draught and for milk production; if we consider further that of the United States cattle some two-thirds are kept solely for meat, whereas in India the proportion is fractional, the difference in the figures is still more striking. Again, whereas a square mile in the United States supports milk or meat-producing or draught animals to the number of 31.2, in India it supports 101.5.

The method of comparison adopted by the writer does not bring out the fact that the people of India do not possess per head as many cattle as the people of America. Surely it is not the square miles of land which own the cattle of a country, but it is its human inhabitants who do so. The population of India is 315 millions, that of the United States 105 millions. If 315 millions of human beings own 179,321,239 animals, that means that each human being is the owner of a little more than half an animal in India. If the 105 millions of human beings in the United States own 92,804,000 animals, each American possesses almost an entire animal. Therefore the comparison goes entirely in favour of America.

### Popular Forms of Education Cess.

Dr. Brajendranath Seal's speech at the Mysore Economic Conference, reproduced in the July number of the *Mysore Economic Journal*, contains a suggestion for finding money for mass education which ought to be acted upon elsewhere, too. Said he:

There is great room, again, for social propaganda for diverting to the uses of mass education a part of the people's expenditure on various kinds of unproductive consumption. Customary grant to the village

school fund on social and domestic occasions may be initiated with the help of Village Panchayats and other rural and urban agencies. To these might be added customary offerings, in the nature of Vritti and Zakat, which, as ordained by a religious or social code, were once in vogue and may still be revived.

### "India's Prosperity—Mechanical Engineering."

In the same periodical Sir Alfred Chatterton rightly observes:

The educated young Indian does not take kindly to mechanical engineering and the great group of industries which may be classified under this head is almost entirely under the control and direction of Europeans or Americans. The reasons for this are set forth at length in the Report of the Indian Industrial Commission and proposals are made to create adequate facilities for the training of mechanical engineers in a way which it was hoped would make the initial stages more attractive to the students of the High Schools and Colleges of University rank. Something has been done to carry out these recommendations but to nothing like the extent that is urgently necessary to render the country less dangerously dependent on foreign sources for the equipment of the very highly developed system of secondary industries which has in recent years been firmly established. Time and again of late, the weakness of our military position in respect to the manufacture of munitions of war in the widest sense of the term has been pointed out; but it is equally necessary to emphasize the disadvantageous conditions under which we now labour in being compelled to export our raw produce to pay for the essential requirements of our industrial life. The demand for what we can supply to the outside world has fallen off owing to the disturbed condition of Europe and the general lack of purchasing power consequent upon the impoverishment caused by the war. For a long time, the balance of trade has been seriously against us with the result that our credit has diminished and the exchange value of our currency depreciated. If we cannot find a market for our goods, we must import less to the detriment of our future progress. It would be very different if we were more self-contained. It is in the engineering trades that our deficiencies mainly lie and all other industries are kept back by reason of the fact that they are dependent on foreign workshops and manufacturers.

### Lucknow University and Oudh Taluqdars and People.

The first number of the *Lucknow University Journal*, which is an interesting and neatly got-up production, informs the public that

The prospect of having a University of their own, separate from the University of Allahabad, has always appealed to the imagination of the *Taluqdars*,



in the same way as the idea of possessing a Court of Appeal, separate from the High Court at Allahabad. And it must be said in favour of these barons of Oudh, that, whatever their faults, they are not slow in opening their purse-strings in the support of any public object regarding the utility of which they are convinced. If they fancy their own particular tune, they are also willing to pay the piper to play it to them. And it is a matter of intense satisfaction to all lovers of higher education, that directly the ruler of the Province, with his remarkable sympathy and understanding, undertook seriously to take active steps towards the creation of a University at Lucknow, the *Taluqdars* and people of Oudh came forward to help quite generously, and, in less than a year's time, subscribed nearly 30 lakhs for the fulfilment of their cherished dream. It will thus be seen that the Lucknow University is the outcome of a popular demand, and is not an official organization foisted upon the public, regardless of their wishes and feelings in the matter.

That the *Taluqdars* and people of Oudh have contributed, *nearly* thirty lakhs is good news, particularly as showing that "their wishes and feelings" favoured the establishment of a separate University for them at Lucknow. But we are curious to know whether "their wishes and feelings" were consulted "in the matter" of constructing a Convocation Hall at a cost of twenty-five lakhs. If they really sanctioned this *criminal* expenditure, it must be said that they have no idea of the essentials of a University. Lucknow possesses some able teachers; more are needed, and other requisites are also in course of collection, for which many millions will have to be spent and also capitalised. How many crores does the University possess that it is going to spend 25 lakhs for a single hall?

### The Main Problem in Indian Economic Life.

Mr. Hirendra Lall Dey writes in the *Lucknow University Journal*:

The main problem in Indian economic life is, therefore, how to rescue the peasant out of his present helpless position. In our opinion, there are only two alternative methods of improving his lot. He may either return to his ancient mode of life—the life of almost complete economic autonomy—so that between his agriculture and his minor occupations, he may somehow be able to pull on without incurring any debt. Probably this idea underlies the present movement of the 'charka' which is the symbol of ancient self-sufficiency. Although this ideal is incapable of complete realization in this commercial epoch, still some progress in that direction is undoubtedly desirable. The peasant cannot remain solvent, if he is busy with his agriculture alone, for his small surplus of

agricultural crops cannot procure him all the things he must have. The second method by which his lot may be improved is to help him to multiply the yield of his land by modern methods of scientific agriculture. And this line of advance is entirely in keeping with modern conditions. It is only when he can increase the amount of his agricultural crops with the aid of science, that he may specialize in one occupation and one product only. For then and then alone will he have a sufficient surplus with which to pay for the satisfaction of his multifarious wants.

### Vivekananda to "the Upper Classes of India".

A letter written in Bengali to a brother-disciple by Swami Vivekananda contains some sentences addressed to "the upper classes of India," giving an idea of what he thought of "the India that is to be" which have been thus translated in the September number of *Prabuddha Bharata*:

However much you may parade your descent from Aryan ancestors and sing the glories of ancient India day and night, and however much you may be strutting in the pride of your birth, you, the upper classes of India,—do you think you are alive? You are but mummies ten thousand years old! It is among those whom your ancestors despised as "walking corpses," that the little of vitality there is still in India, is to be found; and it is you who are the real "walking corpses." Your houses, your furniture look like museum specimens, so lifeless and antiquated they are; and even an eye-witness of your manners and customs, your movements and modes of life, is inclined to think he is listening to a grandmother's tale! When even after making a personal acquaintance with you, one returns home, one seems to think one had been to visit the paintings in an Art gallery! In this world of Maya you are the real illusions, the mystery, the real mirage in the desert, you, the upper classes of India! You represent the past tense, with all its varieties of form jumbled into one. That one still seems to see you at the present time, is nothing but a nightmare brought on by indigestion. You are the void, the unsubstantial nonentities of the future. Denizens of the Dream-land, why are you loitering any longer? Fleshless and bloodless skeletons of the dead body of Past India that you are,—why do you not quickly reduce yourselves into dust and disappear in the air? Aye, your bony fingers are some priceless rings of jewel treasured up by your ancestors, and within the embrace of your stinking corpses are preserved a good many ancient treasure-chest. So long you have not had the opportunity to hand them over. Now in these days of education and enlightenment, pass them on to your heirs, aye, do it as quickly as you can. You merge yourselves in the void and disappear, and let New India arise in your place. Let her arise—out of the peasants' cottage, grasping the plough, Let her arise—out of the fisherman, the cobbler and the sweeper. Let her arise—spring from the grocer's shop, from besides the oven of the fritterseller. Let her emanate from the factory, from marts and from markets. Let her emerge from the groves and forests, from hills and mountains.



Skeletons of the Past, there, before you, are your successors, the India that is to be. Throw those treasure-chests of yours and those jewelled rings among them,—as soon as you can; and you—vanish into air, and be seen no more,—only keep your ears open: No sooner will you disappear than you will hear the inaugural shout of Renaissance India—ringing with the voice of a million thunders and reverberating throughout the universe—"Wah Guru Ki Fete!"—Victory to the Guru!

## Women Graduates in Medicine.

We read in *Stri-Dharma* that at an At Home of old graduates held in the Women's Christian College, Madras, an eloquent appeal to students to take up Medicine was made by Dr. (Miss) Beadon, the Superintendent of the very large Women's Hospital in Madras.

She deplored the fact that there had been only one woman graduate in Medicine for the Presidency this year and only 20 men. At present there was only one man doctor for every 100,000 people and probably only one woman doctor for every million. In Western hospitals there are always some newly-graduated doctors attached for a few years to the hospitals who spend their time in research work of a most important kind. In India the work of this kind was second to none in the world in men's hospitals, but there was not a single woman doctor available for this kind of work on which so much prevention of disease in the future depended. She instanced further that seven Hospitals for women had to be closed in Madras Presidency for lack of women doctors. She pointed out the advantages of the independent life a doctor may lead in private practice; the many posts that would always be open to trained medical women as Health Inspectors, as Medical Inspectors of children at schools under the Compulsory Education Schemes, or as Superintendents of hospitals. The Degree course was undoubtedly long but an advantage in entering for Medicine was that the entrance examination was very easy for women. On humanitarian and philanthropic grounds even more than on personal grounds she urged the graduates to take up Medicine as their post-graduate subject and to persuade other girls to dedicate themselves to healing.

## Women the World Over.

The following items of news are taken from *Stri-Dharma*:

In China married women retain their own names after marriage. Growing numbers of Chinese women are doing splendid work as doctors and nurses, as teachers and in business life as stenographers and typists.

A Woman's University, for the study of medicine, has been begun in Kabul, the Capital of Afghanistan.

Afghanistan, with five hundred women students in attendance. Pashtu, Persian, Urdu and Russian are also taught in the University.

In Constantinople a very great change has arisen among the women. They are not now veiled; they only wear the charchaff, a kind of little hood which covers the neck, and this is usually of some colour to match the costume, whereas it used only to be of black. They have even altered their views so much that women now dine with men friends in public restaurants. Many of them still keep to the patriarchal system of whole families living under one roof, but they have dropped the habit of segregating the women in the harem. The women are sufficiently advanced to be known under their own names after marriage if they wish. The Constantinople College (American) includes amongst its boarders many Muhammadan girls, and they have more time to themselves and more freedom than girls do in France.

## Women Workers in Mines.

We agree with *Stri-Dharma* in holding that

It is a dreadful thing that thousands of Indian women spend their days working thousands of feet underground in the coal-mines of India. In almost all other countries, the law forbids the underground labour of women, but until now no one has troubled to look into the lives of Indian women wage-earners. Mr. Joshi, of the Servants of India Society, has introduced a Mines Act Amendment Bill which aims at improving the conditions of miners, but it is gravely defective in that it still allows women to be employed underground. It has prohibited the employment in mines of children under thirteen years. In its earlier draft it allowed children under six years old still to be taken down the mines with their mothers, but that also is now forbidden. It was suicidal to try to rear the small children underground. The mothers and babies must not now be separated. The mothers must also not go underground. Their greatest duty is to care for the children, to look after their household affairs, to have the food ready for their husbands when after arduous work in sunless, difficult conditions, they come up out of the mines almost exhausted. Having to wait while the poor wives have to go and cook (after doing similar mining work) is one of the cause that drive the men to the drink shops. An end must quickly be put to this working of women in mines.

## How Can We Increase Our Cultivated Area?

Dr. Leslie C. Coleman, M. A., Ph. D., Director of Agriculture in Mysore, discusses in the *Journal of the Mysore Agricultural and Experimental Union* the question of increasing our cultivated area. Although he writes with special reference to Mysore, much of what he says is true of other



regions of India as well. For instance, he observes :

One is forced to conclude that much of our land is lying waste to-day not because it would be unprofitable to cultivate it, but because our agricultural population is not able to cultivate it with the means at their disposal.

A certain amount of this land which is at present lying unproductive is in the hands of large land-owners who on the one hand cannot procure suitable tenants for the land and on the other hand have not been able to procure and organize labour for the cultivation of the land themselves. Many of our large land-holders feel that they will never be able to bring their extensive holdings under cultivation unless and until they can call to their aid the tractor and tractor tillage implements.

What stands in the way of introducing these western machines and methods and why is the Agricultural Department pursuing what must seem to many as an ultra-conservative policy with regard to them? In the first place, it must be pointed out that the amount of our uncultivated land already under occupancy which is in holdings large enough to be suitable for tractor cultivation forms a very small proportion of the total. The assessed waste land which still remains in Government possession is also for the most part in scattered blocks and much of it is too stony and rocky in character to allow for mechanical cultivation.

It seems to me therefore that under present conditions it would be distinctly unwise, in fact it would be unwarranted for the State Agricultural Department to spend large sums of money in experimenting with tractors and tractor tillage implements when the results of such work would be useful for a very small percentage of our Agricultural population and could be applied to a very small proportion of our total cultivable area.

It must be made perfectly clear that such experimental work is necessary before any recommendation can be made. A number of different types of tractors and tractor implements have already been tested in the State and many more have been tried in other parts of India, but I have yet to see definite evidence that any one of these is adapted to the general conditions prevailing at least in South India and can be confidently recommended to our land-holders as a safe investment.

### "Limits of State Aid to Industry."

According to the Hon'ble Mr. C. Y. Chintamani, writing in the official *Journal of Indian Industries and Labour*,

After all is said and done, Government can only encourage and aid, it cannot create, industries. That there is misconception on this point is evident from the nature of some of the questions put and criticisms uttered in the Legislative Council. One hon'ble member interpellated Government a few months ago and demanded to know the various industries which the Industries Department had established. Another hon'ble member in a speech last year made the modest demand that the Government should dominate the

province into an industrial province! For years have I been about as ardent an advocate as any of my countrymen for generous State aid, for various Government action. Mr. Chatterjee was the first Industries Secretary to the local Government, and he himself, under the encouraging guidance of Sir Harcourt Butler, did his best in the same direction. Mr. Chatterjee will recall that as a non-official member I did my little bit to press Government to do more and yet more. But neither Mr. Chatterjee nor I have ever been under the illusion that Government alone, or Government mainly, can produce the desired result unless and until the people themselves showed more enterprise and followed a more forward and courageous policy. Government cannot take the place of the expert or the capitalist. It can help both and can do a great deal to create facilities for the technical training of young men. I say the same thing now as I have always said, *viz.*, that unless and until the ambitions of parents and students take a new turn and at least a respectable fraction of the bright intellects among our students betake themselves to technical schools and colleges instead of schools of law, and make up their minds to take to wealth-producing occupations instead of crowding the services and the so-called learned professions and unless and until men with capital make up their minds to invest money in industries instead of confining themselves, as most of them do, to money-lending and investment in land, industrial India is doomed to remain more of an empty dream than become a reality for all the *khaddar* campaigns by which the attention of the country may be distracted and notwithstanding any conceivable change that may be made in fiscal policy. I am the last man to minimize the importance of State aid in various forms. I advocate it with conviction. But I must warn my countrymen that they will be living in the paradise which wise men avoid if they think for one moment that this could be an adequate substitute for the initiative, the enterprise, the organization of the people themselves.

By way of comment on the above, we quote the following passages from the *Encyclopædia Britannica*, Vol. XV, pp. 198-9 :

"The second advent of Western nations introduced to Japan the products of an industrial civilization centuries in advance of her own from the point of view of utility, though nowise superior in the application of art. Immediately the nation became alive to the necessity of correcting its own inferiority in this respect. But the people being entirely without model for organization, without financial machinery and without the idea of joint-stock enterprise, the government had to choose between entering the field as an instructor, and leaving the nation to struggle along an arduous and expensive way to tardy development. There could be no question as to which course would conduce more to the general advantage, and thus in days immediately subsequent to the resumption of administrative power by the emperor, the spectacle was seen of official excursions into the domains of silk-reeling, cement-making, cotton and silk spinning, soap-brick-burning, printing and book-binding, to say nothing of their establishing colleges and schools where all branches of applied science were taught. In short, the authorities applied them-



selves to educate an industrial disposition throughout the country, and as soon as success, seemed to be in sight, they gradually transferred from official to private direction the various model enterprises, retaining only such as were required to supply the needs of the state."

As regards *khaddar* campaigns, Mr. Chintamani should be able to explain why Sir P. C. Ray, who is the originator or director or both of about a dozen factories in Bengal, is also the greatest and most untiring of *khaddar* campaigners in this province.

### Buddhism and Christianity.

With reference to Mr. C. F. Andrews' articles on Buddhism and Christianity in this *Review*, *Prabuddha Bharata* observes :

From the highest stand-point it is immaterial whether or not one religion is proved to draw any inspiration from another. All religions originate from the common universal source and fulfil the same cosmic necessity, and they present the One Religion from different stand-points which are suited to the varying temperament and capacity of the diverse members of the great human family.

### Old Indian Historical Literature.

Professor S. Krishnaswami Aiyangar dwells on the various departments of historical sources, such as archaeology, architecture, iconography, numismatics, epigraphy, &c., in an article contributed to the *Madras Educational Review*, and, coming to literature as a source of history, observes :

The time when the Hindus could be charged with a complete want of historical sense, on their having produced absolutely no history of any kind, is long past. It is a little more than a score of years ago that the late George Buhler raised the protest against this ill-founded, if not unfounded, charge. By historical work we are not to understand histories of the character of that of Thucydides. Of histories of that character even in Europe, there are very few till we come to the middle of the 19th century with perhaps an exception or two. But historical compositions that will compare favourably with the chronicles of mediæval Europe, and some of them have been far better, can now be quoted and that which was taken to be merely a romance is getting advanced, as our knowledge advances, to be thoroughly historical, *viz.*, the famous *Harshacharita* of Bana. When Dr. Bhaudaji discussed the manuscripts of this work very few of his historical allusions were understood. Now very many of Bana's statements are clearly established by other evidence and such of them as are not proved are in a fair way to acquire that demonstration. But of course, manuscripts do get destroyed, and even when

they are preserved undergo changes incidental to their very nature such as transmission by copying, destruction and restoration and such other processes which can effect conscious and unconscious changes, and thus reduce their value as absolutely reliable historical documents. But where ordinary care is presumable and no motive can be established for purposeful alterations they are about as valuable as others. Where documents do not profess to be historical and contain allusions they seem specially acceptable as the possible motive to mis-state comes to be non-existent. Since the days of Buhler, manuscript research has sufficiently advanced to bring into view certain works of a professedly historical character and their value as history proves on examination to be unquestionable. But they relate to particular instances or periods or to particular personages, and we have not yet come upon anything like a general history, except such history as is contained in the historical chapters of the *Puranas*. Research in this line is likely to be more fruitful of results and calls for unremitting efforts.

### The Indian Civil Service and the Indian Railway Service.

The following passages, quoted by the *G.I.P. Union Monthly*, are from the pen of Rai Saheb Chandrika Prasada Tiwari, President of the First All-India Railwaymen's Conference, 1921 :

Indians have been agitating for a larger share in the Indian Civil Service, but they have not taken the same interest in the Railway Service of India. It is larger than the I. C. S., and carries a much larger patronage. The total number of appointments in the I. C. S., was 1,371, whereas the appointments in the Superior Grades of Indian Railways, as given in the Railway Board's Classified List and Distribution Return of 30th June 1912, were 1685.

The appointment, dismissal, promotion, transfer, privileges and prospects in life generally of subordinates are entirely in the hands of the officers possessing discretionary powers. The powers possessed by a Railway Locomotive or Carriage and Wagon Superintendent are far greater than those possessed by the Commissioner of a Division or the Collector of a District. The Railway Superintendent appoints and discharges scores of men every month in his workshop, while a Commissioner or Collector hardly makes the same number of appointments even in a year. Then the officer-in-charge of a Railway workshop has the power to charge any mechanic on daily pay upto Rs. 10 per day, giving Rs. 250 per month or more, without sanction of higher authority and without specific provision in the Budget; whereas in all other departments, such an appointment would require the special sanction of the Government of India, which takes years to obtain.

Of all the departments of the Government of India, Railways stand first and foremost, both in revenue and expenditure. 35 per cent of the total revenue of India was in Gross Receipts of Railways, which was 46 millions sterling—60



crores against 21 millions—31·5 crores of Land Revenue, though Land appears in the Accounts as the largest Revenue Head of the State. Of the total expenditure of the State, 32 per cent was in Railway working expenses and charges, which amounted to 39·6 millions sterling=59·4 crores in 1917-18, against 30·7 millions=46·06 crores of Military Department, though in the accounts of the Government of India, the Military appears as the largest Expenditure Department of the State. The Railway Department appears small in the Government Revenue Abstract, because the Railway Working Expenses and surplus profits paid to the Companies are not shown as items of expenditure, while their net receipts only are shown in the Government Revenue.

While the Railway is the most important Department of the State, it is the least satisfactory to Indian public. At almost every step, it gives a step-motherly treatment to the children of the soil.

Seventy-five per cent of the public debt of India, excluding the last war loan, is on account of the Indian State Railways.

Thus the Railways form the largest Revenue producing and expending department of the State. Upon their proper administration depend the prosperity of the whole of the country, even agriculture and other industries, moral, material and economic growth, comforts, conveniences and safety of the millions of the travelling public.

### Disestablishment in India.

Mr. C. F. Andrews pleads in *The Indian Review* for the disestablishment of the Anglican Church in India. Some of the reasons stated will appear from the following extracts :

From all I have written above it will be abundantly evident that within this movement towards the Disestablishment of the Church of England in India there is no trace of enmity towards the Christian name as such. Rather, it would appear that the Indian leaders were jealous for that name and wished to preserve it, "If the Bishops were more independent," the Indian leaders say, "they would be more on the side of the people of India. To be on the side of the people would be nearer to our own idea of Christ's character ; for he was ever the friend of the poor and the oppressed. We do not wish to pay out of the taxes of the poor for a mere State religion, which takes the side of the rich and powerful on nearly all occasions."

Furthermore, the Indian leaders are beginning to believe that if the 'Establishment' were abolished many leading Indian Christians, who now belong to the State Church and thus are compromised in their national duties, would no longer be so dependent on Government in temporal matters. They would not continually seek Government patronage and range themselves on the side of the Government, even when Government was mistaken. There could be nothing to prevent them from joining heart and soul in the national movement if they so desired. Indeed, it would be their glory and

their crown if they were able to do so. All Indian leaders, from Mahatma Gandhi downwards, would gladly welcome such a change of front among Indian Christians ; and their recent readiness to suffer in prison along with other Indians, both in South Africa and in India itself, has greatly changed the impression concerning them among the common people.

It will be evident also that the question of the establishment is not the primary factor of the cost of the Indian side, though on account of diminishing returns every single economy is eagerly scrutinised. But Indian legislators are the last people in the world to take money away from philanthropic objects ; and if only they could see that the work of the Church was fulfilling such philanthropic ends and no others ; not a word would be raised against the expense. But they do strongly object to money being spent in order to support the bureaucracy uncritically and to sound forth its praise to all the world.

### New Teaching Universities in India.

What the Rev. Dr. J. Lazarus urges in *The Indian Review* against the conversion of the Madras University into a teaching university, as provided for in Madras University Bill, can be urged with equal truth in the case of all the mushroom teaching universities of India. He observes in part :—

Neither the Government of India nor the Local Government in its chronic condition of financial straits can wisely attempt the colossal cost of a teaching University. This should have been attempted from the very outset. Beyond arranging for special lectures at the Senate House, for which a beginning has been made, it would interfere with the more or less excellent work of the colleges in the City and the Mofussil, reducing them to secondary institutions.

The present University is the product of the Bill of 1904 which by striking out the Entrance Test made it lose the largest share of its income. The state had to come to its rescue and bear the burden of the financial loss. And now the new Bill brings another unbearable load of a teaching concern. The fact is, University effort in India has begun at the wrong end. It ought to have been an indigenous effort as at Oxford and Cambridge and gradually developed and reformed on right lines. In Madras, it is a purely State concern and confined to the changing views and whims of State officials. If any reforms have been introduced at all it is solely due to the zeal and patriotism of Indian Fellows. Indian munificence is yet to be evoked for the establishment of special chairs, and research scholarships. These are the essential needs of a living and even teaching University. Its growth should be endogamous rather than exogamous as the Botanist would say.

### Plucky Indians.

*The Young Men of India* quotes Sir Murray Hammick's remark that,



"Though he had been closely associated with Indians for more than a generation, he never expected to find such bravery, such pluck and such perseverance as he has seen amongst young Indians in difficulties in England."

### The Colour Problem.

Mr. K. Natarajan's article in *The Young Men of India* for October incidentally suggests a solution of the race problem which deserves to be quoted.

There can be no stronger proof that colour differences are only skin-deep than that Europeans and Indians, who have worked closely together or fought together or suffered together, know that so long as the work or the fighting or the suffering lasted, the race of colour consciousness had been totally in abeyance. It is only when our minds are not held absorbed by urgent and high ends that we notice the colour of the skins of our fellow-men. I am firmly convinced that here is the clue to the solution of the race problem. It is my firm belief that it is in India, where all the religions have lived together for centuries, that this problem will be solved.

### Is Journalism a Branch of Commerce?

Speaking from the idealistic point of view, Mr. E. V. Subramania Iyer answers the above question in the negative in *Everyman's Review*. For he holds:

Surely, whatever may be its later history, when Journalism began, it was not tainted with this commercial idea. That greater importance was attached to its function as a medium of communication is evident from the fact that many of the original papers took the name of the divine messenger, Mercury as their surname.

Journalism has come to be considered as a branch of commerce, mainly because in these days of feverish competition only financial stability, and command of plenty of money can bring success. Never before was so much capital necessary to start a paper, never were so much funds required to keep it on the run, that verily the financial aspect of it has become one of the chief, if not, the chief concern of the newspaper proprietor and more so if his motive is pecuniary gain. But all the same, it betokens a lack of proper perspective to think it is the only or even the most important part of a newspaper. If solely from this point of view, Journalism can be considered as a branch of Commerce, so we think can every other branch of human activity be called likewise with equal justification. For, in this work-a-day world of ours where is the institution which can hope to get on without adequate funds to back it? The Church wields enormous power, born of still greater wealth, and priests have not been wanting who have enriched it even by the questionable method of involving themselves in war.

But nobody has been foolish enough to suggest that therefore, far from being a religious body, the church is chiefly a monetary concern. The truth of the matter is that Journalism is as far removed from being a branch of commerce as commerce is from being an altruistic activity of man.

No. Certainly, not as a monetary concern that Journalism thrives. There are far higher, decidedly nobler ideals, which justify its existence. The glorious mission of the Press is purely and solely to serve the public, to make the greatest good of the greatest number its chief concern. On it lies the heavy responsibility of guiding and moulding public opinion. It is the connecting link between the governing and the governed. It is the advocate of truth, justice and freedom, the self-appointed champion of the weak and the oppressed. Its privilege is "to restore to the human race the sense of family kinship and nearness, keeping the tribes and nations informed of each other's affairs, conditions and prospects; thereby increasing brotherly interest in each other, knitting land to land in friendly and mutually enriching intercourse, and gradually but surely promoting the coming of the time of millennial happiness, foreseen and foretold by prophets and poets, when 'all men's good' shall

"Be each man's rule, and universal peace  
Lie like a shaft of light across the land,  
And like a lane of beams athwart the sea,  
Through all the circle of the golden year."

### Tariff Policy and International Relations.

Dr. Pramathanath Banerjea expresses in *The Calcutta Review* the opinion that it is an erroneous view to think that "free trade is the better policy from the international stand-point, for it produces international amity and concord."

As a matter of fact, it can produce as much bitterness, suffering and hostility as protection. If we appeal to experience, we find that the application of the principles of free trade has resulted in the economic degradation and political subjugation of weak nations. On the other hand, protection may enable the weaker communities to defend themselves against the stronger nations both economically and politically. Solidarity among the peoples of the world is certainly a most desirable object, but it can be attained only by the adoption of the principle of non-interference and the recognition of the right of each people to its maximum economic development. Of course, this is possible under both systems, protection and free-trade. But so long as national frailties remain what they are, protection seems to be the easier method of achieving the object than free trade.\*

\* I. J. Hecht expresses a similar opinion in his *Real Wealth of Nations*. Grunzel describes the effect of protection on international relations thus: "In the place of the international division of labour between



### Varieties of Brahmanism.

Mr. T. A. Seshagiri Ayyar, B.A., B.L., M.L.A., contributes to the October number of *The Quarterly Journal of the Mythic Society* an entertaining and edifying article on the varieties of Brahmanism. He takes us first to Kashmir.

The Brahmin or the Pandit as he is called there I would almost put among the depressed classes: It may be due to the treatment he was subjected to during the Mahomedan period: that he is an outcast in his own land is clear. Many a Kashmiri Brahmin has migrated to other parts of India—notably the United Provinces and the Punjab—and have risen above his fellows: but the Kashmiri Brahmin of the valley—the man who is native of the soil—is nowhere in the race of life; one peculiarity is that caste distinctions which are so predominant in the South are not observed in the happy valley. The Brahmin is the pandit, the tiller of the soil, the jamadar, the hardworking menial and the pest that inhabits sacred places to fleece pilgrims. I came out of Cashmere with the conviction that the mark of superiority is not on the brow of the descendant of the rishis of old in this land.

We pass on next to the Punjab.

In the Punjab, the abode for a considerable period of the Aryan race, he is no better. The degeneration probably is of recent origin. The Punjabi Brahmin—of course there are notable exceptions and I am only speaking of the class as a whole—is often to be found as chaprasis (peons) in many public offices. He is the *Mundu* (menial servant) in various private households. He ploughs and sows: there are, of course, a few who carry on the priestly profession. They are an infinitesimally small number who are employed as officials. But the vast majority of them toil and spin and are neither sought after nor abused: Swami Dayanand Sarasvati has created a new hierarchy; undoubtedly he has stirred to the depth the easy-going Hindu. It is no wonder that the Brahmin of the old type is opposed to this reform movement. It may be that, in course of time, a tolerant and reasonable Brahminism of the purely Vedic type may emerge in the Punjab.

Brahmans in Behar and the United Provinces then come under scrutiny.

In Behar and the United Provinces, the Brahmin is occupying a slightly better position. I had an illuminating talk with a member of the Behar

agriculture and manufactures, assumed by classical economies, a division of labour within the sphere of manufacturing appears. If now the development of the productive capacity of a country leads to industrialization, and if industrialization increase the participation of the country in world-economic dealings, it follows that the protective policy, as an important aid to industrialization, must under proper manipulation, lead to an extension of world-economic relations." *Economic Protectionism in India*

Legislative Council the other day; what he said was an eye-opener to me: intellectually the Brahmin is not in the forefront in these areas. He is a great deal more religious than his compeers in the Punjab: he is perhaps more ceremonial, but in the villages he is the actual cultivator of the soil. It would appear that he should not actually hold the plough. That is prohibited, but he uses his spade: he sows, reaps the corn and does all works of husbandry which the Madras Brahmin dains to do: the Kayasthas of these parts are more intellectual than he.

We then proceed to Bengal.

In Bengal, the Brahmin has gone up a step higher. But he has not monopolized learning as in Madras. The Kayasthas are as well placed as the Brahmins. The Kulin Brahmin had at one time a splendid field all to himself in the matrimonial market, but the situation has changed. They are believed to be the descendants of the five priests who were invited to Bengal by an ancient sovereign, Adisur. It is curious that on the High Court Bench the Brahminical element is stronger, although in the Bar and in other professions there is not the same proportion. Even on the bench there have been Kayasthas of undoubted eminence. Dwarika Nath Mitter, Romesh Chunder Mitter, Chunder Madhab Ghose are names worth remembering. Gurudas Banerjee, Ashutosh Chaudhury, Ashutosh Mukerjee belong to the Brahmin class. Among the lawyers Rashbehari Ghose, Monmohan Ghose, Anandamohan Bose, Lalmohan Ghose, Lord Sinha, Sir Benode Chandra Mitter all come from the Kayasthas. Rammohan Roy, Issur Chandra Vidyasagar, Bankim Chandra Chattarjee and Debendra Nath Tagore were Brahmins, and among living men Rabindranath Tagore is the shining light of the Brahmins. Bose and Roy, the great scientists, are not Brahmins. It would appear that the position which the Kayasthas are occupying in Bengal and Behar is due to the fact that, when the British settled there, they were the earliest to act as interpreters and to get themselves employed under the new masters. But even in Madras, the earliest Dubashes were all non-Brahmins and yet they do not seem to have worked their way up.

Bombay Brahmins next claim the writer's attention.

In Bombay, in most districts, the Brahmin holds no commanding position. This is largely due to the commercial instinct of the people of the Presidency. Employment in the learned professions is not much of an inducement to the Benia or the Bhattia; and it is they that control and guide public opinion in the Presidency. The position is different in the Maharashtra portion of it. The rule of the Peishwas and the respect which Sivaji paid to the priestly class created a new atmosphere. The Poona Sastri has come to the fore there and sought employment in public offices. He has created around him the same feeling of antagonism which dogs the footsteps of his brother in Madras.

Naturally the Brahmins of Madras Presidency receive the most elaborate treatment. The Nam-



Madri or Malabar stands on a pedestal of his own. He is the most intolerant of his sect. His treatment of the other classes has thrown thousands into the fold of other religions. As compared with him, the Tanjore Brahmin is nowhere in caste arrogance. Go north and examine the Telugu Brahmin. His acharam is unacceptable to the Brahmin of the Cauvery Delta and of Madura and Tinnevely: the Niyogi with his whiskers does not come up to the right standard of spiritualism. If we go to South Canara, fish-eating at least is not *taboo* to the Brahmin there although it is not universal. The Brahmin of the southern districts is a different being. Intellectually he has established a record for proficiency in higher learning which is unequalled anywhere. He is not as intolerant as the Nambudri, but his is only a degree less. His aptitude for work is marvellous. Go to any part of India, you will hear that he is the best hack that you can get for the money. His Bible is not the Vedas so much as the Achara Kandan of Vythinadha Dikshitar.

One essential feature should not be lost sight of. "Don't touchism" of the aggressive type is not in evidence beyond the limits of the Madras Presidency. My Behar friend told me that the Purohit who officiates in a non-Brahmin house is not in any way looked down upon. He and the other Brahmins can eat in non-Brahmin houses, sweets and chapatis; only boiled articles, and dole are not permitted to be taken. Naturally there is greater comradeship between the classes, and less friction. There is no objection to the highest and the lowest classes drawing water from the same wells; and in most cases worship in the temple is open to all. I was in Bombay on a Mahasivaratri day and I found men and women of the lowest walks of life rubbing shoulders literally with the highest within the precincts of the Siva temple. The Namastudras and the Mahars, I understand, suffer from some disadvantages, but their disabilities bear no proportion to what their brethren undergo in the South.

The problem is worth investigation why the South Indian Brahmin has developed a code of social life so different from what obtains elsewhere. Is it because the settlers in these parts were a handful and endeavoured to preserve their identity by exclusiveness and aloofness? There is something to be said in favour of this theory. Romesh Chandra Dutt seems to suggest that there is a lighter streak of Aryan blood in South India than elsewhere. He seems to hint at a mixed parentage for the Brahmin of the Madras Presidency. That may partly account for the Brahmin's assumption of superiority. If the zeal of the convert is proverbial the anxiety of the hybrid to be regarded as of pure blood is not an unheard-of theory. I hope I am not rubbing my brethren too severely the wrong way.

The summary of the writer's experiences is "that, except in Madras and in the Maharashtra country, the Brahmin exercises no commanding influence in the councils of the Empire or in moulding the ideas of the people."

## Cultivation of Jute in Brazil.

*The Indian and Eastern Engineer* states that,

The Government of Bengal, Department of Agriculture and Industries, have forwarded, for the information of the Bengal Chamber of Commerce, an extract from the *Brazilian-American*, Rio de Janeiro, dated 13th May, which is in the following terms:—

The following telegram has been received by President Epitacio Pessoa concerning the commercial possibilities of jute fibre in the industrial development of Brazil. The message is from Dr. Rodrigode Camargo, an engineer in the Department of Agriculture, who was sent to the State of Sao Paulo by the President to make a study of the jute farms which are being cultivated under the direction of Dr. Gabriel Lessa.

The telegram referred to is as follows:—

"I am taking the liberty of sending a message directly to the Head of the Nation as a preliminary report on the inspection of the jute farms in the country of Presidente Prudente (a new station on the Sorocabana Railway) situated eighty kilometers from Sao Paulo in the open country on the left side of the Sorocabana Railway. The inspection has been concluded, and my report ready.

I am telegraphing you directly because I feel that Brazil has almost solved the jute fibre problem. In my opinion, jute will ultimately become of more importance to Brazil than coffee. After many failures, successful experiments have been made under the capable direction of Dr. Gabriel Lessa. After innumerable attempts and sacrifices, jute seed was brought from India. Nine experienced farmers were persuaded to come to Brazil to assist in getting the industry started in this country. Jute culture offers a satisfactory profit to small farmers. It is capable of becoming within a short time, one of the safest and most promising industries in Brazil. Local production will guarantee enough fibre for factories making ropes, strings, rugs, (resembling those made in Persia), spreads and other articles and imitation Cashmere and silk (similar to the goods made in India, Japan and England). There is plenty of opportunity for exportation. The plants are grown in three months, and a plantation requires very little capital. Production on a large scale depends upon the ability to procure good seeds. This difficulty is at present due to heavy export duties on seeds leaving India. Dependable instructions must also be furnished to the planters who are unacquainted with the new plant, and a small amount of money must be advanced to the men who do not have enough capital to build tanks in the country. The careful study of the industry, from cutting to the separation of the fibres, has filled me with so much enthusiasm that I have decided to continue my work."

Jute growers, manufacturers and merchants need to take serious note of the above facts.

## Railway through the Moplah Country.

The same monthly records that



The Madras Legislative Council have decided to accept a resolution providing for the construction of a railway line from Shoranur to Manantoddy, through the Moplah country as a safeguard against future risings and as a means of developing the country, which is rich in timber and other products. This

project has been under contemplation for many years but it was not until the recent Moplah rising showed the strategic value of the line that the Government of Madras realised the necessity for pushing on the scheme.

## FOREIGN PERIODICALS

### Shall the Daughters Work ?

Most people of our country, when they think at all of the subject, are afraid of the education of women because they believe that it destroys the instinct for domesticity of those who receive it. Those Indian men who have educated women in their homes can testify that it does not. Occidental experience tends to support this testimony, as the following extract from *The Literary Digest* shows:—

The Feminine Instinct for domesticity is not entirely crushed by the modern independence movement and the industrial opportunity presented to women, as is witnessed, in the case of the French women, by a questionnaire recently put to them. The French women have entered into the professions and public activities almost as extensively as American women have done, and recently it occurred to a French newspaper, we are told by the *Rocky Mountain News*, to ask some of the women successful in their particular lines whether, if they have daughters, they wish them to follow in their footsteps. A majority of the answers are decidedly in the negative the objection being, we are told, not to professional life, but to the particular profession in which the women were engaged. But, notes the *News*:

"These women all indicated a wish that their daughters should lead domestic lives, some saying so frankly, but no one is quoted as objecting to their entering into some lucrative occupation if necessity requires, tho it must be other than that of their mothers. This is quite in line with the attitude taken by many men who do not favor the entrance of their sons into their own calling, the real reason being that they see the drawbacks and difficulties of their own as of no other occupation. But men expect their sons to engage in some sort of life work, whereas women probably as a class approve of a business career for their daughters only if necessity calls for it, and then only until marriage ends the need of self-support.

"This is natural and feminine and a view

likely to prevail in this country as well as in France, in spite of all the industrial and professional opportunities open to women, and the alleged independence given to them by the ballot. Domesticity shifts its characteristics as time goes on. A life spent in cooking, washing dishes and bending over the washtub does not invite the girls of to-day, but they want their own homes none the less."

It is true, and it is right and natural that it should be so, that educated women refuse to be mere household drudges slaving merely for the pleasure and at the bidding of men.

### World News About Women.

The following items are taken from *The Woman Citizen* :—

#### WOMEN JUDGES FOR CHILDREN.

Now that the office of Judge of Children's Courts in New York is open to women, even without legal training candidates are being put forward in four counties.

#### A TERSE PLATFORM.

Ellen Duane Davis, the only Pennsylvania woman who is running for Congress this year (see August 26 *Citizen*) was nominated without any solicitation on her part. Her platform is "Clean hands, empty pockets, a pure heart and a strong desire to serve her people." She believes that the United States should join the League of Nations; stop hoarding gold; lessen taxation by a tariff for revenue only; and work for the whole world, not for America alone.

#### CANDIDATE FOR PARLIAMENT.

Mrs. Charlotte Despard, a pioneer in the suffrage movement in England and a prominent figure in Irish affairs, has announced her candidacy for Parliament. She is Lord French's sister.

#### A NORWEGIAN BOOTH.

Norway's women will have an exhibition pavilion at the Rio Janeiro Exposition near



month, showing what they have accomplished in various branches of housework and sanitation. Models of government schools for housework teachers and the tuberculosis sanitariums erected through the efforts of women are to be part of the exhibit, which will be accompanied by illustrated lectures.

#### IN GREAT BRITAIN

Among the candidates for the forthcoming Parliamentary elections in Great Britain are Lady Marjorie Beckett (daughter of Lady Warwick), who is running on a Labor ticket. Like her mother, Lady Marjorie is an able public speaker. The Labor candidate for North Islington is Miss Edith Picton-Turbervill, O. B. E., well-known for her activities on behalf of women in the church. West Edinburgh adopted as an Independent candidate Mrs. More-Nisbet, a prominent member of the Catholic Women's Suffrage Society; and Mrs. Oliver Strachey (mentioned in our last number) is the Independent candidate for Brentford and Chiswick.

#### WOMEN M. P.'s IN THE NETHERLANDS

Seven women were returned for Parliament as a result of the recent Parliamentary elections in the Netherlands.

They are: Mrs. Bronsveld-Vitringa, a Roman Catholic; Miss Frida Katz, a lawyer belonging to the historical Christian political party; Miss E. C. Van Dorp, also a lawyer; Miss Westerman, a former M. P., who was re-elected; Mrs. Betsy Bakker-Nort, a lawyer belonging to the Constitutional Democrats and the first Vice-President of the Dutch Society for Women Citizens; Miss Suze Groeneweg, a Social Democrat, Holland's first member of Parliament and in Parliament for four years; Mrs. de Vries-Bruis, Social Democrat, also a doctor specializing in nervous diseases.

#### IN AMERICAN EMBASSY AT TOKIO

As the result of her efficiency when she was secretary to the Advisory Committee at the Washington Conference on the Limitation of Armaments, Miss Maud Miles of Erie, Pennsylvania, has been appointed an attache of the American Embassy at Tokio—the first woman to be assigned to an American Embassy in the Orient.

#### DIVING FOR A LIVING

That diving may be looked on as a profession for women is demonstrated by Miss Margaret Naylor, Britain's first woman diver who is searching in Tobermory Bay, Scotland, for treasure left by a ship of the Spanish Armada. A dive of ten fathoms is nothing to Miss Naylor.

#### WOMEN IN THE LEAGUE OF NATIONS

(Ex) Premier Lloyd George, according to a special cable to the Philadelphia *Public Ledger*

has just appointed Mrs. Coombe Tennant as substitute delegate to the Third Assembly of the League of Nations. In this connection it is interesting to have the names of women who have attended the First and Second Assemblies in an official capacity. According to a list prepared by the Council for the Representation of Women in the League of Nations, they are: as technical advisers in both assemblies, Mlle. Henni Forchhammer, President National Council of Danish Women, and Mme. Kluyver, head of the Department, Ministry of Foreign Affairs of Holland; as alternate delegates, Mme. Anna Bugge-Wicksell, B. A., of Sweden, and Mlle. K. Bonnevie, Curator of Zoological Laboratory, Christiania Norway; and as technical adviser to the Second Assembly, Mlle. Helene Vacaresco, of Roumania.

The Council also lists the following women as members of the League of Nations Commission, some of whom have already been mentioned in the *Citizen*: Mme. Anna Bugge-Wicksell, of Sweden, Mandates Committee; Dr. Josephin Baker, of America, Health Committee; Miss Karen Jeppa, of Denmark, and Miss Cushman, of America, Commission of Inquiry on Deported Women and Children; Mme. Curie-Sklodowska, of France, and Mlle. Kristine Bonnevie, of Norway, Committee on Intellectual Cooperation; Dr. Paulina Luisi, of Uruguay, and Mme. Estrid Hein, of Denmark, Traffic in Women and Children.

In addition, five women assessors on certain commissions are named: Miss Baker of Great Britain; Mme. Avril de St. Croix, of France; Mme. de Montenach and Mme. Studer-Steinhauslin, of Switzerland, Traffic in Women and Children; and Mrs. Hamilton Wright, of America, Traffic in Opium.

#### Women in Politics and Women in Industries.

Elizabeth Frazer records in *The Ladies' Home Journal* the following "blunt, sardonic comment of the eminently successful manufacturer of textiles", a humane, broad-minded man, who sat next to her one night at dinner:—

"Yes, industry has been a hard taskmaster; it is blind socially; it doesn't give a tinker's dam and it never has given one for the individual which it weaves into its mighty pattern. It doesn't care for racial interests, or society, or government, or the state, or spiritual progress, or things of the soul. It has two gods, production and profit. Left to itself, unharnessed, uncurbed, it would destroy the individual in its determination to achieve



its goal. And if, as some economists declare our industrial organization is in danger of smashing up, of going to pieces on the rocks, it will be mainly because, with all its tremendous development, with all its technical and mechanical inventions, its complicated devices for increasing production, for speed, industry as such has overlooked one big, vital factor of success, namely, the individual; his happiness, his health and social needs; and, in the final analysis, it is the individual that makes the whole machinery go round.

"Take the case of women in industry. Women are the race bearers; the girls in the shops and factories of today are the mothers of tomorrow; good or bad, they're all we've got; they're our capital, so to speak. You'd think that the most obvious, primitive, selfish, common-sense motives would demand that they should be safeguarded from the race point of view. But what do we do? Look at the actual facts: Wages too low to support life and maintain decency and virtue; hours too long for health, not to mention time off for recreation and citizenship duties, obligations to the community and to the state; constant noise; bad air; crowded factory rooms; unguarded machines taking their toll of human limbs; speeding up the worker to increase production without ever inquiring how such a pace may affect her vital organs or her health. What's the inevitable result? Degeneration of the race.

"A man's work, says the old saw, is from sun to sun; but a woman's work is never done. And when, in addition to her ancient family job—which she still manages to hang on to—as wife, mother, cook, seamstress, washer-woman, and general roust-about, she is forced by the meagerness of the weekly envelope to go out into industry, in order to keep shoes on the children's feet and blankets on their bed—well, it's just plain hell, dull, uninspiring, unembellished hell, without romance, shaded red lights or fancy fixings. I pity the unskilled woman in modern industry; she's just cheap, docile labor, fodder for the great industrial machine. We're giving her, and we always have given her, the rawest kind of a raw deal."

These remarks led the writer to write a series of articles "to show how women's political power can be developed through organization to push legislation beneficial to women in industry which shall tend to safeguard the living and social conditions of family life in America, upon which rest the very foundations of our free government itself."

Women desire to humanize, socialize, spiritualize the industrial system, to make it yield up a larger percentage of health and happiness to the individuals enmeshed in the stupendous

web; and they desire, moreover, to do this through the law.

There are thousands of women employed in Indian factories. Their condition cannot be made thoroughly satisfactory unless women have political power in India and use it wisely and persistently.

### Prevention of Accidental Deaths of Children.

Of the total of accidental deaths in the United States 20,000 are children under fourteen years of age. And so, as stated in *Child-Welfare Magazine*,

Steps have been taken in many localities to study the subject of safety with reference to local conditions. Many cities have held a Safety Week each year, and during the six or seven days of the campaign they have done all they could to avoid and avert accidents. In addition to making safety campaigns, most cities have established traffic ordinances and safety zones and have erected warning signs with the object of eliminating street accidents. The results of these efforts have been gratifying but the real work has only just begun,

In the opinion of that American magazine,

The most important thing is to educate the public—men, women and children. The American people are the greatest chance-takers in the world. We rush unhesitatingly across a street filled with moving vehicles with no thought of the risk we are assuming. We thoughtlessly plunge into the midst of danger instead of waiting perhaps half a minute until conditions are comparatively safe. We do not think!

To whom and when and how is such education to be given?

To be most effective, such education must begin with the children in our schools. Statistical reports show that the critical age in the life of a child is in the neighborhood of five years. At the age the child has mastered its faculties for walking and running, but it has not yet developed a sense of fear or danger, and it does not know that there are certain things that must be done for its own preservation. Children of kindergarten age are none too young to be taught how to avoid injury. Safety education should begin in the kindergarten classes, and it should be continued along through the upper grades. When the children are taught to believe in safety, and learn how to protect



themselves, the safety spirit will spread to the homes and to the parents in a way that is more effective than can ever be hoped for by our present "once-a-year-campaign" method.

It is not a difficult matter to work out a plan of safety education for our schools, when the problem is once understood. The plans will vary in different cities, as conditions themselves vary, and what is suitable for one city may not be satisfactory to another. St. Louis, Detroit, Cleveland, Syracuse, Rochester, and other large centers have already introduced safety teaching in their schools, and these cities are well pleased with the results. In many cases the work has been so successful that the children in the upper grades now oftentimes assist the civic authorities in carrying on the duties of the public safety departments.

Where the work in the schools has been most successful, topics emphasizing the constructive side of safety have been incorporated in the regular work of the classroom. In the kindergartens and lower grades, for example, games are played which teach the children the correct way of crossing streets, and the dangers of running into the road without looking to see if vehicles are approaching. In language work, safety lends itself readily to oral and written composition, reading, and letter-writing. Safety playlets are especially appealing to the children, and they have proved one of the most effective means of getting the safety idea firmly fixed in the young minds. For older pupils, safety clubs, organized and governed by the pupils, often render valuable services to the schools and to the city. Talks by uniformed members of the city fire and police departments, giving practical demonstrations of fire prevention and traffic handling methods, are highly instructive and enthusiastically received by the pupils.

Education is no longer looked upon as a "filling up" process by means of which information is "poured" into an individual in somewhat the same way one would pour water into a tank in order to be able to draw it out later. We now see education as a means of developing in the child the right kinds of social recreations, viewpoints, ideals, and feelings. This is a "bringing out" process rather than one of "pouring in." The subjects taught in our modern schools are such that they will bring about a modification of the child's behavior, especially in its social aspects. Could any subject be more appropriate for consideration than one which will tend to conserve the life of the child, as well as benefit mankind in general?

### "Salvaging Civilization."

Many are at present disposed to despair of the future of civilization. But G. Stanley Hall, author of "Adolescence", "Senescence", etc., writes in the course of an article on "Salvaging Civilization" in the October *Century Magazine* that the proper attitude for watchfully waiting intellectuals in a time like this should be one of hope and not of despair; of course, not of cowardly ignoring of perils. He gives his reasons for prescribing this hopeful attitude.

We know everything good and great came out of the soul of man. It created everything that makes civilization—state, church, all the arts and the industries, and every institution. Man created all the languages, all the myths and all religions, heavens, and hells; he made all the Bibles, and all the gods from highest to lowest evolved from his soul. True, God made man, but before that, many now tell us, man made God. But more and back of all this, man made himself out of a very savage and hairy anthropoid which for ages seemed inferior to a score of animal competitors for the lordship of creation. This he alone attained, leaving them all behind in brutehood. And last of all, as his crowning achievement, he has evolved the sciences, pure and applied, and all their armamentaria. He may well be proud of his humble ancestry, of the vigor and élan which his ancient pedigree gave him.

We may indeed truly say with Hegel, that man can never begin to think highly enough of himself.

He proceeds to argue:

Now, is it likely that such a being, with such a record in the past, the rate of whose advance, instead of being retarded, has constantly accelerated up to the beginning of the century, should suffer defeat, arrest, or lapse into sudden senescence? Are not all the hardships and perils of our day rather to be regarded as painful initiations of humanity into a stage of adulthood or as new challenges which will be met as triumphantly as all the old ones have been? For the soul of man has been the most irrepressible and unconquerable thing in the world so far. Are we shallow optimists if we feel an invincible conviction that history so far has been only prolegomena, and far better things are in store for our race than it has yet known? Man is perhaps now near the half-way station between the ape he was and the demigod he is to become in some far-off day when man as he now is will be as forgotten as the missing link of Java. Is there any better way of judging the future than by the past? Thus nature and evolution bid us hope.



Next to hope, what we need is more faith in man.

Neither his soul nor his body was smuggled into the world from without, but evolved from its inmost core. He is its beloved and only begotten son, and the story of his processional from ether to ethics, from cell to citizen, amoeba to the architect of civilization, is the epitome of all knowledge possible to man. Always and everywhere the best have survived; so that it is a good world, and despite all his faults, he is the best thing in it; his shortcomings are those of immaturity.

The writer then asks and answers :

Now, if man is thus the crown of the universe, what is the highest and best thing in him, the tap-root of his growth, the mainspring of all his progress, the only sure road to a greater future? I answer that it is love, the oldest, most potent, and most fundamental thing in human nature.

Love rules the court, the camp, the grove,

\* \* \* \*

For love is heaven, and heaven is love

only hints at it. All the Bibles are love stories of man for the highest idea his racial soul has evolved. Buddha, Jesus, Paul, John, knew its power. It may be directed to truth, and then it makes science and philosophy; to beauty, and then it makes art in all its forms; to justice, virtue, or goodness, and then it makes all the counsels and aids to progressive perfection, law, ethics, religion. Just now we are learning again how it controls health and disease, success or failure, which, psychoanalysts are showing us, depend more on the love of life than on anything else. It is the perennial theme of poetry, drama, and all fiction. Look into your own lives, and not one of you will deny that conduct and even character have been shaped by Eros, which Plato said made the world itself. The chief trait of man as distinct from animals is that he can love more. Some great transformation in the past, symbolized by many a myth, hypertrophied his philoprogenitive instincts, made him the lover par excellence of the world, so that most of his *thun* and *haben*, and achievements and his failures, have been due to it. If he only loves his work and can make play of it, instead of hating it as the world now does, not only fatigue, but every form of unrest, will vanish. Nothing has so many species, varieties, names and symbols.

Mr. Hall's eloquent glorification of love in the highest and widest sense is continued thus :

It begins even before sex in symbiosis, is seen in all forms of gregariousness, of the herd instinct which the Cro-Magnon had and the Nean-

derthal lacked, and so vanished before him. It made man the social being he is, taught him co-operation and mutual aid, gives some passion for service, inspires patriotism that broadens into philanthropy, makes altruism and everywhere subordination of the individual unit to the group. It still impels some young men in the very choice of their calling to ask where they can do most good instead of where they can get most money. Woman, who is now coming to power, knows and feels it better than man and ought to help bring in a new dispensation of it as against the egoism and the monstrosities of selfishness which are the products of hunger merging into greed, the other and malign power that now strives to rule the world. In these days of tests we must work out some criterion to tell of each how much they can love, and the best function of culture is to direct this passion toward the highest and most worthy object, and to realize the transforming power of a new affection. It will bring in, in a sense, the opposite type of the superman to that we know. It gives the highest possible morale, it is the best of all agencies in the abolition of war, and its development is the best standard by which to measure the efficacy of all these other cures of present-day evils. It does exist deep down in the soul of every one who is truly human, and if we could only find some mode of direct action to bring it out, we should not have to wait for slower agencies.

The future of mankind will depend on what the young will do.

It is most significant that in nearly every country in Europe involved in the Great War, perhaps especially in Germany, we read of new movements in the rising generation toward emancipation from both the traditions and the control of their elders, as if they had lost confidence in their guidance, which has involved the world in woe.

The young are the best material for prophecy for as they go, the world will follow two decades hence. The young best know what love is and best feel what it can do. Thus the supreme question which the zeitgeist puts up to young people to-day is to decide whether they wish most to give or to get; to serve mankind or to exploit it; whether they will choose the career where they can do most good to-morrow or take the job that pays the best to-day; whether they follow the precepts of Sterner and Nietzsche, which teach us to maximize our ego, or those of Kropotkin, which teach mutual aid; whether they prefer the cutthroat methods of competition, too prevalent in business, to the co-operative methods by which science and other great institution of the modern world has been built up. Both individual and group selfishness must be transcended, and nothing less than a new dispensation of service and



new enthusiasm for humanity must be instituted. This will begin not by concerted and organized movement without, but can take its rise only within the soul of each individual man who dedicates himself to service, and has penetrated to the great secret of the human heart, that "it is more blessed to give than to receive."

### Has Germany Changed ?

The question, "Has Germany Changed?", is answered thus in *The Century Magazine* for October:—

The reply is difficult. The institutions have changed, but it is difficult to say whether the German people have changed or not. They are scarcely a people any more save as the scorn of the world welds them together. They are thoroughly disunited. It is not that Bavaria is suspicious of Prussia or that Bremen and Hamburg are proud of independence. It is not geography, but economics, which divides the people. In the present Government there are but few men of education and driving power: it represents, however, the heart of the German people striving to be free of unnatural ambitions. The heart of the German is essentially childlike. It is not immersed in the world; it has never led the world in culture, as France has, or as Italy or as England; it is essentially democratic, unspoiled, energetic, comfort-loving, easy-going people over whom a veneer of imperialism and militarism has been spread. Now it is humiliated; it has lost its place in the family of nations. It knows that it was stupidly led to destruction; it believes that it was guilty of the blood of mankind, but not much more so than the surrounding nations, hostile to it and envious of it. Will it seek to revenge itself upon the nations which now hold it in the mire or will it, forgetful of the past, press on toward the high mark of the calling which some men in the present Government believe to be a holy calling? That is the question which now trembles in the balances. There is hope in the sturdiness of the people, in the essential simplicity of the nation that lives much on the public street and eats in the open air, in its sense of the futility and arrogance of a military aristocracy, in the deep convictions of a few leaders in the present movement that they are summoned to further democracy in the world.

No one should deny that there are forces of evil at work in Germany to-day—forces of militarism, of reaction, of revenge. But there are also other forces—the forces of humanity, of liberty, of disenthralment, forces that have pushed on toward the ideal we all hold in common. We all have sinned; shall we insist on remembering only German sins, or shall we

throw open our hearts to the sympathy which naturally unites us with those who, like ourselves, love freedom and believe in the dignity of man?

### "Toward An Understanding of China."

Under the above caption Bertrand Russell has contributed to the *October Century* a thoughtful and thought-provoking article. According to him, the questions raised by the present condition of China fall naturally into three groups, economic, political, and cultural, each intimately bound up with the other two. In his opinion,

The cultural questions are the most important both for China and for mankind. If these could be solved, I would accept with more or less equanimity any political or economic system which ministered to that end. Unfortunately, however, cultural questions have little interest for practical men, who regard money and power as the proper ends for nations as for men. The helplessness of the artist in a hard-headed business community has long been a commonplace of novelists and moralizers, and has made collectors feel virtuous when they bought up the pictures of painters who had died in penury. China may be regarded as an artist nation, with the virtues and vices to be expected of the artist—virtues chiefly useful to others, and vices chiefly harmful to oneself. Can Chinese virtues be preserved? Or must China, in order to survive, acquire, instead, the vices which make for success and cause misery to others only? And if China does copy the model set by all foreign nations with which she has dealings, what will become of all of us?

Mr. Russel then compares Chinese with Western culture.

Whether our present culture is better or worse, on the whole, than that which seventeenth-century missionaries found in the Celestial Empire, is a question as to which no prudent person would venture to pronounce. But it is easy to point to certain respects in which we are better than old China, and to other respects in which we are worse. If intercourse between Western nations and China is to be fruitful, we must cease to regard ourselves as missionaries of a superior civilization, or, worse still, as men who have a right to exploit, oppress, and swindle the Chinese because they are an "inferior" race. I do not see any reason to believe that the Chinese are inferior to ourselves, and I think most Europeans who have



any intimate knowledge of China would take the same view.

The general question of comparing an alien culture with one's own is also considered.

In comparing an alien culture with one's own, one is forced to ask oneself questions more fundamental than any that usually arise in regard to home affairs. One is forced to ask : What are the things that I ultimately value ? What would make me judge one sort of society more desirable than another sort ? What sort of ends should I most wish to see realized in the world ? Different people will answer these questions differently, and I do not know of any argument by which I would persuade a man who gave an answer different from my own. I must therefore be content merely to state the answer which appeals to me, in the hope that the reader may feel likewise.

His answer runs thus :

The main things which seem to me important on their own account, and not merely as means to other things, are : knowledge, art, instinctive happiness, and relations of friendship or affection. When I speak of knowledge, I do not mean all knowledge; there is much in the way of dry lists of facts that is merely useful and still more that has no appreciable value of any kind. But the understanding of nature, incomplete as it is, which is to be derived from science, I hold to be a thing which is good and delightful on its own account. The same may be said, I think, of some biographies and parts of history. When I speak of art as one of the things that have value on their own account, I do not mean only the deliberate productions of trained artists, though of course those at their best deserve the highest place. I mean also the almost unconscious effort after beauty which one finds among Russian peasants and Chinese coolies, the sort of impulse that creates folk-songs, that existed among ourselves before the time of the Puritans and survives in cottage gardens. Instinctive happiness, or joy of life, is one of the most important, wide-spread popular goods that we have lost through industrialism and the high pressure at which most of us live ; its commonness in China is a strong reason for thinking well of Chinese civilization.

In judging of a community we have to consider not only how much of good or evil there is within the community, but also what effects it has in providing good or evil in other communities, and how far the good things which it enjoys depend upon evils elsewhere. In this respect, also, China is better than we are. Our prosperity, and most of what we endeavor to secure for ourselves, can be obtained only by wide-spread oppression and exploitation of weaker nations, while the Chinese are not strong enough to injure other communities, and

secure whatever they enjoy by means of their own merits and exertions alone.

The above general ethical considerations are by no means irrelevant in considering the practical problems of China.

Our industrial and commercial civilization has been both the effect and the cause of certain more or less unconscious beliefs as to what is worth while. In China one becomes aware of these beliefs through the spectacle of a society which challenges them by being built just as unconsciously upon a different standard of values. Progress and efficiency, for example, make no appeal to the Chinese, except to those who have come under Western influence. By valuing progress and efficiency, we have secured power and wealth ; by ignoring them, the Chinese, until we brought disturbance, secured on the whole, a peaceable existence and a life full of enjoyment. It is difficult to compare these opposite achievements unless we have some standard of values in our minds ; and unless it is a more or less conscious standard we shall undervalue the less familiar civilization because evils to which we are not accustomed always make a stronger impression than those that we have learned to take as a matter of course.

I believe that, if the Chinese are left free to assimilate what they want of our civilization and to reject what strikes them as bad, they will be able to achieve an organic growth from their own tradition, and to produce a very splendid result, combining our merits with theirs. There are, however, two opposite dangers to be avoided if this is to happen. The first danger is that they may become completely westernized, retaining nothing of what has hitherto distinguished them, and adding merely one more to the restless, impatient, industrial, and militaristic nations which now afflict this unfortunate planet. The second danger is that they may be driven, in the face of resistance to foreign aggression, into an intense anti-foreign conservatism as regards everything except armaments. This has happened in Japan and it may easily happen in China.

But the question is, "Can China preserve any shadow of independence without a great development of nationalism and militarism ?" Mr. Russell's reply to his own question is as follows :

I cannot bring myself to advocate nationalism and militarism, yet it is difficult to know what to say to patriotic Chinese who ask how they can be avoided. So far I have found only one answer. The Chinese nation is the most patient in the world ; it thinks of centuries while other nations think of decades. It is essentially unindustrial, and can afford to wait.



"civilized" nations of the world, with their blockades, their poison gases, their bombs, submarines, and negro armies, will probably destroy one another within the next hundred years, leaving the stage to those whose pacifism has kept them alive, though poor and powerless. If China can avoid being goaded into war, her oppressors may wear themselves out in the end and leave the Chinese free to pursue humane ends instead of the war and rapine and destruction that all white nations love. It is perhaps a slender hope for China, and for ourselves it is little better than despair. But unless the great powers learn moderation and tolerance, I do not see any better possibility, though I see many that are worse.

Our Western creed of efficiency for its own sake, without regard for the ends to which it is directed, has become somewhat discredited in Europe since the war, which would have never taken place if the Western nations had been slightly more indolent. But in America this creed is still almost generally accepted; so it is in Japan, and so it is by the Bolsheviks, who have been aiming fundamentally at the Americanization of Russia. Russia, like China, may be described as an artist nation; but, unlike China, it has been governed since the time of Peter the Great by men who wished to introduce all the good and evil of the West. In former days I might have had no doubt that such men were in the right. Some, though not many, of the Chinese returned students resemble them in the belief that Western push and hustle are the most desirable things on earth. I cannot now take this view. The evils produced in China by indolence seem to me far less disastrous, from the point of view of mankind at large, than those produced throughout the world by the domineering cocksureness of Europe and America. The Chinese have discovered, and have practised for many centuries, a way of life which if it could be adopted by all the world, would make all the world happy. We Europeans have not. Our way of life demands strife, exploitation, restless change, discontent, and destruction. Efficiency directed to destruction can end only in annihilation, and it is to this consummation that our civilization is tending, if it cannot learn some of that wisdom for which it despises the East.

It was on the Volga, in the summer of 1920, that Mr. Bertrand Russell first realized "how profound is the disease in our Western mentality, which the Bolsheviks are attempting to force upon an essentially Asiatic population, just as Japan and the West are doing in China." His journey by boat day after day and his experiences resulted in his at last beginning to feel that

All politics are inspired by a grinning devil teaching the energetic and quickwitted to torture submissive populations for the profit of pocket or power or theory. As we journeyed on, fed by food extracted from the peasants, protected by an army recruited from among their sons, I wondered what we had to give them in return. But I found no answer. From time to time I heard their sad songs or the haunting music of *balalaika*; but the sound mingled with the great silence of the steppes, and left me with a terrible questioning pain in which Occidental hopefulness grew pale.

## Indian Prohibitionists in America.

We read in *Abkari* :—

At the invitation of the World League Against Alcoholism, two well-known Indian Temperance workers, Mr. Jnananjan Nyogi and Mr. Tariniprasad Sinha, have proceeded to the United States and Canada for a six months' lecturing and investigation tour. They will also represent the Indian movement at the International Anti-Alcohol Convention to be held at Toronto in November. The name of Mr. Nyogi is familiar to our readers as the organising lecturer and assistant secretary of the Calcutta Temperance Federation, in which capacity he has rendered most valuable service in Bengal. Mr. T. P. Sinha travelled with Mr. W. E. Johnson as his private secretary during the latter's tour in India last year. He is one of the best-informed men on the Temperance question that India has produced. Speaking at a meeting in London on July 8, Mr. Sinha said that in India, when they talked of Temperance they meant Prohibition. He was going to America to see how they were working it out there. They were extremely thankful to Mr. Johnson for the enthusiasm he aroused during his visit to India.

## Government Advertising Liquor.

*Abkari* writes :

Our attention has been called to the advertisements of liquor which are now appearing in the books of postage stamps issued by the Government of India. This seems to us to be in every way objectionable, and we trust that some member of the Legislative Assembly will press for the discontinuance of this practice. If the Government want to prove their direct complicity with the liquor traffic, the appearance of these advertisements is an effective way of doing it. As, however, they have declared their sympathy with



Temperance on various occasions, they ought at once to stop advertising alcoholic drinks. As the "Servant of India" has remarked, the Postmaster-General of Great Britain some time ago forbade the advertisement of liquors in the publications of the Post Office. Will anyone say that Temperance sentiment in England is more pronounced than it is in India? We hope our branches in India will take up this matter with a view to these undesirable advertisements being discontinued.

### Some American Views.

In *The New Republic* Mr. Charles Merz has made some new observations on things Indian. The Taj Mahal is praised as highly as it has ever been by anybody. But the concluding remarks are of an unexpected character.

It was fortunate that Shah Jahan happened to be an artist, but inevitable that he would build some mighty structure. For Shah Jahan was a spendthrift, a slave-driver and a nepotist—and because theirs are the right qualities for the task it is usually the spendthrifts, the slave-drivers and the nepotists who give the world its architectural luxuries. Amenophis IV was as wise as any king of Egypt we know about; but Cheops was vain, despotic and prodigal with the energies of his slaves; and so it was Cheops who gave us the Great Pyramid. Marcus Aurelius was perhaps the finest of the Roman emperors; but Marcus Aurelius left no great monument to his own selfishness behind him; and it was Nero who built the Golden Palace. Louis the Fourteenth, not the French Republic, built Versailles. The good die young, make men think, or govern nobly. It is the bad who leave their footprints on the sands of time.

Of the Sikhs the same writer says:—

The Sikhs, whose chief shrine is this Golden Temple, founded their religion largely as a protest movement. Four hundred years ago they mutinied against Hindu priestcraft. A fiery prophet led them. They affirmed that God is one, the worship of idols abominable. They denounced the caste system. They forbade infanticide. They demanded that women be freed from harem prisons. They were thorough-going rebels.

The prophet has been dead for fifteen generations. The mutiny is over. Caste has crept back into the Sikh communities. Priestcraft officiates in the Golden Temple. The Granth Sahib, once a polemic against idolatry, has itself become an idol.....It is an interesting place, this temple, but it suggests no curious

transfiguration. Often in the history of religions comes the protestant. And the disciples fumble what he taught them ere his words are cold.

The "Happy Valley" of Kashmir inspires the following sentiments:

It was from an arid Syrian hillside that Christ came, Mohammed from the desert, Buddha from the scorched plain that lies between these same Himalayas. The Kashmiris have less need of visions. It is the bad lands that produce religions.

Of the caste system Mr. Merz writes:—

It is easier to see what keeps the system going than be sure what started it. Caste has chiefly provincialism and autocracy to thank for its lease on life. "Untouchability" is practicable when people stay at home; less practicable on railroad trains. It works with despotism; but once there is a ballot box, the politician has yet to be discovered to whom any conceivable vote would seem untouchable.

### Unpopular Mandates.

*The Living Age* calls the French and British mandates in Eastern Asia unpopular.

Gloomy predictions come from Eastern Asia where hostility to the French and British mandates, which were never wanted in any case by the people, is growing more intense. The Syrians hate French, to whom they have been involuntarily subjected, with a bitterness that increases with the severity of the measures taken to repress them. We had a suggestion of this—though only milder part of the story ever reached America—in the demonstration at the time of Mr. Crane's visit to Damascus last April, and in the sentencing of twenty most enlightened men in Syria to twenty years at hard labour for participating in it. Instead of reducing her troops in Syria, France has been obliged to strengthen them and is now maintaining there an army of approximately 100,000 men. She has been unfortunate in her selection of white officials, most of whom have been transferred from the West African colonies and have insisted upon applying to the Syrians the same methods they used with African negroes.

In order to offset the hostility of these date subjects, the French Governors are establishing close relations with the Turks and Arabs and have sent field artillery, machine guns, planes, and aviation instructors to Mosul. Kemal at Angora. This assistance is partly responsible for the recent successes of the Turks against the Greeks. Rumor even has it that the French in order to check the growth of British



influence in Western Asia, have made secret treaties with powerful Arab Sheiks in territories supposed to be within the British sphere of control, and are supplying them with arms and ammunition.

Meanwhile the British themselves are in an equally precarious situation, and are adopting almost equally desperate measures to protect their interests. Presumably, if Mustafa Kemal succeeds in driving the Greeks out of Smyrna or in securing their evacuation of the Mediterranean coast by other means, he will turn his attention to recovering Mosul and will penetrate Mesopotamia, where the native population would probably join him, thus bringing an insurgent and hostile Moslem nation up to the very gates of India. In Arabia proper the great chieftains can bring—according to some estimates—200,000 warriors into the field in case of necessity. England is holding them off by heavy subsidies at present. But should the Turks win notable successes, these desert tribes may get out of hand and sweep northward through Syria and Palestine. In a word, the situation in Eastern Asia is probably more perilous than our dispatches indicate or the public suspects; and if the new Turk offensive has sufficient momentum to reach the Mediterranean coast, it may precipitate events that will upset the post-war settlements in this portion of the world.

*The New Republic* is equally uncompromising with reference to the Syrian mandate:

The Syrian Mandate is the most indefensible example of the mandate system, just as the mandate system turned out to be the worst piece of hypocrisy which came out of the Paris Conference. No one can be so simple as to suppose that French are in Syria for any reason except their own profit. The Syrians were first betrayed by the British, who in explicit violation of their promise allowed them to be reduced to the status of wardship. They were next betrayed by the Council of the League of Nations, which confirmed the French mandate without submitting it to the people concerned. They are treated by the French as the latter treat conquered provinces. According to a dispatch in the New York Evening Post the people of Damascus, Beirut, Haifa, Alexandria, Homs and Hama have closed their shops and are demonstrating against the French occupation, and General Gouraud has wired the Syrians in a world made safe for democracy, is expressed by their leader, Prince Lutfallah. "In vain we have appealed for a hearing. No one would listen to our pleadings. There is but one thing left for us to do. That is to fight until we either conquer or die."

With regard to Palestine, too, the

same paper makes some caustic comments:

Actions that would be regarded as eccentric in ordinary life often pass without remark in the world of international politics. For example, supposing that two commodities had been proved by frequent experience to explode on contact with one another, a person finding himself in possession of premises stocked with one of these materials would naturally be deterred by the fatal accidents that had overtaken his neighbors, from introducing into the same premises a large consignment of the other substance. He would be still more cautious if he were not an owner or tenant but a trustee. And yet the government on whom the mandate for Palestine has been centred has committed itself to at least as hazardous a policy. All round Palestine, in countries where there is a mixed population and no mandatory in control, explosions are occurring. Anatolia, in particular, has fallen into a chronic state of war; Greeks are wiping out Turks and Turks Greeks; and there seems no prospect of the destruction coming to an end until one nationality or the other has been eliminated and their common country permanently ruined. In the meantime in Palestine, the British government having undertaken to assist the local population to lead an independent existence at the earliest possible moment under the strenuous conditions of modern life, is deliberately trying to introduce "bi-nationalism," with all its dangers and difficulties, into what has hitherto been a comparatively homogeneous country.

### The Moral Value of Judo.

Judo is the Japanese art of self-defence. *The Japan Advertiser* publishes an article on it by Professor Jigoro Kano, the foremost teacher of Jujutsu in Japan, treating of it as a culture, physical, mental and moral. His description of the main feature of the art is quoted below.

A main feature of the art is the application of the principles of non-resistance and taking advantage of the opponent's loss of equilibrium; hence the name Jujutsu (literally soft or gentle art), or Judo (doctrine of softness or gentleness.)

Now let me explain this principle by actual examples.

Suppose we estimate the strength of a man in units of one. Let us say that the strength of this man (an assistant) is ten units, whereas my strength, less than his, is seven units. Then if he pushes me with all his force, I shall certainly be pushed back or thrown down, even



if I use all my strength against him. This would happen from opposing strength to strength. But if, instead of opposing him, I leave him unresisted withdrawing my body just as much he pushes, at the same time keeping my balance, he will naturally lean forward and lose his balance. In this new position he may become so weak (not in actual physical strength but because of his awkward position) as to reduce his strength for the moment, say to three units only instead of ten. Meanwhile, by keeping my balance, I retain my full strength available for any emergency. Had I greater strength than my opponent, I could of course have pushed him back; but even if I wished to push him back, I should first have left him unresisted, as by so doing I should greatly economize my energy.

This is one instance showing how an opponent may be beaten by being left unresisted. Others may be given.

Professor Kano dwells on the moral phase of Judo in the following words :

As to the moral phase of Judo,—not to speak of the discipline of the exercise room involving the observance of the regular rules of etiquette, courage, and perseverance, kindness to and respect for others, impartiality and fair play so much emphasized in Western athletic training,—Judo has special importance in Japan. Because, as I have already mentioned Judo—together with fencing and other martial exercises—was practised by our old samurai, and the spirit of the high code of honor they observed has been handed down to us through the teaching of the art.

In this connection let me explain how the principle of the Maximum Efficiency in Use of Mind and Body helps in promoting moral conduct. A man is sometimes very excitable and prone to anger for trivial reasons; but when he comes to consider that to be excited involves an unnecessary expenditure of energy, benefiting nobody and often doing harm to himself and others, the student of Judo must refrain from such conduct. One is sometimes despondent from disappointment, is gloomy, and has no courage to work. Judo advises such a man to try and find out the best he can do under existing circumstances. Paradoxical as it may seem, such a man, to my mind, is in the same position as one at the zenith of success. In both cases there is only one road to follow—the one he deems best at the time. Thus the teaching of Judo may lift a man from the depths of discouragement to vigorous activity with a bright hope in the future. The same reasoning applies to persons who are discontented. Discontented persons are often in a sulky state of mind and to their own affairs. The teaching of Judo makes such persons understand that such conduct is no good.

duct is against the principle of the Maximum Efficiency in Use of Mind and Body.

### Napoleon's Superstitions.

Napoleon was superstitious. Superstitions are, however, of different kinds. As Professor Heinrich Bloch says in *Pester Lloyd* :—

The superstition which consists in a belief in supernatural agencies, in mysterious and unknown powers that affect and determine destiny, is very different from the coarser and lower superstition which places faith in the prophecies and powers of soothsayers, astrologists, and other miracle-workers. Napoleon was free from the latter kind of superstition although he was fully convinced that he was a providential instrument, chosen to carry out an important mission, and that his mysterious destiny led him on from success to success. He possessed, like every man, certain weaknesses. As is the case with many powerful minds, we discover in him an inclination to interpret casual circumstances and peculiar coincidences as indications that he had been chosen by a Higher Power to accomplish great things.

Napoleon felt perfectly certain that a lucky star presided over him. He also believed that the position of the stars had something to do with the fortunes of each individual.

After the battle of Jena, he observed to Wieland, who had solicited an interview : "Do you know the dream of Frederick the Great ?"

Napoleon referred to this incident. On the night of August 15,—the night that Napoleon was born—Frederick the Great, who was in Berlin, had the following dream, which is described in his own words : "Can you explain a dream that is puzzling me exceedingly ?" he asked his adjutant. "I saw the star of my kingdom and my fortune shining brightly in the sky. I was admiring its brilliance, when another star appeared beyond mine, darkening mine as it drew near. A collision followed, and one star dimmed and darkened, fell from the path of the other and sank to the earth, as if it were overwhelmed by a power that was to destroy it. The struggle lasted a long time, until finally the star was liberated, though with great difficulty. It resumed its former position, and again shone in the heavens, but the other star disappeared."

Wieland answered, "Yes."

"Well, then, do you believe in the constellations ?"

"The dream was true, sire. That is all I can say."

"A remarkable threat, my dear sir. It forebodes us no good."



'How's that?' asked the poet.  
'It forebodes us no good, for the star of the man that is dead shall triumph over the star of the man that is living.'

Two other examples of his belief in his stars are cited by Prof. Bloch.

While returning from the siege of Danzig in 1806, General Rapp had an important message to give to Napoleon. He entered the latter's room without being announced, and found the Emperor so absorbed that he did not venture to interrupt him. But as the Emperor did not move, the General thought he might be ill, and he purposely made a noise. Napoleon suddenly turned around, seized the General by the arm, and said: 'Didn't you notice it? That is my star. There it is shining in front of you.' He continued excitedly: 'It has never left me. I see it in all great crises. It commands me to go forward, and that is always a sign of good luck for me.'

In the autumn of 1811, Cardinal Fesch begged the Emperor to stop his war against the Church, the other nations, and the elements. Napoleon answered, fairly dragging him to the window: 'See that star over there?'

'Sire, I see nothing.'

'Anyway, I see it,' insisted Napoleon impatiently.

Another superstition of his was that

He disliked some letters. For instance, he regarded the letter 'M' as boding ill luck. We can conjecture a reason, though hardly a rational one, for some of these dislikes, when we study Napoleon's career. Moreau betrayed him; Mallet conspired against him; Murat and Marmont deserted him; Metternich beat him in the diplomatic game; he surrendered himself to Captain Maitland of the *Bellerophon*; he received his worst defeat near Mont Saint Jean at Waterloo. The tide of his military success turned at Moscow. To be sure, we could quote other names beginning with 'M' that were associated with happy events and good fortune in his life. But such likes and dislikes cannot be explained on rational grounds.

### Germany's Chances in India's Over-land Trade.

Prof. Benoykumar Sarkar writes in the *Export and Import Review* of Berlin:

An industrialized and independent India is really a four-fold more efficient and enduring unit in the exchange of world's commerce and culture. And New Germany, now that she has been deprived of her colonies, has everything to gain from such a consummation in Southern Asia. A world, in which

colonies and colonialism are things of the past, will offer the best chances to German trade and industry.

The strategy of the new commercial warfare is clear. But so far as reviving her trade with India is concerned, Germany will have to revise her tactics to a certain extent. New Germany will have to meet Young India half-way.

In the first place, in order to popularize the products of German factories and the methods of German business in general, young Indian chemists and engineers should be given facilities in Germany to work as apprentices in the first-class manufacturing and banking houses. About one thousand Indians, trained for a period of, say, three years in German workshops and commercial establishments, would prove to be the greatest advertisers of Germany's industry and trade.

Indian experts educated in German technique will naturally be interested in translating German scientific and technical literature into Indian languages and serve as the best apostles of German *Kultur* as well as the most reliable media of direct commercial transactions between India and Germany. The time seems to be quite opportune, as Indians have begun to study German language at home and have been coming out to Germany in large numbers for travel, investigations, research and business opportunities. And in the second place, while getting oriented to these new developments in the Indian situation, New Germany should learn to recognise that Indian commercial travellers or agents, Indian export and import houses in India or abroad, and Indian bankers and industrial experts of tried merit are of at least as much worth as are the commission houses, agencies and importers on the other side of the North Sea. And in this respect German businessmen and bankers might as well take a hint from their American competitors. "Indian merchants of standing," says the U. S. Consul at Karachi in his report to the Department of Commerce, Washington, D. C., "are fully as reliable from a credit standpoint as British or continental firms. Their financial resources are in many cases large and their regard for the ethics of commerce punctiliously faithful."

### The Story of the "Indian Antiquary."

Sir Richard C. Temple, Bart., has told the story of the "Indian Antiquary" in the *Asiatic Review*. Speaking of the last ten years he observes:—

It was at this time that a new phase in research began to become prominent. Indian



scholars in large numbers had become proficient in English and had also become well acquainted with modern European methods and principles of criticism. The pages of the *Indian Antiquary* have faithfully reflected this notable change. In the first twenty years the Indian names are not many, and then chiefly none but the greatest; in the next twenty they increase largely in numbers, and in the last ten they have preponderated, representing quite the younger generation, that has to make its name, as well as the veterans, who are among the most distinguished.

During the last ten years Professor D. R. Bhandarkar, son of the great father, Sir R. G. Bhandarkar, has been joined with me as editor, and the journal has been kept on the old lines, with the difference that the bulk of the contributors are Indians, and worthily have they lived up to its old traditions. Especially have they shown a fine courage in investigating such difficult subjects as phases of their own religion, philosophy, and ethnology. The object of the journal is to search out the truth, not to restate prejudices, and in securing this object they have exhibited a fearlessness which is remarkable.

The number of contributors has been large and their labour has been honorary.

The list of contributors reaches a total of 527, every one of whom has been an earnest student of things Indian, the great majority acquiring their knowledge at first hand. These scholars have never been paid for a contribution, and the principle of honorary labour has been consistently followed from the beginning. The editors and proprietors have been generally out of pocket on the closing of the annual accounts, so that all the work bestowed upon the *Indian Antiquary* has been a labour of love, as it ought to be. Everyone, including printers, illustrators, and publishers, seem to have taken a pleasure in contributing, each in his own way, what he could towards the elucidation of the truth in connection with the past of India.

### The Sad Plight of Anatole France.

#### *Current Opinion* notes :

Anatole France, the aged and famous French author has been placed on the Index Expurgatorius by the Church.

Time was when this would have been the finish of M. France. Everybody would have been afraid to read his books. Everybody would have taken the books out in the back yard and made a bonfire of them.

That time has passed, happily or unhappily according to the way you look at it.

The only effect now will be a tremendous

advertisement for France's books. For every one who is discouraged from reading them there will be twenty who will look them up and buy them.

It is too bad about Anatole France.

### Can Good Be Scientifically Taught?

*Current Opinion* thinks it can.

It will be sometime before the mind of the world arrives at the point where goodness can be taught with any practical success without the authority of the Bible or the Church or some equivalent of these.

One reason is that we have always approached the matter of goodness either from the standpoint of theology which inculcates goodness as a means of getting to heaven or from the standpoint of philosophy which teaches goodness from the standpoint of metaphysical ideas.

Somehow or other we ought to approach this most vital matter from the standpoint of the engineer. That is to say, we should study moral conditions as we study electricity. We don't waste time speculating and quarrelling over what electricity is. Nobody knows what it is, and few care. What interests us in electricity is how it works, and all our ingenuity is directed toward making it work for the welfare of the human race.

This great force we call conscience, or God, or the moral sense, is as much a mystery as electricity, if we consider its origin and nature. But it works in perfectly definite and known ways. And these ways should be studied and classified so that we can use this force as well as electricity for the benefit of humanity.

As to the method Professor Davis says: "Scientific inquiries will indeed remove the cold and hard view of ancient origin to the effect that punishment, either in this world or in hell, is the best means of suppressing evil.

"There is great need of finding something better than reward and punishment as a means of improving the world. Can the scientific study of the natural history of goodness discover something better? It ought at least to do so, for that study includes a search for the forces by which good thoughts and actions may be encouraged and strengthened and bad ones inhibited. How will that search proceed? Doubtless by the standard scientific method of observation, invention, deduction, including experiment and verification; in a word, rationally."



## The World's Progress in a Century.

Mr. Raymond B. Fosdick has contributed to the September *Current Opinion* an article with the heading "Our Machine Civilization—A Frankenstein Monster?" in which occurs the following description of the progress of the world during the last hundred years :—

Charles Darwin was only thirteen years old and the whole foundation of modern biology and modern philosophy as well was yet to be laid. Agassiz was fifteen years old; Sir Charles Lyall was twenty-five years old, and the crude geological conceptions of Linnaeus and Lamarck were still in vogue. In the general field of chemistry and physics Michael Faraday was just beginning his work. In the field of medicine Jenner was still alive, and his idea of vaccination against smallpox was just beginning to win its way. Lord Lister and Louis Pasteur were not yet born, and anaesthetics and antiseptic surgery were unknown to the world. In the realm of astronomy, Pierre Laplace, who originated the nebular hypothesis, was still alive, while J. C. Adams, his successor in the field of mathematical astronomy, was only three years old. There was no such thing as experimental psychology, for example, and the word sociology did not exist in the English language.

With the advent of steam and electricity we have annihilated the difficulties of space and distance. When Napoleon was retreating in headlong fashion from Moscow, it took him 312 hours to complete the last leg of his journey from Vilna to Paris. Any traveler can now do it in less than 48 hours by rail road or 8 hours by airplane. We cross the ocean in five days, where a century ago it took two months. We fly by airplane from one city to another, from one country to another, in a few hours' time. Our fast mails go by airplane. In our automobiles we pass from state to state and see in a day more than our grandfathers could have covered in a month. By cable and wireless we are in immediate and constant touch with the uttermost parts of the earth. With our own voices we talk to our friends a thousand miles away. Seated in our own libraries we hear concerts and lectures that are hurled to us through the air from 500 miles or more away. We hear Galli-Curci and Sembrich in our own homes, and Caruso returns as from the dead to sing to us. Events that few could witness are brought to the whole human race on the celluloid film; we see the King of England walk through Westminster Abbey to lay a wreath on the tomb

of the unknown soldier, and we see and hear the President of the United States speaking in Arlington Cemetery.

A hundred years ago it is conceivable that a man might acquire and digest a fairly substantial proportion of the body of human knowledge. At least he could easily find a point of orientation from which he could intelligently survey the course, and keep up with the progress of the march. To-day this is utterly impossible. In the growing complexity of knowledge one can scarcely find his way. Whole groups of conclusions must be accepted without analysis or examination, and most of the departments of learning we cannot even enter.

Having said so much Mr. Fosdick asks:

Will this intricate machinery which man has built up and this vast body of knowledge which he has appropriated be the servant of the race, or will it be a Frankenstein monster that will slay its own maker? In brief, science has multiplied man's physical powers ten-thousandfold and in like ratio has increased his capacity both for construction and destruction. How is that capacity to be used in the future? How can we hold in check the increasing physical power of disruptive influences? Have we spiritual assets enough to counterbalance the new forces? How can we breed a greater average intelligence? Can education run fast enough, not only to overcome the lead which science has obtained, but to keep abreast in the race?

And what is his answer?

These are ugly questions and they carry with them a perilous significance. They are hurled as a challenge to our generation, and upon their answer depends the whole future of the race. And what are the answers? Let us be perfectly frank about the matter: No intelligent person in my generation—if for a moment I may associate myself with the elder statesmen—pretends to know. We are wandering in heart-breaking perplexity, swamped with the paraphernalia of living, weighed down by mountains of facts, trying to find some sure way out of this jungle of machinery and untamed powers. And the tragedy of it all is that there was a time when we thought we knew the answers to the riddles that this modern life of ours was propounding. Up until 1914 most of us were fairly confident of the result, fairly easy about the future. We talked glibly of the direction and goal of human evolution, and of the bright prospects of the race. But now we know that we did not know. We were misled by superficial hopes, blinded by false assumptions. Those four years of slaughter, and those added four years of chaos and misery that have followed since the Armistice, have given us a perspective we did not have before. We see now the abyss upon the edge of which the race is standing.



## NOTES

## The Princes' Protection Bill.

The Princes' Protection Bill, which the members of the Legislative Assembly did not allow to be introduced in their chamber, was afterwards introduced and passed in the other chamber of the Indian Legislature, the Council of State. The "reformed" Government of India Act gives the Governor-General power to make laws in this summary fashion by what is known as the Certificate Procedure. We will not bestow any portion of our limited space on a discussion of what the Legislative Assembly has done, and what the Governor-General has got the Council of State to do. We will only repeat that the "Reforms" leave the Executive masters of the situation as before even in law-making.

Before the year 1910 there was no provision in any law in British India to penalise any kind of criticism or even vilification of the ruling princes of India in newspapers published in the British provinces. The press law passed that year contained some provision of this kind. Owing to the repeal of that law this year in pursuance of the recommendation of the Press Committee appointed by Government, the mighty potentates of the Indian states were left without protection against the onslaughts of the mightier wielders of the journalistic pen in British India. When the new press law of this year was enacted, no section was inserted in it to afford the helpless princes the necessary protection, because the Press Committee, of which the Law Member and the Home Member of the Government of India were members, had not seen any necessity for the insertion of any such section. It has been argued that it was only after the Press Committee had finished their work and submitted their report that Government discovered fresh materials and reasons for legislation for the protection of the helpless princes. It is unnecessary to seriously consider the sufficiency or inadequacy of these materials and reasons.

In introducing the Bill Mr. J. P. Thompson of Panjab fame made a speech from which we quote the following passage describing the contents of the Bill :—

"The Bill provides that whoever edits, prints, publishes, or is the author of any book, newspaper or other document which brings, or is intended to bring into hatred or contempt or excites or is intended to excite disaffection towards any prince or chief of a state in India, or the government or administration established in such States, shall be punishable with imprisonment which may extend to five years or with fine, or with both. A subsection of that same section 3 goes on to protect in terms which are modelled on the Explanations to Section 124-A—legitimate criticism. The next clause contains certain necessary provisions as to the power to forfeit offending publications or to detain them in course of transmission through the post; and the concluding section provides for the status of the Courts by which the offences may be tried, and also proposes to enact that no court shall proceed to the trial of any such offence except on a complaint made by, or under authority from, the Governor-General."

As we shall see afterwards, it has not been officially denied that "there is a good deal of oppression and misrule in some of the Indian states." No effective criticism of such oppression and misrule is possible without fully describing such oppression and misrule. These are frequently of such a character that a full description of them cannot but bring into hatred or contempt or excite disaffection towards the oppressors. But such action has been made penal. Therefore Indian journalists in the British provinces who care for their own safety—and how many there are who do not?—would naturally refrain from exposing the details of the misrule and oppression in any Indian state which may come to their notice. The law for the protection of princes, therefore, stands in the way of the thorough and effective exposure of misrule and oppression in the Indian states. Out of the 700 states in India there are perhaps not more than a dozen in which any newspapers are published. Among those papers which are published in these States, there is perhaps not a single one which possesses even the limited amount of freedom which the Press



has in British India, or which does its journalistic duties with the courage which characterises the boldest newspapers in the British provinces. These facts go to show that the subjects of tyrannical Indian princes must suffer in silence. Not that the criticism of their misrule and oppression in the British-Indian press has hitherto effectively curbed their tyrannical propensities. But publicity was bound to tell in the long run. The Indian press had begun to take interest in the affairs of the Indian States. Such interest was bound to grow. And as more and more information became available, the exposure and criticism of misrule and oppression was destined to increase in volume, strength and efficacy. The Princes' Protection Bill cannot but greatly retard this process of growth, though it cannot stop it altogether. This is all the more to be deplored, for, as Mr. Thompson admitted that "Government cannot always intervene even in the cases [of oppression and misrule] which come to its notice," it is absolutely necessary for public opinion in relation to the Indian States to grow so overwhelmingly strong as to shame the British Government into necessary action, *if possible*.

But, it may be said, a subsection of section 3 protects legitimate criticism. This sort of protection, however, is given by the Explanation to Section 124-A of the Indian Penal Code. But in spite of such protection numbers of Indian journalists have been sentenced to various terms of rigorous imprisonment for criticism of the British Government in India which the Indian public considered correct, justifiable and, therefore, legitimate. In fact, there will always be difference of opinion as to what constitutes legitimate criticism and what not, between the Indian public and the Anglo-Indian bureaucracy or their Indian servants, and as the decision would generally rest with an Anglo-Indian Magistrate or Judge or an Indian one who is a servant of the Anglo-Indian bureaucracy, it would not be generally acceptable to the Indian public.

The last safeguard provided by the Bill is that "no court shall proceed to the trial of any such offence except on complaint made by, or under the authority from, the Governor-General in Council." This is not much of a safeguard. It would not be difficult for any Indian prince who felt ag-

grieved to get such a complaint made. Many things done in the name of the Governor-General in Council are in reality done by the Secretaries, who are mostly sun-dried bureaucrats.

Mr. Thompson contended in his speech that the British Government was bound by its many treaties with the Indian princes and royal pledges to them to give them protection against journalistic attacks. He quoted passages from some treaties and pledges to prove his case. But we think he failed to prove beyond doubt that the passages cited had in view journalistic attacks or criticism. In none of the passages quoted by him is there any express mention of newspapers, periodicals, books, pamphlets, or leaflets, or of editors, journalists, or authors of books, &c. Therefore, it is by no means clear that the treaties and pledges ever contemplated any legal action to be taken against fighters with the pen for the protection of the princes. At the same time it must be allowed that the language of the treaties and pledges do not preclude the possibility of the kind of construction put on them. Let us admit then for the sake of argument that the passages quoted by Mr. Thompson may admit of the interpretation put by him on them. Government must then show why the protection promised in them was not given till the year 1910. Most of the treaties were concluded before the accession, during the reign and prior to the death of Queen Victoria. She ascended the throne in 1837 and died in 1901. Her son and successor King Edward VII ascended the throne in 1901, and died in 1910. Both of them gave pledges. How is it, then, that during the long reign of Victoria, nothing was done to redeem the promises made in the treaties and the pledges? How is it that nothing was done even during the reign of her successor King Edward VII? Do Kings and Queens make promises in treaties and pledges to be fulfilled in some distant future?

But we do not desire to lay much stress on these wordy discussions. Let us consider some historical facts and the moral obligations implied in them.

Mr. Thompson said in his speech :

"I believe that much of the feeling which exists against this Bill is due to a conviction on the part of the members of the Legislature that there is a good



deal of oppression and misrule in some of the Indian States. That feeling is a feeling which is based on humanity and it is a feeling which I honour and respect. I regret I cannot deny the charge and I do not think that the Ruling Princes themselves would deny it. It is sure, too, that Government cannot always intervene even in the cases which come to its notice."

So the Government recognises the existence of misrule and oppression in some Indian states. It is admitted, too, that sometimes nothing is or can be done by it to put an end to such misrule and oppression even in cases which come to its notice. There is no law in British India for the protection of the subjects of the Indian Princes. We are not aware that there is any treaty or royal pledge which promises such protection to these subjects. Considered as human beings, these subjects are far more numerous than their rulers and they are also more helpless and weaker. From moral considerations it would, therefore, be natural and reasonable to expect that the British Government would take at least as much thought for the protection and welfare of the people as of the princes of the Indian States. But no; its anxiety is all for the princes. Not only so; it actually passes a law which has the effect of enfeebling the feeble check that newspaper criticism might be expected to exercise on the action of the ruling princes.

It is not that in the year 1922 Government, in the person of Mr. Thompson, has suddenly become aware of the existence of oppressors among the ruling princes. Even a century ago the British rulers of India possessed such knowledge. Abundant proofs of the fact are to be found in various parliamentary blue books relating to India. We will quote from one of them dated August 16, 1832.

The leading features which are common to all the treaties under subsidiary alliance are:

"First, the stipulated protection of the British Government against all enemies, foreign or domestic. Second, mutual co-operation in the event of hostilities with other powers. 3rd, the Allied state agrees to receive and maintain a British force for the protection of the state. 4th, the state agrees to receive a British Resident through whose medium is imparted the advice and counsel of the British Government on all affairs connected with external, and sometimes with internal, administration, by which advice and counsel the Allied State is bound to abide. 5th, the Prince agrees to abandon all political intercourse with other powers, except through the medium of the British Government, and binds himself to refer to the latter all disputes that may eventually arise with other powers.

"On the other hand, the prince retains in general

the exercise of his independent authority on all matters within his dominions.

"In some cases the Princes who had engaged to pay a pecuniary subsidy for the maintenance of British force have subsequently ceded territory in lieu of subsidy. In the recent Subsidiary Alliance this practice has been generally adopted."

It has been necessary to quote the above description of the leading features of the treaties under the subsidiary system in order to make the effects of the system as described immediately below it easy to understand.

"On the question whether the subsidiary system is favourable to the happiness of the great body of the people, great diversity of opinion appears to exist."

"The old remedy, it is said, for gross misgovernment in India, was conspiracy or insurrection. It is not the old remedy in all countries?—Editor, M. P. The subsidiary system, by introducing a British Resident bound by Treaty to protect the Sovereign against all enemies, domestic or foreign, renders it impossible for his subjects to subvert his power by force of arms. That fear of the physical strength of the people which in the independent states of the East, checks in some degree the cruelty and rapacity of rulers, has no effect on Princes who are assured of receiving support from Allies immeasurably superior to the Natives in power and knowledge. Thus the independent sovereign, restricted from the pursuit of ambition and secured from the danger of rebellion, generally becomes voluptuous or miserly; he sometimes abandons himself to sensual pleasures; he sometimes sets himself to accumulate a vast hoard of wealth; he vexes his subjects with exactions so grievous that nothing but the dread of British arms prevents them from rising up against him. The people, it is said, are degraded and impoverished. All honourable feeling is extinguished in the lower classes. A letter from Sir Thomas Munro has been quoted, in which that distinguished officer states that the effects of the subsidiary system may be traced in decaying villages and decreasing population, and that it seems impossible to retain a state without nourishing all the vices of bad government. Mr. Russell, who was, during nearly ten years, Resident or Assistant Resident at Hyderabad, and Mr. Bayley, who was, during five years, Member of Council in Bengal, have expressed the same opinion in the strongest terms. Colonel Burrell, who was political agent in Kattywar, says that it is the most difficult thing to prevent the protection from being abused. Mr. Jenkins, who was Resident at the Court of Nagpore, says that 'our support has given cover to oppressors and extortions which, probably, under other circumstances would have produced rebellions.'—Report from the Select Committee on the Affairs of the East India Company; ordered, by the House of Commons, to be printed, 16th August, 1832: pages 81-82.

So though the British rulers of India have been aware for a century of the probable results in some instances the certain evil results of the subsidiary system, they did not take any steps by means of treaties or by legislation



tion to protect the subjects of the Indian States from misrule and oppression.

It is not suggested that the people of all Indian states have been, always, subjected to oppression. There have been and are exceptions. But we are here concerned with what the British Government has directly done for the welfare of Indian States subjects. We are constrained to say that it has recognised its duty only to the rulers, not to the ruled.

Where the subjects of an Indian State have been the victims of misrule, what have been their lot? Oppression has taken various shapes. Many of them have been deprived of their property in part or altogether; many have been beaten, tortured or imprisoned, and subjected to various indignities: many have been driven from their homes; some have even been put to death; and worst of all, in Indian eyes, many have had their women insulted and ravished. We should like to know if there is any clause in any treaty with any Indian States which provides that the ruling Prince shall not oppress his subjects in any of the above ways? We should like to know also if there is any royal pledge which relates to the welfare of Indian States subjects. In the extract which we have made above from a parliamentary blue book of 1832, it is stated that the ruler of the Allied Indian State is bound to abide by the advice and counsel of the British Resident connected with the external and internal administration of the State. We should like to know on how many occasions and where and when the British Resident has stood between an oppressive ruler and his helpless subjects. And seeing that all the treaties under subsidiary alliance give the Resident this power, why did Mr. Thompson say in his speech in introducing the Princes' Protection Bill that "Government cannot always intervene even in the cases [of misrule and oppression] which come to its notice"? Cannot the Resident give advice and counsel in these cases?

We have seen that the British Government has done nothing by its treaties and its laws and British sovereigns by their pledges for the protection of the people of the Indian States, though the oppression to which they may be subjected may be of the most terrible and revolting character. What are the wrongs from which the British law seeks to protect the Princes in fulfilment of royal

pledges and provisions in treaties? Indian journalists and authors have never deprived the Princes of any of their property, powers, privileges, honours or of their life and liberty. They have never tortured the princes, nor banished them from their kingdoms. Indian Princesses have not been wronged by Indian journalists and authors. Nor can it be asserted that their writings have ever indirectly produced the above consequences. The worst that can be said of the effusions relating to the States in the less reputable class of journals, is that they are false calumnies or that their object is blackmail. But such lies do not break anybody's bones. An honest and good ruler can afford to treat such things with contempt. He can defy the attempt to blackmail. It is their conscience which make bad rulers cowards. Good rulers do not require or want any protection from journalists, and bad rulers do not deserve any. The British Government, however, has decided that protection by legislation is needed for all these princes from the paper attacks of Indian writers, but that no protection is needed for the male and female subjects of Indian States from their rulers when they become oppressors and inflict on them the cruelest wrongs! If the British Government had insisted on the princes doing their duty to their subjects, that would have been truly beneficial to the princes also. For then so many of them would not have degraded themselves by becoming voluptuaries, plunderers and capricious tyrants.

To prove that the princes require protection, Sir William Vincent and Mr. Thompson, on different occasions, read extracts from some Indian papers. Some of these contain quite legitimate criticism, some are silly, some are in bad taste, some are vulgarly insulting, but there is not one for which anyone need be imprisoned for five years.

British Residents, Political Agents and officials have often inflicted more and greater injuries on the princes and even on the princesses than Indian journalists. Loss of power, property, throne, privileges, honour or freedom, has sometimes been due to the high-handedness, secret despatches or machinations of these officers. But no protection has ever been sought to be given to the princes and princesses by legislation against their machinations and high-handedness.

As to the real reasons for enacting the law, it has been surmised that as during the war



the princes gave great help to Government and as the Prince of Wales received during his visit a splendid welcome and hospitality in the Indian states, which he did not receive in the British provinces, it was felt necessary to meet the wishes of some of the Indian rulers. It may be presumed that many of them did not ask for any protection. In fact *The Rajasthana Patrika* says:—

We are now in a position to definitely announce that H. H. the Maharaja of Gwalior was against asking the so-called protection against British Indian press criticism. Some intelligent Princes of Kathiawad also, did not like the idea. Only the weak-minded and short-sighted rulers wanted it to screen their own sins of omission and commission.

It will now be necessary, when an Indian journalist is prosecuted for some offence against an Indian state, for a court in a British province to determine, for example, whether there has been misrule or oppression in that state. Will that add to its dignity and enhance its prestige? Will not such prosecutions reduce Indian princes to the level of British subjects? For *in reality* the parties in such cases will be an Indian potentate and a British subject, and the judge will be an officer who is a British servant. So a Sovereign Prince, an Ally of the British Government, will *in effect* have to sue for protection and justice before a servant of his ally the British Government. Possibly in some cases this servant of the British Government may pronounce that the criticism on the Princes was justified. What a position for the descendants of independent Kings! No wonder that it has been suggested that the Act is an indirect attempt to lower the status of the princes and bring them within the jurisdiction of the British courts.

### Destruction of the Trade and Industries of Indian States.

The servants of the East India Company were not content with destroying the trade and industries of the territories over which it had acquired political supremacy and of the peoples brought under its direct rule, but they destroyed even those of the subjects of the princes who had contracted alliances with it. The well-known author of the *Antiquities and History of Rajasthan*, Lieutenant-Colonel Tod, in reply to the question,

"What are the effects that have resulted and those that are to be anticipated, on the interests of the

protected Princes, of their people, and of our own subjects, from the relation in which they stand to us as heretofore acted upon?" wrote—

"With the exception of the district of Ajmer we possess not a foot of land in sovereignty in all the regions under our influence (in Rajputana); and although in the treaties we expressly abjured interference, hardly had a State of repose succeeded the conflict of 1817-18, when discovering that the chief agricultural product of Malwa and Lower Rajputana was opium, which had progressively improved during the last 40 years, so as to compete with the Pata monopoly in the China market, we at once interposed, invading the rights of the native speculators, in order to appropriate their profits to ourselves. But monopoly in these regions produces a combination of evils; and this procedure was at once unjust, impolitic and inquisitorial; unjust, because we assumed fiscal powers in a country where our duties were simply protective, abolishing the import and appropriating the transit duties, and depriving the local trader of a lucrative speculation: it was impolitic because we diverted the efforts of the agricultural classes from the more important branches of husbandry, thus in a two-fold sense affecting the financial resources of our allies: it was inquisitorial because we not only sent circulars to chiefs, calling for a statement of the cultivation of the plant, but despatched agents to the opium districts to make personal inspection and reports."

"The mischief already inflicted by the introduction of British staples is not slight, and operates as a sufficient warning. The looms of Chanderi and Runnode, so famed for the beauty of their fabrics, are now for the first time made known to the Board only to announce their destruction, together with the more ancient and better known products of Dacca and Boorhanpoor, whose *paye Sinderies* clad the Roman senator. Even Cashmere itself, whose name is connected with an article of universal luxury, bids fair to lose this distinction and be itself indebted to Norwich."

The above was written in March 1834. Since then the inhabitants of the so-called protected Indian states have not fared better as regards their industries and commerce than those of British India.

### A Brave Indian Lady.

The following has been issued by the Publicity Officer, Bengal:—

On the 6th September, 1921, at about 1 P.M., Nandarani Dasi, eight years of age, daughter of Babu Ganendra Nath Sarkar, Stationmaster at Lalgolaghat, was standing on the verandah of her house, which is only a few feet away from the banks of the Padma river. Nandarani, holding on with one hand to one of the bamboo posts of the house, was watching the current swirling by and swaying backwards and forwards, when she suddenly



overbalanced herself, fell into the river and was carried downstream by the current. Srimati Kamal Kumari Nandi, her sister, who was fortunately near at hand, with great presence of mind and bravery leapt into the river, and at great personal risk, swam out to her sister and succeeded in bringing her ashore.

On the recommendation of the local officers the case was brought to the notice of the Royal Humane Society who have awarded a testimonial on vellum to Srimati Kamal Kumari Nandi in recognition of her bravery in saving her sister from drowning at great personal risk.

### Success of Indian Students at Harvard.

We have received the following letter from Mr. Manard P. Jordon, Lecturer in Astronomy, Harvard University :—

"I am sure you will be very much interested to hear of the success of three Hindu students in this country whom I have had the pleasure of knowing.

1. "Miss Manik Kosambi is the daughter of Mr. D. N. Kosambi, sometime Lecturer in the Calcutta University. Miss Kosambi entered the Radcliffe College, one of the best colleges for women in this country, four years ago and graduated last June with *Cuma Laude* or high distinction in Psychology and Philosophy. Miss Kosambi has just left for India, where her services are sure to be of great worth.

2. "Mr. Ram Prasad came here as a Government Scholar of the Mysore State three years ago and entered the Massachusetts Technological Institute, said to be the greatest of its class in the world. Mr. Prasad has received his D.Sc. this year in industrial chemistry and is at present employed in a big factory in Boston. All the more credit is due to Mr. Prasad for his remarkable success when one remembers that during last year he had to work his way through college.

3. "Mr. B. S. Guha joined the Harvard University in 1920 as Hemingway Fellow in Anthropology, having won the fellowship by his researches in India, where he was for a time a Government Research Scholar. Mr. Guha had a brilliant career in Harvard and had the unique distinction of being invited by the Smithsonian Institution, Washington, D.C., in the summer of 1921 to carry on

Anthropological investigations among the Red Indian tribes of Colorado and New Mexico. Mr. Guha has this year been appointed as an Instructor in Anthropology in the Harvard University and Radcliffe College and is, I believe, the first Hindu to achieve such distinction."

The full name of the last named gentleman is Biraja Sankar Guha, who was a candidate for the Premchand Raychand Studentship in the Calcutta University in the same year in which Mr. Pramathanath Banerji, Sir Asutosh Mookerjee's son-in-law, competed for and obtained it. Mr. Guha's thesis was on an anthropological subject, the same thesis by which he won the fellowship at Harvard, but no anthropologist was appointed an examiner in that year, so that Mr. Guha's thesis was rejected practically unexamined. The sordid story of how Mr. Guha was deliberately deprived of even the chance of getting the Studentship was related in full some months ago in this REVIEW and need not be repeated. We are glad Mr. Guha was able to secure by his *rejected* Calcutta thesis that encouragement from Harvard which his Alma Mater denied him. We hope he will achieve still greater distinction in America before he comes back to India.

### India in Mr. Bonar Law's Manifesto.

Among the references to India in the manifesto of Mr. Bonar Law, the new premier, occurs the following :

"The co-operation of all classes and sections is essential to progress and prosperity in India and if this be secured we can look forward with confidence to industrial development, which will add to our resources and give increased stability to the political structure."

It is a truism that in India, as in all other countries, the co operation of all classes and sections is essential to progress and prosperity. But co-operation of all classes and sections in India cannot be secured unless there is political justice, which includes swaraj, and unless the feeling of self-respect of Indians is satisfied. Non-co-operators can co-operate only on these conditions.

As regards industrial development, we must know by what agency Mr. Bonar Law wants this development to be brought about and whom he refers to by the word "our" when he speaks of "our resources,"



before we can think of supporting his programme. We want the industrial development of India by Indians and with Indian capital. If it be possible to develop India's industrial resources, even at a slow pace, entirely by Indian agency and solely with Indian capital, we would support such development. If that be not possible, we would advocate a programme of industrial development mainly by Indian agency and mostly with Indian capital. But we are wholly opposed to the industrial development of India solely or mainly by foreigners with foreign capital; for that is exploitation. If by "our resources" Mr. Bonar Law means British resources, he advocates the exploitation of India by his countrymen and no Indian ought to be a party to it.

### Muslim University at Aligarh.

There are some encouraging items of news relating to the Muslim University at Aligarh.

The Retrenchment Committee and Court of the Muslim University have effected an economy of Rs. 20,000 a year in the annual budget of about Rs. 4,50,000. They have also recommended the amalgamation of the offices of the Registrar, the Treasurer and the Provost.

The meeting of the Court discussed a very interesting resolution for the opening of a department for the teaching of Sanskrit. Muhamad Yakub of Moradabad in supporting the resolution pointed out the importance of the measure. The old Islamic traditions of keeping the doors of knowledge open for all comers should be carried on in the Muslim University and Aligarh should lead in spreading a spirit of liberalism in educational matters. This example, he said, is likely to be emulated by the Benares University, where an Arabic faculty may be opened and strengthen the Hindu-Muslim unity and co-operation.

The resolution was unanimously passed and the Sanskrit department is to be opened forthwith.

Another interesting item was the selection of a motto for the seal of the University. From a number of suggestions received the most appropriate was found to be the Prophet's famous injunction to the Mussalmans "Seek knowledge even if it is found in China" and it was unanimously adopted. It was also resolved to follow the old practice of conducting the proceedings of the court in Urdu as far as possible.

The Vice-Chancellor announced amidst cheers the munificence of His Exalted Highness the Nizam of Hyderabad in increasing his grant from 24,000 per annum to Rs 36,000.

It is understood that the Vice-Chancellor has requested Her Highness the Begum of Bhopal, Chancellor, to fix a date for the first convocation of the University. Aligarh is the only University in the world whose Chancellor is an enlightened lady who is also a ruler of a progressive state.

### British and Indian Railway Fares.

Reuter cables that the British railway companies have decided to reduce their passenger fares from January to the extent of one farthing per mile, the reduction amounting approximately to a seventh of the existing fares. In Britain there has been a reduction in the postage rates also. But in India both railway fares and postage have been further increased after last year's increases!

There is enormous waste and extravagant expenditure in the railways. Rai Saheb Pandit Chandrika Prasada asserts that retrenchment to the extent of twenty crores of rupees per annum can be effected. By the Indianisation of the railway services further reduction in expenditure may be made. Thus the reduction of railway fares is by no means an impossibility. Moreover railways exist not for earning the biggest possible dividends but for contributing to the convenience and prosperity of the inhabitants of the country.

### Railway Travelling.

While railway fares have been enormously increased, there has been no addition to the comforts and convenience of the passengers. By "passengers" we refer chiefly to the majority of them, who travel in intermediate and third class carriages. Even in a second class carriage in the East Indian Railway in which we had occasion to travel recently, we did not find things so nice as in former years. But it is with reference to the intermediate and third class carriages, of which we have most experience, that we write. They are as dirty as ever. It may be said in reply that that is because many of the passengers are dirty in their habits. But it is the duty of the railway authorities to clean the carriages, particularly the lavatories, every day at all principal stations, and once a week there ought to be a thorough cleansing and disinfection of all carriages and lavatories. Because some people are dirty, that is no reason why the railway companies should endanger the health of the others by keeping the compartments and the lavatories in a filthy condition. Sanitary habits should be enjoined on all passengers. We do not see any reason why there should not be notices stuck up in all carriages telling the passengers that they should not spit, blow their noses &c. in the carriages.



The supply of water in the lavatories should never run short. In the lavatories attached to first and second class carriages there are lamps. But there are no lights in the intermediate and third class privies, for which reason they are often in a very disgusting condition.

The accommodation reserved for Indian women, particularly in the mail trains, is quite insufficient, only a small compartment being provided for them. Moreover, very often European and Eurasian women overflow into the compartment reserved for Indian women, thus further reducing the accommodation available for them. It is very unjust that, whereas Indians, male or female, are not allowed to travel in compartments reserved for Europeans even when empty, Europeans and Eurasians freely avail themselves of carriages meant for Indians.

Overcrowding continues as before.

### Greek and Turkish Atrocities.

The war party in the Cabinet have attempted to stir up war-feeling and enlist sympathy in England for the Greeks by charging the Turks with the perpetration of abominable atrocities in Asia Minor, says the *Daily Mail*.

They have painted the Turk as a fiend and the Greek as an angel. It is, therefore, important that the record of the two peoples in Anatolia, Greeks and Turks, should be examined in the light of the latest evidence so as to determine whether the Turks are really less civilised and less human than their Greek antagonists.

Fortunately a capable and dispassionate witness is forthcoming in the person of Mr. Arnold J. Toynbee, Professor of Byzantine and Modern Greek Literature and History at the University of London. He paid a long visit last year to Anatolia and there was able to see and judge for himself. The results of his observations and inquiries are given in his new book, "The Western Question in Turkey and Greece" (Constable, 18s. net), and very remarkable they are.

He shows that the Greeks contributed their full share and something more to the tale of atrocities. He went to Asia Minor with a distinct feeling in their favour, so that his testimony is all the more valuable. He is a quite independent and unbiassed observer.

If the Turks were not guiltless, they received immense provocation.

In judging Greek and Turkish atrocities, he says, Westerners have no right to be self-righteous. They can only commit one greater error of judgment and that is to suppose that the Turks are more unrighteous than the Greeks. Much mischief has been done in the Near and Middle East by this common Western opinion.

Describing one day's Greek atrocities

Professor Toynbee writes that the crimes were committed in cold blood and the plundering was leisurely and systematic. The Greeks plundered first and killed afterwards, and they sang at their work, even when they got to the killing.

### The Indian Christian Conference.

It is noteworthy that at this year's Indian Christian Conference, held at Allahabad under the chairmanship of Mr. Alfred Nundy, a resolution confirmed the action taken by the All-India Christian Conference at Lahore recommending the use of *Khaddar* and articles of indigenous industrial enterprises. Another resolution ratified the proposal recommending the representation of the Indian Christian community at the Indian Social Conference. The Conference endorsed the movement for the Indianisation of the services.

### War Graft in U. S. A. Army Leather Supplies.

In the first place, whether we are dependent or independent, honesty is to be valued for its own sake. In the second place, we must be scrupulously honest, more honest than the citizens of independent countries, because our task is harder than theirs; for whereas they have only to maintain their liberty and power, we have both to win and maintain freedom and power. If, therefore, we occasionally quote instances of corruption in public life in independent countries, it is not with a view to excusing similar lapses in our country where and if they exist. We only want to bring such foreign examples to the notice of the Western opponents of Indian self-rule who think that they have a monopoly of character. For our part, we believe we cannot rise except by character, and therefore consider it a bounden duty of all Indian publicists to mercilessly expose dishonesty, jobbery, nepotism and corruption in the public life of India. Now to our foreign example.

*The Searchlight* of Washington, D. C., U. S. A., writes:—

The great war disclosed no American treachery of the Benedict Arnold type. It did, however, develop numerous traitors of a more despicable kind—men who "sold" their country, not to the enemy, but to themselves.

In all the cases where patriotism became a mask for



service were shamelessly and criminally converted into gigantic thieving from the poor pockets of the people, there is none more reprehensible and revolting than that of the United States Harness Company.

Four army officers, three of whom came directly and one indirectly from big places in the leather industry, first got into a position which gave them exclusive authority to make all purchases of leather supplies for the War Department.

They bought with an exorbitance unparalleled, laying in a supply several times in excess of the government's needs.

They paid excessive prices, the money being not theirs, but that of the public.

They bought from "the trade," upon terms most advantageous to "the trade," in some transactions violating every moral and legal code by buying from their own firms.

They bought so excessively as to create a shortage of leather materials and cause the public to pay vastly increased prices for shoes and other leather products.

Being leather men first, with those interests, which were apparently their interests, subordinating public welfare and public funds, of course they created a great "surplus."

Then, finally, while still officers of the War Department, these men, who had bought spur straps at the rate of 36 for every officer, and other leather articles in lavish proportion, manipulated negotiations which resulted in the sale to themselves of all surplus leather and harness goods, estimated by one of them as worth "at least \$150,000,000."

This "I to me" transaction meant to them a profit of from 15 per cent to 40 per cent and an annual salary of \$25,000 for each of them.

Some details quoted below from the same paper would give a clear idea of what the four American army officers did.

.....during the war the largest number of serviceable horses and mules owned by the government at one time was about 300,000. Representative Reavis stated in Congress May 1, 1920:

"The total purchases of horses and mules during the process of the war was 395,000. These animals were purchased at different seasons, to repair the wastage and the loss by death and sickness (36,800), so that the estimate is made that there were never more than 300,000 horses and mules in the service at any one time."

For these animals the quartet of fireside patriots, who did not get nearer the firing line than their mahogany desks in Washington, spent the public's money with an abandon more reckless than a drunken sailor. A few illustrations will suffice.

There were purchased 2,551,087 sets of harness, at prices as high as \$266, per double set, and nearly nine sets for each animal. Certainly the 86,418 cavalry horses, the riding horses, the pack mules, etc., did not require harness, so it is safe to say that not more than half of the animals needed harness; therefore, at least 15 sets were ordered for those horses that required them.

Saddles were bought to the number of 945,000, at about \$40.00 each, or in the neighborhood of nine for every animal requiring a saddle. It will be recalled that cavalry was almost abandoned as a means of warfare at an early period. There were bought:

Halters, 2,850,853, or more than nine for each animal.

Saddle Bags, 585,615, nearly two for each animal.

Horse Brushes, 1,637,199, more than five for every animal.

Nose Bags, 2,033,204, nearly seven for every horse and mule.

Spur straps, 712,510 complete sets, about 36 for each officer.

There was no need for such extravagant purchases of harness and leather goods. The army had largely motorized its transportation system, even extending it to the artillery. It was known to the War Department that "the day of the horse was passing." The gasoline motor was taking his place.

General Pershing said: "Every effort was made to reduce animal requirements—by increased motorization of artillery and by requiring mounted officers and men to walk."

Motor-propelled vehicles had been ordered or provided for approaching 400,000, at a cost of \$7,000,000, which included 185,000 trucks and every conceivable kind of motorized conveyance.

Yet these four "leather" officers from the leather industry, continued to purchase tens of millions of dollars worth of useless leather equipment that, even a child would have known, could never be used.

## Cure of Leprosy.

The increasing use of the improved method of treating leprosy by intravenous and intramuscular injections of soluble products of chaulmoogra and other oils, says the *British Medical Journal*, is already producing results undreamt—of only a few years ago as testified to by reports now arriving from affected countries in various parts of the world. Thus in India the treatment was commenced in the largest leper asylum in the country at Purulia early in 1921, under Dr. Muir's direction, and he has recently sent to England the figures of the mortality among the seven hundred lepers there.

These show reduction of the death-rate in the first six months to 66 per cent., in the second six months to 29.6 per cent., and the first six months of this year to only 21 per cent. of the average rates for the three years before the treatment was begun in the same months of the year—a remarkable result in a chronic disease in such a short time as eighteen months even after allowing for simultaneous improvement in health due to simultaneous treatment for hookworms.

Nor is this an isolated result, for recent reports received by the Mission to Leprosy show a similar reduction of the annual death-rate in the Fusan leper asylum from 25 per cent. to 5 per cent., the mortality in both and the Purulia asylum having thus fallen



one-fifth of the former rate, while these and other similar institutions are now discharging a number of lepers apparently cured.

### Guru-Ka-Bagh.

The Panjab Government continues to arrest, try and imprison the Akalis attempting to cut wood for fuel for the free kitchen attached to the temple at Guru-Ka-Bagh. The Akalis are equally determined to face martyrdom unflinchingly and calmly. The total number of Akalis arrested up to the 24th October was 3033. If the Gurdwara Bill on the legislative anvil had been framed in a way acceptable to the Sikhs, that could have altered the situation. But it has not been so framed.

### Mr. Lloyd George and India.

No Indian of any political party will shed a tear for Mr. Lloyd George at his downfall. The Non-co-operators never had any reason to love and respect him. The Moderates might have given him their sympathy; for the "Reforms" and some high posts were given to Indians under his regime, though not by him personally. But his "steel frame" speech spoilt his chances.

It is not easy to determine his personal share of the responsibility for the things which during the last few years have convulsed India. His cabinet, of course, was fully responsible. The political situation in India would have been different if there had not been any pledges given by Mr. George relating to Turkey and their flagrant violation, no Rowlatt Committee, no Rowlatt Act, no consequent agitation, no repressive measures to crush it, no Non-co-operation Movement, no martial law in the Panjab, no Jalianwalla Bagh, no practical rewarding and honoring of the heroes of martial law and Jalianwalla Bagh, no visit of the Prince of Wales, no consequent boycott of his visit, no Bombay riots, no proscription of volunteering, no taking up by the non-co-operation leaders of the challenge thus thrown out by government, no imprisonment of thousands of persons, no strikes, &c., &c. But though King George V reigned, King Lloyd George ruled, and his achievements are writ large over the pages of contemporary Indian history.

### Policy of Retrenchment Illustrated.

The creation of a new highly paid

post of chief commissioner of railways and making an appointment to it is one exemplification of the kind of policy of retrenchment which Government wants to pursue. Another is to be found in the filling up of the vacancy created in the Bengal Executive Council by the promotion of Sir John Kerr to the Governorship of Assam, in the teeth of a resolution carried in the Bengal Legislative Council to the effect that the number of Bengal Executive Councillors should not exceed two. The population, area and revenues of the United Provinces of Agra and Oudh exceed those of Bengal. Yet in the former there are two executive councillors and two ministers, against three each in Bengal.

### The Indian Princes and the Indian Press.

If all that has ever appeared in the columns of the Indian press relating to the Indian States could be brought together and examined, it would most probably be found that the indigenous papers have written more to champion the cause of the princes than in adverse criticism of their administrations and that in the case of States like Baroda, Mysore, Travancore, &c., they have often laid themselves open to the charge of being blind to their faults and of singing only their praises for what they have done to promote the cause of education, industrial development, representative government, &c. It is, therefore, an irony of fate that a Bill should have been passed for the *protection* of the princes against the *attacks* of the indigenous press! We say indigenous, because all press legislation in India has ever been meant to apply only to papers owned and conducted by the natives of the country. That leads us to ask whether anybody can give the princes protection against the British press.

It is not only derogatory to the princes that they should have to be given protection by courts in British India, but it is also superfluous. For many Indian princes have for years sought to protect themselves by excluding from their territories Indian newspapers which have criticised them; as they do not want that discontent should be stirred up against them among their subjects.

Though the ostensible object of this latest piece of press legislation is to protect the princes, in reality it would often



protect the British residents and political agents from criticism, so that the Bill should have been more appropriately styled, "The Politicals Protection Bill."

### Radio.

The West, particularly America, is Radio mad. Even little boys in American schools are making their own little sets of radio apparatus. In China it is coming greatly into vogue, for commercial and administrative purposes and it is needless to add that Japan has been making continually increasing use of wireless telegraphy and wireless telephoning, for that is what radio means. India lags behind, as conscience makes the Government here excessively suspicious and fearful. The Calcutta University Science College wanted to set up radio apparatus only for educational purposes, *i. e.*, for teaching and experimentation: but Government refused permission.

### The Age of Consent.

At present the age of consent for both married and unmarried girls in India is twelve. Bakhshi Sohan Lal had introduced a bill in the Legislative Assembly with the object of raising it to fourteen and asked for the appointment of a select committee to consider it. Sir William Vincent said on behalf of Government that in England in the case of offences against girls under 13, the punishment was very severe, but if the age of the girl was above 13 and below 16, the punishment was lighter. But in Bakhshi Sohan Lal's bill, the punishment for offences against girls of even less than 14 was heavy. Moreover, Government was unwilling to include in the bill the case of married girls. Government could support the bill on two conditions: (1) that married girls would not be included in it, (2) that offences against girls between 12 and 14 years of age would be less severely punished than those against girls under 12.

Mr. Allan strongly supported the bill. He said that in one generation India

had lost thirty-two lakhs of immature mothers.

Mr. Amjad Ali said that if the bill were passed into law, all [Indian] husbands would have to go to jail, whereupon there was laughter. We do not understand what cause for laughter there was in this indirect statement of a shameful fact. What Mr. Amjad Ali meant to hint at may not be true of all Indian husbands, but it is most probably true of the majority—which shows that so far as girl wives are concerned we are not a humane people. It also explains one of the causes of our not being a physically and intellectually superior race.

Sir William Vincent having informed the Assembly that the mover Bakhshi Sohan Lal had accepted the two conditions laid down by Government, the motion for the appointment of a select committee was put to the vote. Forty-one voted against and 29 for it. So it was rejected.

We are unable to understand the mentality of the 41 members who voted against the motion, even after married girls had been excluded from the protection meant to be given by the bill to girls of tender years. There may be social and other reasons why married girls must continue to suffer. But there is no moral, religious, or social reason whatever why any man who is not the husband of a girl under 14 should not be punished for doing her injury, though, of course, there are immoral reasons. We are loth to believe that 41 members of the Legislative Assembly were influenced by immoral considerations. But what else could have been their reasons for voting as they did?

### Flood in North Bengal.

The natural cause of the unprecedented floods in Rajshahi, Bogra and some other north Bengal districts was excessive rainfall; but the inundation would not have been destructive if there had not been artificial causes also. The main artificial cause is the existence of many way embankments without a sufficient number of culverts for the outlet of water. A subsidiary artificial cause is the increase in the area





Bundles of Clothes Collected in the Science College, Calcutta, for the Flood-stricken.

ber of metalled highways without a sufficient number of culverts for the discharge of water. For details, the reader is referred to Prof. Dr. Meghnad Saha's article on the subject in this issue. The map will help in understanding the situation correctly. The deeply shaded area represents the part where the havoc done has been greatly intensified by the obstruction offered by the Sara-Santahar railway line. The area with a lighter shade has suffered for a similar reason owing to the blocking of the water caused by the Sara-Sirajganj line. The area with the lightest shade represents the upper part of the flooded area. A single arrow represents the course of flood water. Double arrows represent breaches in the railway lines.

The total area affected is 2500 square miles. The number of people affected has been estimated at 15 lakhs. The damage has been estimated at six crores of rupees.

### Relief of Distress Caused by the Flood.

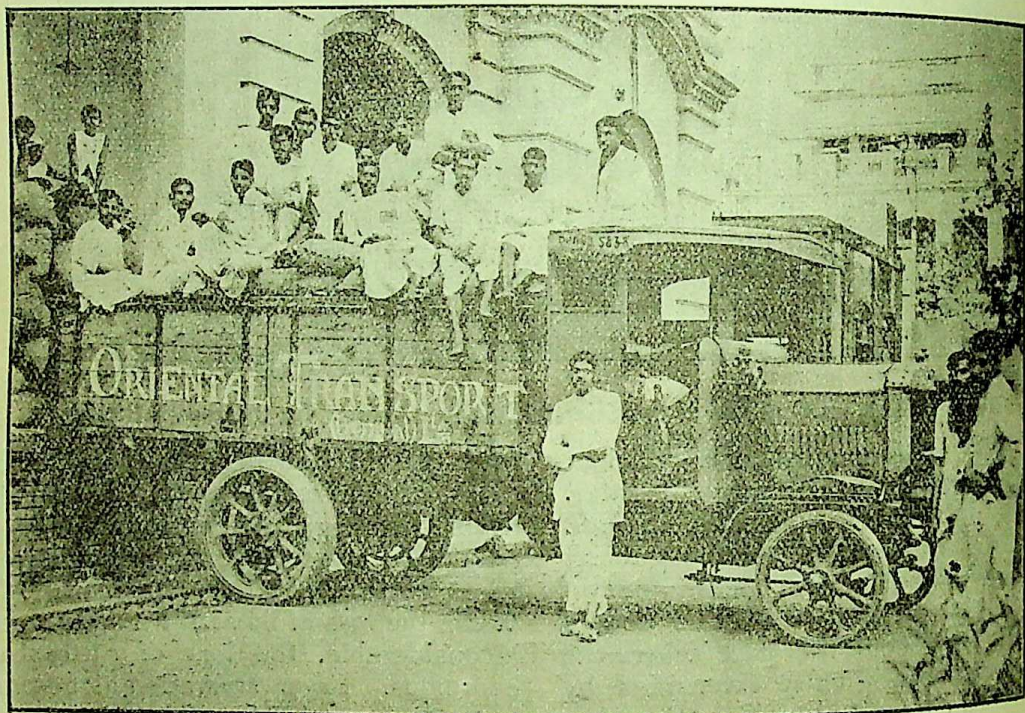
The sufferings of the people affected, caused by the floods, are indescribable. They unexpectedly found themselves with no

food, without shelter, and, in innumerable cases, without clothes even. The flooded area having been almost entirely under water, they could not even squat or lie down on the bare earth under the branches of trees. While the loss of human lives has not been inconsiderable, the loss of cattle has been enormous. From starvation alone the loss of human life would have been great, had not the cry of humanity in distress stirred the heart of Bengal to come to the rescue. Many relief organisations are at work, the largest being the Bengal Relief Committee under the leadership of Sir P. C. Ray, who looks like a spare and unpretentious looking tireless young man of sixty-two summers. This committee has already received in cash alone more than two lakh's of rupees, besides more than a quarter lakhs worth of rice and clothes. Other organisations have received from the people several thousand rupees each. But though the response has been quick and large, the distress can continue to be relieved in full only if help also continues to pour in in undiminished volume for a few months to come. For, we should bear in mind, that lakhs of people



have lost their all. In innumerable cases they will have to be provided with new houses; in others the huts and houses still standing will require thorough repairs. Over extensive areas the crops have been totally wiped out, and in others only a fraction of the harvest will be available. The people will have to be fed until a new crop is harvested. The flood has destroyed agricultural cattle in great numbers, so that the peasants will require to purchase cattle for the plough, for carts, and for the supply of milk. The cows still alive have to be fed with fodder brought from outside the flooded area. Seeds for

able to advance small sums at low rates of interest or no interest at all. Considering that such a large number of people have been rendered homeless and have to do with just enough food to keep body and soul together and just enough clothing to hide their shame, it is no wonder that there are many cases of illness. The relieving parties have medical men among them, kind-hearted doctors who are voluntarily rendering help at great sacrifice. But medicines, diet, etc., have to be purchased to some extent, though here again charitably disposed persons have supplied some of these things



Lorry with Provisions for the Flood-stricken Starting for the Railway Station from the Science College, Calcutta.

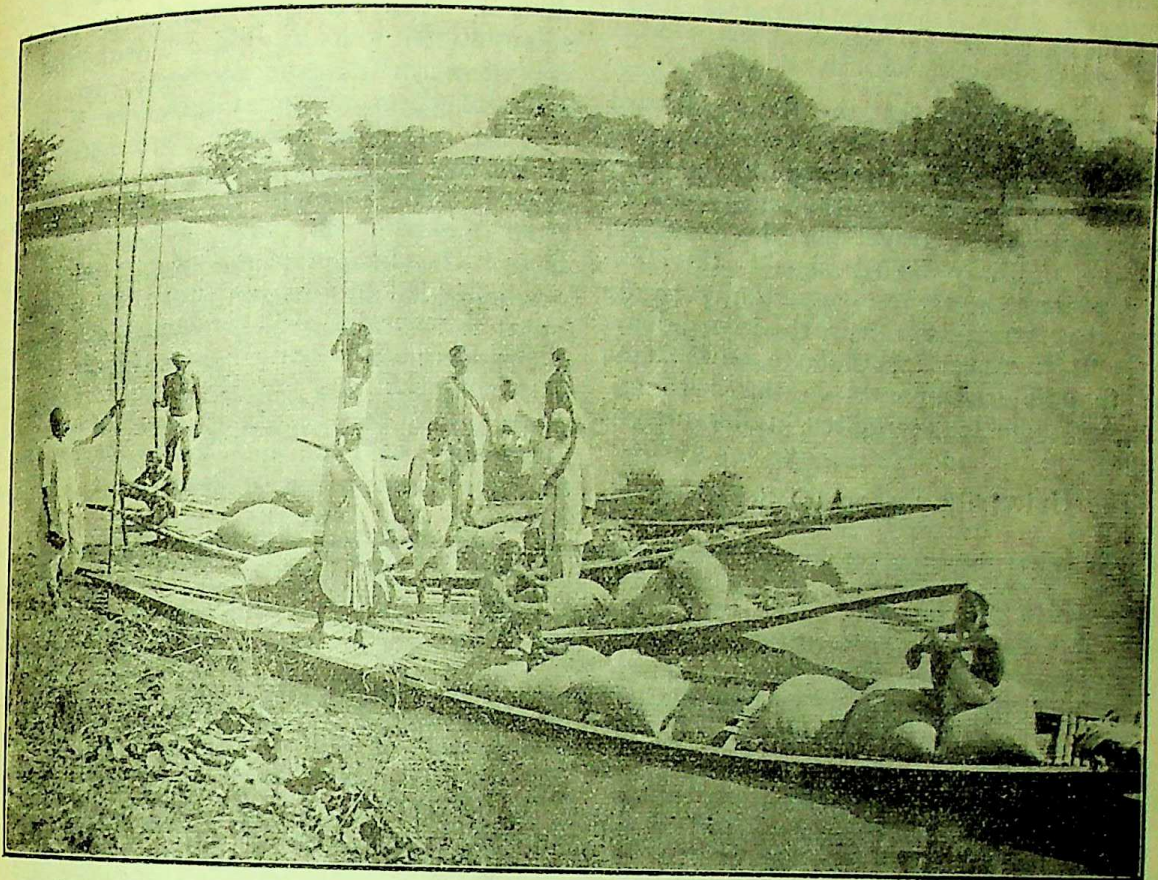
Sir P. C. Roy sitting on the Lorry in the midst of a Batch of Volunteers.

starting agriculture afresh must be supplied. The cold season has already commenced, and therefore people will require not only cotton dhoties and sarees, &c., but warm wrappers, blankets, etc., also. There are large numbers of comparatively well-to-do people who have been rendered destitute and who will not willingly receive charitable help. They will require loans. Usurers may consider this a great opportunity for investing money at high rates of interest and for ultimately buying out the peasants and small farmers. But this must not be allowed to be done. The relieving organisations should be

gratis. How to dispose of the carcasses of dead cattle was an urgent problem, as an outbreak of some epidemic or other was feared therefrom. The relieving parties have made arrangements for burying the carcasses. Arrangements have also been made for disinfecting wells and other reservoirs of water from which supplies of drinking water are obtained.

The bare narration of only these few details may give an idea of how much money would be needed. Those who have not yet given anything should hasten to do this. Those who have already given should





Marwari Workers Ready to Start For the Afflicted Areas.

be ready to give again and again, if they can. Parties of little boys and girls, and grown-up men and women have been collecting money, rice and clothes for some days past, passing along the lanes and playing on musical instruments as they passed. Some young men are themselves drawing carts loaded with bags of rice and clothes. The spirit which actuates the givers will be understood from the following extracts from interviews with Dr. P. C. Ray:—

A petty grocer, named Pannalal Motilal, was asked to contribute two pice, he gave two maunds of arrowroot. An old poor woman, who had barely anything to cover her own body, gave away her only piece of new clothing. One servant boy gave away one of his two pieces of dhoty. A paralytic beggar who was looking at the heap of small coins collected dropped two pice into it, instead of asking any alms for himself. The Mohamadan carter who was hired to bring the rice and clothing to the central office of the Relief Committee, refused to take anything, when pressed repeatedly, remarking that he was a man of flesh and blood and he had also to do his share of duty to the country.

Another interviewer writes:—

From morn to noon, and noon to dewy eve an incessant stream of donations was pouring in, and it was a sight to see the various organisations working in different centres of the city and bringing their collections to the office of Dr. Ray. Individuals coming to Dr. Ray and paying their quota were by no means few, and they included all classes of people. That the cause has touched the innermost heart of Bengal is shown by the fact that many rich men of the city are going every day unasked to Dr. Ray to pay their contributions personally. Another fact which proves how the cause has met with a wonderful response from the poorest class is that a pile of half-pice is being collected every day on Dr. Ray's table. A few incidents which occurred on Saturday are worth while to note. One party asked a grocer to pay something. He asked them to stop, and gave away two maunds of arrowroot—practically his whole stock. The party got an ox-cart to carry the arrowroot and other things collected to office, and asked the cartman what he would take. His reply was characteristic. He said: 'If this poor man could give away two maunds of arrowroot how can I take anything from you! Have I no heart, and do I not feel for our sisters and brethren in distress like any other man?' Dr. Ray has despatched to Santahar on Saturday a quantity of rice and cloth so large that three motor lorries had to be engaged to carry the things to station. Dr. Ray complains that the Railway Board has refused to make any concession to the volunteers, and this is regrettable indeed. We wonder why the



Board could not send a few passes to Dr. Ray. The Government of Bengal have sent fifteen medical officers to the flooded area, but they are without medicine—like soldiers without ammunition, said Dr. Ray.

It is a disgrace that the Railway Board has refused to make any concession to the volunteers. The destructive character of the floods is due for the most part to the railway lines traversing the country, and the Railway Board should therefore have seized the earliest opportunity to do what they could to repair the injury done. There is time yet for them to be ashamed and to give free passes to the self-sacrificing workers of accredited relief organisations.

The University Science College presents

tion for fighting destitution, hunger and disease. And the good fight is going on smoothly without any hitch, with the help of self-sacrificing and energetic young men, some of them of great intellectual distinction in arts and science, professors of the University and of Colleges, graduates of Indian and foreign universities, working from morning till late at night. So it is not the bodies alone of the people that are being fed and made fit for their work; the spirit of Swaraj also is growing. The ground-floor verandahs and some rooms of the left wing of the big College building are being used for stocking rice and clothing. The bags of rice and bales of cloth, old and new, on some days run up to the very



Workers in charge of burying carcasses in search of them with spades on their shoulders.

an unique spectacle. On the verandah facing the portico, to the left and the right, are the statues of Sir Taraknath Palit and Sir Rash Behary Ghose. If the spirits of these princely givers for education hover on the spot, they should be pleased to find that the College which they have so richly endowed for feeding, developing and strengthening the minds of their people, is being used also for feeding the famished bodies of lakhs of their unfortunate countrymen. But not for feeding the bodies alone. The essence of Swaraj is self-help. The Science College is the seat and centre and base of supplies and operations of a popular organisation.

ceiling. Every day huge quantities are sent away to the railway station, other bags, bundles and bales taking their place in no time. The sight is a liberal education of the heart.

One feature of this and other Swaraj organizations is noteworthy: The population affected is mainly Musalman. Yet Hindus, Musalmans, Christians, Jains, Brahmos and others are all rendering help, of all, some of the leading organisers and some workers being Brahmos. East Bengal and north Bengal are inhabited mostly by Musalmans. Yet whenever that region has been devastated by flood, famine or cyclone, Hindus have been foremost in giving succour.



The thanks of the Bengal Relief Committee and of ourselves are due to Mr. C. Guha for kindly going to the affected area and taking photographs at his own expense, and to Messrs. U. Ray and Sons for drawing the map.

### The Turkish Situation.

Mr. Lloyd George and his cabinet believed more in the triumph of might than in honour, truth, justice and honesty. Therefore, in spite of his word of honour relying on which Indian Musalmans fought against their Turkish and Arab co-religionists, he deprived the Turks of extensive territory in Europe and Asia and helped the Greeks against the Turks to achieve his object. So far as the possession of these territories was concerned the right was all along with the Turks. If this right had been conceded at the proper time the world might have credited Mr. George with a sense of justice and even with

generosity to a conquered foe. But now that Might, the god whom Mr. George and his colleagues worship, has smiled on Mustapha Kemal Pasha, the giving to the Turks all that they want has in it both the appearance and the reality of abject surrender.

We are glad at Kemal Pasha's victory because he fought for the right. We can quite understand the thoroughgoing support which Indian Musalmans are prepared to give him, because leaders like Maulanas Shaukat Ali and Mohamed Ali never concealed their conviction that they had accepted Mr. Gandhi's doctrine of non-violence as a matter of right policy in the circumstances of India but that they reserved their right of the use of physical force, if need be, allowed them by their religion. But we do not understand why and how non-Musalman thoroughgoing followers of Mr. Gandhi are prepared to go the length of promoting and even joining "Angora Battalions," if only by way of bluff. Angora and Kemal Pasha never stood for non-violence nor are ever likely to.

### Dr. Seal at the Mysore Panchama Conference.

Dr. Brajendranath Seal's Presidential address at the ninth Panchama Conference of Mysore was worthy of his great reputation. In the South all those Hindus who are outside the pale of the four castes, who are considered inferior to the Sudras and are treated as "untouchable", "unseeable" and "unshadowable", are called "Panchamas" or the fifth caste.

Dr. Seal has faith in the great future of these Panchamas. He believes that

The Panchama is bound to arrive. For are they not of the stocks that till the soil or ply the handicrafts in this continent, in the south as in the north, of whom it has been said,—They shall inherit the Earth? And they are thoroughbred stocks from the anthropologist's point of view, physically adapted to the environment, not decadent as so many of the civilised or over-civilised Indian races have come to be. They are in touch with the soil, with Mother Earth, and that touch ever quickens and invigorates. To them was given the command—Till the earth and multiply. And they have multiplied. But not like Hagar's offspring, the Ishmaelites of the desert. They have not the vagrant or nomadic instinct. Neither have they any anti-social or criminal taint. And provided you can create a right tradition, a right social environment for them, there is no end to their potentialities of progress in the



Mustapha Kemal Pasha



direction of their inherited instincts and predispositions.

The Panchama is really flesh of our flesh and bone of our bone.

If he is the last, he is also the first, first perhaps in time, autochthonous in strain,—first possessor of the soil, and therefore first to be ousted by immigrant races. First, too, is he among the many stocks that have entered into the composite radicle of the Indian peoples of-day. And to all those mixed stocks which we please to call "Aryan", he has contributed, in different degrees, not only pigment of skin, but also deep layers of human and subhuman instincts, and of prehistoric cult, myth and folklore. Neither is the Panchama himself a pure race to-day, physically or culturally. And this mixture has been a gain on both sides. We in Bengal have derived the variability, the flexibility, the proneness to produce mutants and freaks, that characterise our stock, from Aryan, Dravidian, Kolarian, Negrito and Mongolian ancestors—perhaps some humble gifts of the heart from one, of the head from a second, of the hand from a third and the ingenium perfervidum Bengalensis, or its absence if you will, from the fortuitous blend. Thanks to Buddhism, this fusion was free and open in Bengal,—with a gain in freedom and openness of mind, in a catholic sympathy and imaginative expansiveness of temperament. If only Buddhism had a stronger and longer hold in the south! Then, one may have the temerity to think, even the political history of the south during the last five years, like its social and religious history for a thousand years past, might have assumed a different hue.

### Dr. Seal holds that

In the next hundred years, under the Indian sky, the Panchama will arrive as he has never arrived before,—that, in fact, these out-cast stocks, these Indian thoroughbreds of the soil, by the inexorable laws of population, will overwhelm all exotics and decadents, in spite of their hoary civilisation, and perhaps because of it, unless in the meanwhile these civilised breeds should gain a new access of virility and fecundity from contact with the soil. And there seems to be a law in social origins and growths, similar to that biological law which lays down that the more developed and more kinetic animal organism cannot live directly on the soil, but must draw nourishment from the original matrix of Nature's energy only through the less developed and more stable plant organisms on the soil. In fact, the more civilised races, it would appear, must virilise, fertilise, renew themselves, from the infinite reserve of energy in Nature's store-house, but it is only by incorporation with the more natural races, that have grown up in the sun-baked field and the flaming forge, that this genial and generative contact and rapport with Nature can ever be established. But whatever that may be, one thing is certain. India, in the big blooming world of the twenty-first century, will be represented by those who now form three-tenths and will then form nine-tenths of its population. What kind of population is it to be?—A heterogeneous congeries of serf-races,—of helot labour,—like creatures multiplying on the slimy ooze in equatorial Africa in the heat of the sun? Will India be the African Continent of the future, the unhappy mother of a new race of negrito slaves?

No—the God of human History avert that fate! India, early and late, has pursued a certain Vision, has practised the Atma-Vidya, has worked out a civilisation furnishing cults, concepts, motifs and symbols, which are, for the art of life, indispensable complements to those of Greek mintage, and which have had much the largest currency alike in geographical and in human magnitude—not so very long ago claiming the spiritual and intellectual hegemony of two-thirds of the human race, as against the remaining third!—shall India, with that unequalled continuous creative history for three millenniums in literature, art, philosophy, religion, skilled industry, and, above all, in synthetic constructions and in the conquest of the soul over the flesh, be extinguished like some blazing Sun, the central orb of a planetary system in the Firmament of History?

No; "the new charter of life held out to us is brief and terse—redeem and be redeemed."

How is the work of redemption to be carried on?

The preliminary work incumbent on social workers in this field is to study the causes of the existing backwardness and depressed condition, causes, social, economic and religious, in custom, heredity and environment. Our schemes for social welfare and social service must be preventive, curative, remedial. Dirt, disease and destitution,—drink, dissipation and debt—these are a comprehensive enumeration of the evils we seek to cure,—but we must study their causes, as I have said, in custom, in heredity and in environment—we must estimate their extent, their intensity and their incidence,—and we must carry on a campaign against them, as we have to carry on a campaign against malaria or plague. And our methods must be sometimes preventive, sometimes extirpative, sometimes substitutive, *e. g.*, substituting a lesser evil for a greater.

Dr. Seal rightly holds that "the most powerful instrument and surest guarantee of an all-round social betterment is a well-devised system of education." But "an abstract education, which in the name of the three R's, unfits or indisposes the school population for any kind of manual work, and uproots the natural connections with the soil, or with the industrial system in the country, can be no sound education of the masses."

The Panchama Conference having been held under the auspices of the Hindu Mission to the Depressed Classes in Mysore, Dr. Seal had to consider the objection that "to many ears a Hindu Mission to the Panchama will sound as a contradiction in terms."

Hinduism, they will say, is an ethnic religion, into which a man is born, with a certain fixed status, according to those who by birth are



outside its pale, and an uplift in social status to those who are within, are equally inconceivable from the orthodox Hindu point of view.

His reply is :

These critics forget one thing:—Hinduism like every other cult and creed has had a history. The Vedas, though claimed to be Sanatana, eternal, are promulgated anew from age to age, through ever new Smritis and Samhitas. The Hinduism of today is the same and yet not the same as the Hinduism of yesterday,—nor has its pale been confined to the land of the seven rivers, or of the five or the ten peoples, but has gone on extending, and comprehended in its circuit not merely the Indian Continent, and its congeries of tribes and folks, but vast hordes and unnumbered tribes from Ceylon to Far Cathay and from Madagascar to the Eastern Archipelago, from Central Asia to the Malaya Peninsula. And it was Hinduism that, in its zeal of expansion and comprehension, first formulated the doctrine of the truth of all scriptures and codes, of all Acharas and Agamas—relatively to the historical and social environment—the doctrine, namely, of Sarvagamapramanya and this at a time when, in other parts of the globe, uninfluenced by Hinduism, religious crusades and massacres of heretics and infidels were the order of the day. Hinduism, Jainism, Buddhism, have ever had their Parivrajakas, their wandering monks who granted *diksha*, initiation, to whole tribes and communities.

Hinduism has no doubt had its failures and defections, but even the more militant missionary faiths of Islam and Christianity have not been free, as Dr. Seal points out and particularises, from their special risks, defections and failures. Before speaking of the risks proper to Hinduism, he pointed out the gains of the Hindu missions of previous ages referred to by him.

Those old Parivrajakas, wandering monks in Banga or Kalinga land, those Shramanas, who, wandering in the Central Asian sands over the Bam-i-duniya (the Roof of the World), found or founded the cult of Shramanism, those Brahmin priests who had arrived even before the Buddhist Bhikshus in the Nari-keladvipas or the Palm-isles of the Eastern Archipelago, and worked by their side in Serindia,—knew the secret, and apparently kept it to themselves, of creating composite cults and kulturs, civilising without conquest, without displacement and without extermination. Indeed, those Shaivite, Vaishnavite, Tantrik, Gurus, who, belonging to a hundred Sampradayas, unknown to the pages of history, tramped and camped out in the jungles and on the hill sides of terai or negrito head-hunting stocks of demon and serpent totems,—have achieved certain memorable results to tropical and sub-tropical climes tend to increase crime and drunkenness and violence. What these Hindu Missions have accomplished is the miracle of converting head-hunting stocks, originally given to black magic and cannibalistic orgies in a tropical or sub-

tropical climate, into the least criminal, the least drunken, and the mildest people known to History. Let us meditate from the heights of Universal History on these outstanding facts, engraved not on clay cylinder or triumphal arch, but on the ever-renewed tablets of human flesh and blood. Add to this that cult of vegetarianism based on Ahimsa, which has planted an instinctive pacificism deep in every one who has been brought into the Hindu world—a pacifism which has still other worlds to conquer, a pacifism which alone can make this Earth of ours a safe or an assured habitation for the races of Man.

But if there have been these memorable gains, there have also been "the characteristic defects of these virtues."

The Hindu Missions in their success have stupefied the individual will and killed the incentive to progress. They have perpetuated magic, and dissolved reality into a cosmic phantasm. Above all, they have created barriers between group and group, divisions within the same community. Still, there have been persistent attempts throughout the ages to fight these tendencies. The great missionary religions of Vaishnavism and Shaivism with their innumerable offshoots, north and south, of the Ramayats, the Krishnaites and the Lingayets, have all sought with more or less success to combat magic and Mayavada. And they have promulgated the universality of salvation, though they failed to strike the pure Positivistic nontheological note of the Buddhist humanism.

### Against Underground Labour for Women.

The Women's Indian Association has sent the following statement and request to the Government of India, to the mover of the Bill to amend the Indian Miners' Act, and to the leaders of public opinion :

In relation to the Bill to amend the Indian Miners' Act, the Women's Indian Association, consisting of 2,500 members, desire to place before the Government and the country the following views strongly held by them :

1. Women are prohibited from working underground in all the mines in India except coal mines.
2. In all other countries in the world, women are prohibited from working underground.
3. So long ago as 1842, women in England were forbidden to work in mines, and that not gradually but by one sweeping interdiction.
4. The Tata Company has already voluntarily stopped women working in one coal mine.
5. The continuance and the health of the race is of paramount importance. It is entirely wrong that the mothers should have to spend their child-bearing periods in underground, sunless, comparatively airless and hazardous conditions. The result has already shown itself to be a very lowered birth-rate and unhealthy womanhood and a stunted offspring. It is against all Indian traditions that motherhood should be submitted to such western, commercialised victimisation.



6. We rejoice to find that the Bill prohibits children under the age of thirteen from working in, or being taken down the mines. It logically follows that when this is enforced the mothers, the women workers, must also be prohibited from leaving their children. Nursing mothers must not be forcibly separated from their helpless babies. Young children must not be denied the protection of their mothers. Once down the mines, the women cannot come up again for ten hours.

7. It is in the interest of the men-miners also that women-miners should not leave their homes as they do at present. Men and women under existing conditions have their morning meal at 6 A. M. and do not come home again till 4 P. M. Only after that time do the already exhausted women start to prepare the food. The men spend the meantime in the drink shops, turning not unnaturally to them for stimulus. Statistics show that 75 per cent of the miners drink. If the comforts of the house are guaranteed by presence of the wives there to perform the domestic duties under reasonable conditions, the whole standard of living will be raised, even if there be a temporary decrease in wages while the transition period of readjustment of demand and supply lasts.

8. The women have to do treble work at present, first as miners, second as nurses and third as house-keepers and cooks. It is too great a burden for our sisters and we call for its immediate removal. It is inhuman that coal should be cheap at the expense of such overwork of women.

9. We call urgently on the Government of India to take the opportunity presented by the present Bill to insert in it a clause prohibiting the underground labor of women and thus restore women to their normal functions and health and lessen the evil of intemperance among the men-miners, ensure a higher standard of domestic life, save the life of the infants and improve the physique of the new generation.

10. The passing of this reform will bring India into line with all countries in this particular of humane and wise legislation and will be welcomed by all Indian humanitarians.

The statement is quite convincing. We strongly support the request of the Women's Indian Association.

### Chemical Research in India.

Considering the vast extent and the teeming population of India, there has been very little of scientific research in India. It is a pleasure, therefore, to note that the centres of scientific research have been increasing, however slowly. The following statement shows the number of original papers contributed to foreign chemical journals during the last ten years by European and Indian chemists working in Indian laboratories. The statement takes into account only the papers of the five chemical researchers in India who have contributed the largest number of papers.

Year.	Dr. P. C. Ray. Calcutta.	Dr. N. Sinmonsens Allaha- bad.	Dr. R. Dhar. Dehra- dun.	Dr. E. R. Watson Cawnpore	Dr. R. L. Datta Calcutta
1913	6	11	3		
1914	5	7	2	8	
1915	1	5	5	3	7
1916	4	5	0	3	7
1917	5	2	2	5	3
1918	0	0	5	1	3
1919	5	2	0	0	0
1920	1	6	3	0	3
1921	1	4	3	1	2
1922 (up to date)	3	12	1	1	0
Total	31	54	24	23	33

### Mr. C. R. Das and the Kashmir State.

After his release from jail Mr. C. R. Das went to Darjeeling for improving his health. The Bengal Government did not require him to give an undertaking that he would not make any political or other speeches there. He was left free to do what he liked. He did not make any speeches, for he had not gone to that hill station for political propaganda.

When, however, for health's sake he went to Kashmir, the government of that state asked him to give an undertaking that he would not make any speeches, etc. He naturally and rightly refused to forego his liberty of action and consequently had to leave that unhappy Happy Valley.

It is not Mr. Das alone, but many other political workers, who freely speak when and where they will in British India, are not allowed either to go to many Indian states or, if they go, are not allowed to exercise their liberty of speech and action. Are the rulers of these states so conscious of the defects of their rule that they dare not allow such freedom of speech in their territories as is allowed in British India? Do they thus freely, consciously and of their own accord proclaim to the world that their rule is inferior to British rule and therefore cannot stand the test of criticism and of impact of modern liberal political ideas and ideals? Or are they coerced by the British Res-



dents and Political Agents to any extent into adopting a less liberal policy than that of the British Government in the British provinces, in order that the British provinces may shine by comparison and contrast with the Indian States? Whatever may be the reason, Indian patriots cannot but be ashamed of the position and the policy of the Indian States.

### Teaching Universities in Upper India.

Centuries ago Shakespeare wrote :

"What's in a name ? That which we call a rose,  
By any other name would smell as sweet."

But what was true in Elizabeth's days is no longer true now—in Upper India at any rate. For there, we find, some people think that if colleges were called universities, the cause of higher education would be greatly advanced.

The United Provinces of Agra and Oudh and the province of Delhi are educationally not among the most advanced regions in India. But they can beat the rest of India in the top-heavy arrangement that, though primary and secondary education have not made great progress there, they possess more universities than any other areas of similar extent in the country. Allahabad, Aligarh, Benares, Delhi, and Lucknow already possess universities. And it is proposed that Agra and Cawnpore should have one each. And some of these universities have salaried Vice-Chancellors drawing Rs. 3000 per mensem, though these gentlemen are merely glorified clerks and inspectors who after or on the eve of their retirement have been placed on high pedestals.

Nowhere in India is there such a craze for splendid educational buildings as in Upper India. We appreciate architecture, but cannot agree that costly buildings necessarily connote good education, or that plain-looking buildings stand for that variety of education which has been contemptuously styled cheap and nasty. If palaces could turn an illiterate mass into an enlightened population, Upper India would have been the most literate and the most enlightened part of the country!

Lucknow is going to have a Convocation Hall at a cost of Rs. 2,500,000. Though the Muir Central College, the University Library and the Senate House ought to have sufficed for providing the necessary class-rooms, &c., with some additions, if required, the extensive premises, buildings, machinery, &c., of the Indian Press of Allahabad have been purchased for the local University at a cost of about seven lakhs. But it has no money to properly pay for the services of good professors, though it can pay Rs. 3000 a month to a superannuated Vice-Chancellor. The idea in U. P. seems to be to tell the world that large sums are being spent for education and at the same time to make it so costly that fewer students than before may have the advantages of high education. Or it may be that educational waste is only in keeping with other kinds of waste which prevail in the United Provinces. For example, there is an Improvement Trust in Allahabad which spends one lakh of rupees per annum. But though we have visited that city on three successive years, we have not been able to discover any improvement *made by it* commensurate with the expenditure.

### Education of Boys and Girls in Darjeeling.

It is a pleasure to note that in Darjeeling, which is classed as a backward tract, arrangements are in progress for the free and compulsory elementary education of both boys and girls. Everywhere we should like the education of the girls to come first. For if we have educated girls, they would shame the boys into educating themselves. Moreover, educated mothers would never tolerate ignorance in their children, male or female, though educated fathers are not ashamed of having illiterate and ignorant daughters.

### The Condition of Germany and the Depreciation of the Mark.

By the courtesy and kindness of Mr. C. F. Andrews we are able to quote the



following extracts from a letter of Mr. Paul B. Mears, dated Oberammergau (Germany) August 25th, relating to the economic condition of Germany, the depreciation of the mark, etc.

"A month ago the mark stood at 500 to the dollar. To-day the mark stands at 2000. This is an index of the rate at which Germany is being driven to bankruptcy and collapse. Although Germany is a country which has many more natural resources and its efficient industrial system is built upon a much more solid basis than that of Austria, the financial situation here today is worse than in Austria this time last year. Although one does not see begging on the streets as one might in Vienna, real suffering and misery exist, as I tried to describe in my last letter. The great majority of the German people expect the same fate, which Austria has suffered, to overtake them. The immediate consequence of this enormous depreciation of the mark will be to drive the countries, which depend on Germany, such as Austria, straight into bankruptcy. Although the Austrian hates the Czech as he hates the devil, there is a general movement in Vienna today to throw up the reins of government and to let Czecho-Slovakia come in and take control. The people would prefer to unite with Germany but as France and the Entente have prohibited that, they are driven to the only other alternative—union with their northern neighbours. In many ways, such a union would improve the situation, because Austria would hereby acquire a stable currency, and in union with Czecho-Slovakia would become a more independent economic unit. While most of the technical skill and great factories are in Austria, the necessary coal and raw materials are only to be had in Czecho-Slovakia.

"Because the German Government has been continually running at a deficit, it had to print money in order to pay its bills. The heaviest demand on Germany has naturally been Reparations Bill, the sum of 50 millions gold marks every fifteen days. The German Government had been faithfully fulfilling its obligations, practi-

cally up to the time of Rathenau's murder. Up to the first of March, Germany had paid some £475,000 since the Armistice. The grand total which Germany had already paid in Gold Marks is 38,242,970,000 or 7,648,594,000 including payment of all kinds (date 25th August). In order to make these payments, either in specie or in kind, the Government had to print enormous quantities of treasury notes. Perhaps Rathenau's hope was that German industry would recover sufficiently to make good this inflation of the mark. More probable was the hope that France and England would see the futility of these enormous demands, that the Reparation sum would be scaled down to a reasonable amount, and that thereby the future could be definitely calculated. At any rate it has now been realized that the mark had an absolutely artificial value. The tragedy of the situation is not so much that the worth of the mark has been destroyed, as is the fact that the financial system of Germany has been broken, and Germany's ability to pay reparations and to restore the devastated areas has been almost permanently paralyzed. This steady fall of the mark has brought about such a situation that practically all the national public utilities are running at an enormous deficit. The railroads which in normal times would be a great source of income to the Government, are running at big losses, and the German taxpayer has to pay for the privilege which the foreigner enjoys of travelling at a ridiculously low fare throughout his country. The sad thing about the internal situation of Germany is that the people are being driven to confusion and despair, and that the class which has to suffer for the depreciation of the mark is the class least able to bear the burden. I mean the cultured middle class of very moderate means and with fixed incomes. This class is the backbone of German society, the class which has given Germany its culture and to which the outside world owes most. This class in Austria to-day is being starved out by the economic pressure, for the situation which them is now three times worse than it was last year at this time. The same thing



will be true of the intelligentsia in Germany next winter, if the present state of affairs continues. Of course, the farmers, the labourers and the business men manage to live a comparatively comfortable existence, in spite of the position of the mark, but to the person whose salary is fixed for the year, or whose wealth is in paper marks, this trend of things spells ruin. One's only hope for the future is that general economic laws, at work in every country, will automatically and naturally drive these countries which are such bitter enemies to recognize that they are neighbours, who need each other, and can only live happily when they co-operate fully with each other."

### The Passion Play at Oberammergau.

Mr. N. Gupta's article on Passion Play in this issue will naturally remind the reader of the famous Passion Play at Oberammergau. The following description of this year's performance is taken from Mr. Paul B. Mear's letter referred to above:—

"After living in the midst of an atmosphere of feverish anxiety and despair, such as one experiences in the life of a middle class German home to-day, it is a refreshing relief to come to Bavaria and to live among the peasants of Oberammergau. I saw the Passion Play some two months ago. I have come back here now for a few weeks this summer to join the Staff of the European Student Relief and to help raise money from the Oberammergau visitors for the relief of the students and professors of Central Europe and Russia. The Passion Play crowds this year have exceeded all previous records. Although the Play is to be repeated five times next week, all seats have been sold for the next two weeks. Those who have seen both plays say that this year's performance is better than in 1910, and it is safe to say that never has the influence of the Passion Play been so great or so far-reaching as it has been this year.

"Why does Oberammergau attract week after week tens of thousands of visitors from every corner of the globe

and what is the secret of its charm? Oberammergau has become famous because of its simplicity. It is to be understood and judged not as a great grand opera nor as a famous theatrical production, but as an expression of the religious life of simple German peasants. The Passion Play would lose its charm if it were transferred to any other stage, or if it were commercialised by the sale of moving picture rights. It is a religious drama—it has power.

"This village lies nestled in the Bavarian Alps away from all the rush, turmoil and anxiety of European political life and breathes the pure invigorating air of the pine-clad hills. Its countryside and its mountain-streams are as beautiful, although not so pretentious, as any spot in Switzerland. The village streets are enlivened by the brilliant costumes of the Tyrolese, the men with their green hats, blue jackets, leather pants and knitted half-stockings, with ankles bare, the girls in an equally picturesque and variegated costume. It is a typical mountain village of simple artisans and peasants. Anton Lang, who plays the part of the Christ, is a potter. Melchior Preitsamter, who plays the part of the Apostle John, and at whose home I am living, is a carpenter and sawyer. Practically all the apostles are very humble workmen, such as woodcarvers, carpenters, blacksmiths, and farmers. The Play opens with Christ's entrance into Jerusalem. It closes with the Crucifixion and the Resurrection. It is to be understood as the expression of the deep piety of these Bavarian peasants. Although the play is given by Catholic people, it shows no trace of Church dogma or sectarian doctrine, but is simply the reproduction of the Apostolic Tradition. The well known scenes such as the Last Supper, Jesus Meeting His Mother on the Way to the Cross, the Descent from the Cross, are taken from the finest examples of Italian Renaissance Art. The Last Supper's arrangement reminds one of Leonardo de Vinci, and the Descent from the Cross of Ruben's picture in the Cathe-



dral at Antwerp. The Madonna is dressed in deep blue with a scarlet undergarment an attempt to reproduce the best type of the Italian Madonna. John's appearance is most striking, a costume of deep salmon pink with a green undergarment, and with very noble quiet facial features. Judas is one of the best actors of the performance. He was a great favourite with the medieval populace, because his part was somewhat comic. His costume is very effective, dark yellow robe with black girdle. In fact, all the costumes have been designed most carefully and artistically, after having made a most thorough study of the costumes and customs of the Orient and the Roman Empire at the time of Christ. Anton Lang, who plays the part of Christus, is really the secret of the success of the play. He has a most Christ-like appearance and his life is known for its saintliness. This is the third time he has played the part, 1900, 1910 and this year. The fine chorus, the orchestral music and the tableaux of scenes taken from the Old Testament add greatly to the total effect. The play begins at 8 o'clock in the morning, and except for a two hour's interval for luncheon continues until 6 o'clock in the evening. When the play is given five times a week, as it was last week, and as it is to be this, one can easily see that this is no small demand on the cast.

"Never have there been more Passion Play guests than this year. As the capacity of the semi-open theatre is some 5,000, and the play is given every week from the middle of May to October from three to five times, one can easily realize how many lives are being touched, and how extensive the influence is. In fact, it seems

this year that Oberammergau is to the Christian what Mecca is to the Mahomedan, Jerusalem to the Jew or Benares to the Hindu. Visitors from every quarter of the globe, of every religion and tongue flock to these plays. Students from the Orient, such as Indian, Chinese and Japanese, the majority non-Christians, come in rather large numbers. Australian globe-trotters, South American businessmen, young English or American College boys, smart Paris gentlemen, Italians, Dutch, etc. etc., here enjoy the hospitality of the simple Oberammergau homes, and are made to feel that racial differences and war-prejudices mean nothing here. This hearty hospitality from these simple German peasants is the most unique and lasting impression which Oberammergau makes on the foreigner. It causes him to consider the futility of wars and to consider whether his own home could offer such hospitality to Germans. It is a proof that this war spirit can be overcome, and that this weary old world can be got into its normal way again."

### Errata.

1. The following foot-note to the article-heading "The Rising Temper of the East" has been omitted from page 571—  
Published by Bobbs Merrill Company, 1922. Indianapolis, Indiana.

2. The description of the picture on the left side at page 570 should be "Bullet Leaves the Bubble before it Collapses" and that of the right hand one should be "Modified Spitzer bullet, speeding 3000 feet a second and its sharp sound waves."

3. 'Owing' in p. 591, l. 12 'should be 'towing'.



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## LETTERS FROM ABROAD

BY RABINDRANATH TAGORE.

S. S. Morea, July 5, 1921.

I KNOW I need not write to you, for I am travelling towards your own nest in the Venu Kunja.\* But the steamer is an ideal place for letter-writing. If ever I have the chance to visit Baghdad or Samarkhand, I am sure to go out shopping, simply because shopping will have a value for its own sake; it will be so delightfully unnecessary. But White-away Laidlaw! It is a humiliation to have to go there—to prove that man is compelled to sacrifice his precious leisure and even his good taste to the petty needs of respectability.

In a steamer, I sit down to write letters, not because it is necessary, but because it is natural, and consequently above all needs. Land has its claims upon you in return for its hospitality, but sea has none; it repudiates humanity with a magnificent indifference; its water is solely occupied in an eternal dialogue with the wind—the two inseparable companions, who retain their irresponsible infancy as on the first day of their creation.

Land imposes on us our missions of usefulness, and we have to be occupied with writing lectures and text-books; and our guardians have the right to rebuke us,

when we waste good paper in making literary paper-boats. But the sea has no inspiration of moral obligation for us; it offers no foundation for a settled life; its waves raise their signals and have only one word of command: "Pass on."

I have observed, on board a steamer, how men and women easily give way to their instinct of flirtation, because water has the power of washing away our sense of responsibility, and those who on land resemble the oak in their firmness, behave like floating sea-weed when on the sea. The sea makes us forget that men are creatures who have their innumerable roots, and are answerable to their soil.

For the same reason, when I used to have my dwelling on the bosom of the great river Padma, I was nothing more than a lyrical poet. But since I have taken my shelter at Santiniketan, I have developed all the symptoms of growing into a schoolmaster, and there is grave danger of my ending my career as a veritable prophet! Already everybody has begun asking me for 'messages'; and a day may come when I shall be afraid to disappoint them. For when prophets do appear unexpectedly to fulfil their mission, they are stoned to death; and when those whom men warmly expect

\* Literally, 'The Bamboo Cottage,' a thatched house at Santiniketan.



to be prophets, fail to act their part to the end, they are laughed to extinction. The former have their compensation; for they fulfil their purpose, even through their martyrdom. But for the latter, their tragic end is utter wastefulness; it satisfies neither men, nor Gods.

Who is there to save a poet from such a disaster? Can anybody give me back my good-for-nothingness? Can anyone restore to me the provision with which I began my life's journey to the realm of inutility? One day, I shall have to fight my way out of my own reputation; for the call of my Padma river still comes to me through this huge and growing barrier. It says to me,—“Poet, where are you?” And all my heart and soul try to seek out that poet. It has become difficult to find him. For the great multitude of men have heaped honours on him, and he cannot be extricated from under them. I must stop here,—for the ship's engine is throbbing in a measure which is not that of my pen.

S. S. Morea, July 6, 1921.

I suppose you have read in the newspapers that in Europe I met with an enthusiastic welcome. No doubt, I was thankful to the people for their kind feelings towards me; but somehow, deep in my heart, I was bewildered,—almost pained.

Any expression of feeling by a great multitude of men must have in it a large measure of unreality. It cannot help exaggerating itself simply because of the cumulative effect of feeling in the crowd-mind. It is like a sound in a hall, which is echoed back from innumerable corners. An immense amount of it is only contagion,—it is irrational and every member of the crowd has the freedom to draw upon his own imagination for building up his opinion. Their idea of me cannot be the real me. I am sorry for it and for myself. It makes me feel a longing to take shelter in my former obscurity. It is hateful to have to live in a world made up of other people's illusions. I have seen people press round me to touch the hem

of my robe, to kiss it in reverence,—it saddens my heart. How am I to convince these people that I am of them and not above them, and that there are many among them who are worthy of reverence from me?

And yet I know for certain, that there is not a single individual in their midst who is a poet as I am. But reverence of this kind is not for a poet. The poet is for conducting ceremonial in the festival of life; and for his reward he is to have his open invitation to all feasts wherever he is appreciated. If he is successful, he is appointed to the perpetual comradeship of man,—not as a guide, but as a companion. But if, by some mad freak of fate, I am set upon an altar, I shall be deprived of my own true seat,—which by right is mine and not another's.

It is far better for a poet to miss his reward in this life,—rather than to have a false reward, or to have his reward in an excessive measure. The man, who constantly receives honour from admiring crowds, has the grave danger of developing a habit of mental parasitism upon such honour. He consciously, or unconsciously, grows to have a kind of craving for it, and feels injured when his allowance is curtailed or withdrawn.

I become frightened of such a possibility in me, for it is vulgar. Unfortunately, when a person has some mission of doing some kind of public good, his popularity becomes the best asset for him. His own people most readily follow him, whereas other people have the same readiness,—and this makes it a matter of temptation for such an individual. A large number of his followers will consider themselves as deceived by him, when the fickle flow of popularity changes its course.

My International University is sure to create such a risk for me. And yet the fulfilment of my life is never in any ambitious scheme such as this. And therefore a voice of warning is constantly troubling me in my heart. It cries:

“Poet, fly away to your solitude.”

Curiously enough, it is an ambition which is not my own. It comes with pressure from the outside. I am urged



make ready a field in which other people will find their best opportunity,—and by some chance I happen to be the only man who can help them.

S. S. Morea, July 7, 1921.

In this modern age of the philosophy of relativity, I suppose I cannot claim for myself the quality of absolute poet-dom. It is evident that the poet in me changes its feature and spontaneously assumes the character of the preacher with the change of its position. I have evolved in me a certain philosophy of life, which has in it a strong emotional element; and therefore it can sing as well as speak. It is like a cloud that can break out in a shower of rain, or merely tinge itself in colours and offer decorations to the festival of the sky. For this reason, I give rise to expectations, which are almost of a contrary character,—I am asked to give gladness, and I am asked to give help.

To give gladness requires inspiration, to give help requires organisation,—the one depends principally upon myself, and the other upon means and materials that are outside me. Here come in difficulties, which make me pause. Poesy creates its own solitude for the poet; the consequent detachment of mind, which is necessary for creative life, is lost or broken when the poet has to choose a constructive programme. The work of construction requires continuous employment of attention and energy,—it cannot afford to grant leave to the poet to retire and come to himself.

This creates conflict within my nature and very often makes me think that the guidance of the Good is not always for the Best. And yet, its call being natural to me, I cannot ignore it altogether. But what constantly hurts me is the fact, that in a work of organisation I have to deal with and make use of men, who have more faith in the material part than in the creative ideal. They do not have the faith to remember that, in all true works, the ideal is not the guiding principle only, but also the destination; that the per-

fection of the song is not only in the end, but all through the course of the singing.

My work is not for the success of the work itself, but for the realisation of the ideal. But those, in whose minds the reality of the ideal is not clear, and love for the ideal is not strong, try to find their compensation in the success of the work itself; and they are ready for all kinds of compromise.

I know that the idea which I have in mind requires the elimination of all passions that have their place in the narrow range of life; but most people believe that these passions are the steam power, which gives velocity to our motives. They quote precedents: they say that pure idea has never achieved any result. But when you say that the result is not greater than the idea itself, then they laugh at you!

During the last fourteen months of my campaign for an International University, I have said to myself over and over again: "Never let your pride be hurt at any prospect of failure; for failure can never affect truth. Strenuously keep all your attention on being true." My weakness creeps in where I love. When those whom I love feel exultant at the expectation of success, it urges me to procure this toy for them.

S. S. Morea, July 8, 1921.

I must not exaggerate. Let me admit that the realisation of ideals has its external part, which depends for its development upon materials. And materials—both human and non-human,—offer resistance. To be overcoming such resistance is success, and therefore it must not be lightly spoken of.

But what I had in my mind was this, that the mastery of grammar and the creation of literature may not coincide. Emphasis upon grammar may hinder perfectness of expression. Success in materials may go contrary to the fulfilment of ideals. For material success has its temptation. Often our idealism is exploited for the sake of obtaining success,—we have seen that in the late war. In consequence



the battle has been won, but the ideal has not been reached.

Ever since the scheme of the International University has been made public, the conflict in my mind has been unceasing—the conflict between the vision of the ideal and the vision of success. The plan itself is big and has a great scope for the ambition of men, who love to show their power and gain it. It is not merely ambition which lures our minds; it is the wrong value which we set upon certain results. To be certain of the inner truth requires imagination and faith, and therefore it is always in danger of being missed, even when it is near at hand,—whereas external success is obvious.

You remember how Chitra, in my play of that name, became jealous of the physical beauty lent to her by the Gods,—because it was a mere success, not truth itself. Truth can afford to be ignored, but not to be allied to unreality for the sake of success.

Unfortunately, facts are cited to show that all over the world the prudent and the wise are in the habit of making pact with Mephistopheles to build roads to reach their God. Only they do not know that God has *not* been reached,—and that success and God are not the same thing. When I think of all this, I feel a longing for the simplicity of poverty, which like the covering of certain fruits, conceals and protects the richness and freshness of the deeper ideal. All the same, as I have said, the pursuit of success must not be abandoned for mere want of energy and spirit. Let it represent our sacrifice for the truth and not for itself.

S. S. Morea, July 9, 1921.

All true ideals claim our best, and it cannot be said with regard to them, that we can be content with the half, when the whole is threatened. Ideals are not like money. They are living reality. Their wholeness is indivisible. A beggar woman may be satisfied with an eight anna bit, when sixteen annas are denied her; but a half-portion of her child she will never consent to accept!

I know that there is a call for me to work towards the true union of East and West. I have unconsciously been getting ready for this mission. When I wrote my Sādhana lectures, I was not aware that I had been fulfilling my destiny. All through my tour, I was told that my Sādhana had been of real help to my western readers. The accident which made me translate Gitanjali, and the sudden and unaccountable longing which took me over to Europe at the beginning of my fiftieth year,—all had combined to push me forward to a path, whose destination I did not clearly know when I first took it. This, my last tour in Europe, has made it definitely known to me.

But, as I have said before, the claims of all great ideals have to be fully paid. Not merely the negative moral injunction of non-violence will suffice. It is a truism to say that the creative force needed for true union in human society is love. Justice is only an accompaniment to it, like the beating of a tom-tom to the song. We in the East have long been suffering humiliation at the hands of the West. It is enormously difficult for us, either to cultivate, or express, any love for Western races,—especially as it may have the appearance of snobbishness or prudence. The talk and behaviour of the Moderate Party in India fail to inspire us because of this,—because their moderation springs from the colourless principle of expediency. The bond of expediency between the powerful and the weak must have some element in it which is degrading. It brings to us gifts for which we can claim no credit whatever, except perhaps persistency of expectation and unbaflled employment of importunity.

Self-sacrifice on the part of the giver and not solely on the part of the giver imparts true value to the gift. When our claims are feeble, and our method of realising them is altogether unheroic, the very boons granted to us make us poorer.

That is why the Moderates in India look so pitifully obscure by the side of the Extremists. I feel almost certain that Englishmen themselves are secretly



ashamed of their partnership with a party suffering from the last stages of moral anaemia.

However, my point is that, as an idealist, it is immensely difficult for me to nourish any feeling of love for those people, who themselves are neither eager to offer it to us, nor care to claim it from us. But let me never look at that condition as an absolute one. There are screens between us, which have to be removed,—possibly they are due to the too great inequality of circumstances and opportunities between the two parties. Let us, by every means in our power, struggle against our antipathies,—all the while taking care to keep wide open channels of communication through which individuals, from both sides, may have facilities to meet in the spirit of good fellowship. I cannot tell you how thankful I feel to you, who have made it easier for me to love your people. For, your own relationship with India has not been based upon sense of duty, but upon genuine love. It makes me feel sad when I see this lesson of your love being lost,—when it fails to inspire our people with the realisation that love of humanity is with you far truer than patriotism.

I deeply regret that you could not accompany me in my last tour in Europe, though I understand the reasons that prevented you. If you had been with me you would have been able fully to realise the great truth of the mission we have undertaken. To the majority of my countrymen, the course of experience, through which I passed, will ever remain vague; and my appeal to them to view the history of our own country in the large background of humanity is not likely to carry any force. For my work, I shall ever depend upon your comradeship; and therefore I feel sad, that the reality of the ideal, which has possessed me, has missed its one signal chance of coming close to your heart. The perspective against which you have been recently setting up your scheme of life has been vastly different from mine. You have taken up responsibilities that may have to follow their own channels away from those that

I shall have to choose; and the loneliness of my task, which has been my fatality in my past life, will follow me to the end of my days. But I must not complain. I shall follow the call of my providence, and I know that to respond to it, in my own manner, is fulfilment in itself, whatever may be its results.

S. S. Morea, July, 1921.

For the last fourteen months my one thought was to bring India into touch with the living activities of the larger world of humanity. It was not because I thought that India would be the sole gainer by this contact, but because I was certain that when the dormant mind of India was roused from its torpor, she would be able to offer something for the needs of the human race which would be valuable.

Through different modes of political co-operation and non-co-operation, India has assumed up to the present an attitude of asking boons from others. I have been dreaming of some form of co-operation, through which she would be in a position to offer her own gifts to the world. In the West, the mind of man is in full activity. It is vigorously thinking and working towards the solution of all the problems of life. This fulness of intellectual vigour itself gives its inspiration to mental vitality. But in our Indian Universities, we simply have the results of this energy,—not the living velocity itself. So our mind is burdened and not quickened by our education. This has made me realise, that we do not want schoolmasters from the West, but fellow-workers in the pursuit of truth.

My aspiration for my country is that the mind of India must join its own forces to the great movement of mind, which is in the present-day world. Every success that we may attain in this effort will at once lead us directly to feel the unity of Man. Whether the League of Nations acknowledges this unity or not, it is the same to us.—We have to realise it through our own creative mind.

The moment that we take part in the



building up of civilisation, we are instantly released from our own self-seclusion,—from our mental solitary cell. We have not yet gained the confidence, that we have the power to join hands with the great builders,—the great workers of the world. Either our boastfulness breaks its voice in unnatural shrieking, or our self-denunciation makes an abnormal display of itself in an aggressive fluster of humility.

But I am certain that we have every claim to this confidence, and we must do everything to realise it. We do not want bragging; we need for ourselves the dignity of the man, who knows that he has some purpose to fulfil for all people and for all time. This has made me bold to invite students and scholars from different parts of the world to an Indian University to meet there our students and scholars in a spirit of collaboration. I wonder if this idea of mine will find any response in the hearts of my countrymen of the present day. But are you free to render me full help in this difficult undertaking?

S. S. Morea, July 13, 1921.

In our music, each *ragini* has its special scale in which some notes are absent and some are added, and the sequence of them is different in different *raginis*. The idea of India in my mind has its different *raginis*, presenting different aspects.

During my absence in the West, my idea of India had its own special grouping of notes, and consequently the vision had its own special emotional value. When, in my travels, I was communicating with you, I had not the least notion that your India and mine were vastly different at that moment. I came to be aware of this fact, when, at Aden, a number of Indian newspapers of different dates came into my hands. I felt for the first time in these fourteen months, that I would have to make another attempt at adjustment between my aspiration and my country.

But misgivings come to my mind as to whether any proper adjustment will be possible. I hate constant conflicts and bickerings,—always to be shouting at

the top of my voice in order to make myself heard above the shouts of other parties.

The India, about which I had been dreaming, belongs to the world. The India which I shall reach shortly, belongs tremendously to itself. But which of these must I serve?

Months ago, while sitting each day at my window in a New York Hotel, my heart had been aching morning after morning for the time of my return—the day that should bring me back to the arms of Mother India. But to-day my heart is sad,—like this dark heaving sea, under the rainy sky. I have been wondering in my own mind, during the last few days, whether it was not my mission to remain in Europe at least another year, where I was asked to stay. But it is too late now. From this time forward, I must make the effort to train my attitude of mind to a condition for which I am not yet ready.

S. S. Morea, July 14, 1921.

There is an idealism, which is a form of egotism, egregiously self-assertive. The confidence which one has in one's own ideas may not rise from an unmingled love of truth. It may be a subtle form of bigotry of self. There is an idealism, ready to kill freedom in others, in order to find freedom for its own plan.

I feel, at times, afraid lest such a tyranny of idealism should ever take possession of my own mind. For it would mean that my faith in truth had grown weaker than my faith in myself. Pride of self insidiously creeps into our schemes for ameliorating the conditions of our fellow human beings; and when failure occurs, we are hurt because the schemes are our schemes.

Egotism of this kind is blindly oblivious of other peoples' missions in life. It tries to impose one vast monotony of task upon individuals who have temperaments and capacities fit for other kinds of work. It is like the tyranny of conscription which compels teachers to dig trenches and poets to kill their fellowmen.



this, being against God's own purpose, is terribly wasteful. In fact, all tyrants in idealism try to usurp the rights of Providence for their own purposes.

The gloom of sadness, which has been brooding over my mind for the last few days, must be the shadow of my own egotism, whose flame of hope is dimmed by a fear. For some months, I was feeling sure that everybody would think my thoughts and carry on my work. But this confidence in me and in my plan has suddenly found a check and I am apprehensive.

No, this is wrong for me, and it is also a source of wrong for others. Let me be glad because a great idea, with all its beauty and truth, has alighted upon my mind. I alone am responsible for carrying out its commands. It has its own wings of freedom to bear it to its own goal; and its call is music and not an injunction. There is no failure for truth,—failure is only for me,—and what does that matter?

Henceforth, I shall have the chance of talking with you face to face. Yet distance has its own significance, and letters have their power of speech, which tongues do not possess. And therefore, when we shall meet, some part of our thoughts will remain unuttered for the want of a great medium of space and silence between us.

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S. S. Morea, July 16, 1921.

Before I finish this last letter to you, my friend, let me thank you with all my heart for your unfailing generosity in sending me letters all through my absence

from India. They have been to me like a constant supply of food and water to a caravan travelling through a desert. I was sorely in need of them during the dreary months I spent in the United States. I promised to myself that I should try to pay you back in kind. I think I have kept my promise, and I hope you have got my letters in a regular weekly series, unless there have been gaps owing to the suspicions of the professional eavesdroppers who watch over the destinies of the British Empire.

I suppose that the first few weeks I was lazy and depended upon Pearson to supply you with our news,—and therefore now I am busy in making up for the deficits. But about one thing I can never hope to compete with you. As a letter-writer you are incomparable! Mine are no more letters than lobsters are fish! They are like fragments of a book; like meteors that are shot off a planet. They are shot at you, and with a flash most of them vanish into ashes; whereas yours come down like showers of rain upon the thirsty land. Yet you must consider one thing in my favour,—it is that I am heavily handicapped in my race with you, because I write in a language which is not my own, and this greatly adds to the original inertia I always have to overcome in writing any letter in any language whatsoever. On the other hand, writing letters is as easy to you as it is easy for our *Sal* avenue to put forth its leaves in the beginning of the spring months. However, I wonder if even *you* will be able to cope with my correspondence on my return! It has grown amazingly exuberant. Good bye.

## SERPENT-WORSHIP IN MALABAR

### ITS ORIGIN AND SIGNIFICANCE.

THE origin and development of the serpent-cult in Malabar is of interest not only from a religious but also from a historic and ethnic point of view. While some associate serpent-

worship with the adoration of the phallic emblem, others think that it had its origin in sun-worship. In almost every country there is some tradition, if not actual practice, of serpent worship. It



may be traced from the low level of the culture of the Red Indian to the higher plane of Hindu civilization. We can trace the belief in the supernatural character of the serpent among the ancient Chaldeans, Egyptians, Greeks, Romans, Hebrews, Persians, and even amongst the early Christians.

Even after the introduction of Christianity, traces of sun- and serpent-worship remained in Syria and other parts of Western Asia. The Gnostics not simply adopted a curious blending of this ancient form of religion with their ritual, some of them even actually worshipped the serpent.\* The Manicheans held the serpent to be a beneficent agent.† Major Oldham thinks that the legend of St. George and the Dragon, although it assumed its present shape in Christian times, was probably founded upon an older story.‡

The Red Indians built temples to serpents. Other tribes on the continent of America traced their descent from a serpent ancestor. It has been said that

"The serpent has been selected of all animals as the distinctive type or emblem of wisdom. Its silent gliding motion, its habit of making haunts near human households, like an animal easily domesticated, and yet retaining its native fierceness, the remarkable effects of snake-bite where death almost immediately follows and yet without dismemberment, with a little or no loss of blood and with hardly any perceptible mark of a wound, making it appear as if the soul of the dead man had been drawn out by the serpent and dwelt in it; all these are phenomena calculated to impress the mind most forcibly."

Again Froude says :

"The snake throughout the East is the symbol of knowledge and immortality. The serpent with his tail in his mouth (an ancient Persian symbol) represents the circle of eternity. The serpent, in annually shedding its skin, was supposed to renew its life for ever. This casting off of the slough is regarded as an emblem of resurrection and immortality."

Here then we have a clear indication as to why so many races in the early stages of their civilization came to regard the

serpent as supernatural. It is worthy of note that while many religionists worshipped the animal as endowed with divine attributes, Christian tradition pointed to the 'Arch-enemy of God and man' as 'enclosed in serpent, inmate bad'. In the form of a serpent did Satan tempt the 'Mother of Mankind' to eat of.....

.....the fruit  
Of that forbidden tree whose mortal taste  
Brought Death into the world, and all our woe.

The serpent approached Eve

"Not with indented wave,  
Prone on the ground, as since, but on his rear,  
Circular base of rising folds, that tower'd  
Fold above fold a surging maze; his head  
Crested aloft and carbuncle his eyes;  
With burnisht neck of verdant gold, erect  
Amidst his circling spires, that on the grass  
Floated redundant: pleasing was his shape,  
And lovely, never since of serpent kind  
Lovelier....."

In this lovely garb did the "Enemy of mankind" lure Eve into 'Man's first disobedience.' Christian tradition also pointed to a time when one "greater man"

"A Virgin is his mother, but his sire

The Power of the Most High;" should arise who would "bruise the serpent's head." As the Evil Angel, Satan tempted "the third part of Heaven's Host" and as a punishment for this he was cast into the region of eternal fire. With this may be compared the Hindu tradition of the destruction of Kaliya the great but wicked serpent-king by Krishna. Paintings of the combat between the two show Krishna bruising the head of the serpent by treading upon it, even dancing upon it. The Christian and the Hindu legends both point to the punishment of the 'Infernal Serpent.'

Snakes have a conspicuous niche in the Hindu Pantheon. Vishnu reposes on the serpent Sesha, the one with a thousand heads and thousand tongues, an emblem perhaps, of wisdom. Siva wears the serpent round his neck as an ornament. Both gods delight in their company. The Krishna temple at Ambalopuzho is as much the abode of snakes of the hooded species as the Siva temple at Vykomb, both in the Travancore State. With the Hindus, the fifth day of the bright half of the

\* Mosheim, *Inst. Eccles. Hist.* V. 81.

† *Ibid* 109.

‡ *The Sun and the Serpent*, p. 195.



month of Sravana, called *Nāgapanchami* is "sacred to the demi-gods in the form of serpents who are enumerated in the *Padma* and *Garuda Puranas*." The story of *Kadru* and *Vinata* and their progeny as related in the *Mahabharata* shows with what superstitious regard the serpent-race was looked upon by the early Aryans.

The veneration for the serpent is intimately connected with the worship of the Sun, says Major Oldham, and thus closely related to the orthodox Hindu religion. He considers that the hooded serpent was a token of the people who claimed descent from the Sun and that the Naga demigods who are described in the Brahmanical writings as "The Celestial serpents belonging to Surya (the Sun God) were deified chiefs of the solar race." He points out that the Asuras and Sarpas of the *Rig-Veda*, the Asuras and Nagas of *Manu* and the *Mahabharata* and Asuras and demons of Brahmins, all represented hostile tribes, who opposed the Aryan invasion. These Asuras, Dasyus or Nagas with whom the Aryans came in contact on approaching the borders of India, were no savage aboriginal tribes, but a civilised people who had cities and castles built of stone. One of their great cities was *Pātāla*, the capital of the territory which bore the same name, and which appears to have been included in the dominions of *Vritra* the great Ahi. The Asuras are identified with the Dravidians some of whom had made early settlements in the South of India. The earliest civilization of Southern India is generally ascribed to the Dravidians, and most authorities consider that the Dravidians came from Northern India. It has been supposed that they were displaced by the invading Aryans. Dr. Caldwell, a very eminent authority, asks, "Were Dravidians identical with the Dasyus, by whom the progress of the Aryans was disputed and who were finally subdued and incorporated with the Aryan race, as their serfs and dependants?" "Here as elsewhere," observes Major Oldham, "it is assumed that the Aryans were conquerors, who reduced the

Asuras to slavery. It has already been shown, however, in these pages that this was not the case. We have seen that there was a fusion of the two peoples. We have also seen that, whatever may have been the fate of the aborigines, the Asuras, were not subdued by the Aryas, and never became their serfs or dependants, but were gradually converted to Aryan usages". He goes on to point out what Dr. Caldwell himself says: "Neither the subjugation of the Dravidians by the Aryans nor the expulsion from Northern India of the Southern Dravidians by the Aryans, is recognised by any Sanskrit authority or any Dravidian tradition."\* However, the Northern Dravidians had in very early times established colonies in the South. A legend of the *Mahabharata* relates how *Kadru*, mother of serpents, compelled *Garuda* to convey her sons across the sea to a beautiful country, in a distant region, which was inhabited by the Nagas". After encountering a violent storm and great heat the sons of *Kadru* were landed in the country of *Ramanika*, on the Malabar Coast.† Here we may remember that Malabar is styled by Sanskrit writers *Ahi Desa*, i.e. the country of the Ahi (Ahi) or the territory of the serpents, the *Aiorum Regie* of Ptolmey, and that in the *Rig Veda* the term *Ahi* is applied to the Asuras or Dasyus.

The Dravidian colonies, some of which may have been established before the Aryas entered South India, appear to have been founded by expeditions sent, some by sea, from *Pātāla* and other ports and some by land.

Ancient Malabar legends refer to conflicts between the Hindu colonists of later times, said to have been led by the warrior Sage *Parasurama*, and the Nagas from *Pātāla*, whom they found in possession of the country. The *Keralot-patti* says that the first Brahman colonists of *Parasurama* did not remain, because they were not able to bear the incessant attacks of the serpents which infested the country. It adds that *Karala*

\* pp. 148-9.

† Oldham, p. 60-1.



was for some time under the undisturbed control of "Nagathanmar"; serpents.\* Parasurama, incarnation of Vishnu as he is asserted to be, was unable to subdue the Nagas; he is said to have made a compromise by allotting a portion of the Brahman's estate or *Brahmaswam* to the Nagas, ordering the Brahmans to regard them as their *Sthaladevam* or *Bharadevata*, i. e. tutelary or patron deities. The Brahmans were also ordered to propitiate them by offering *Bali* (sacrifices) and *Pujas* (offerings). And it is said that the serpents were pacified by this. Who can doubt that this legend refers to the actual conflict that took place at one time between the Dravidian Naga settlers from *Pātāla* and their Aryan rivals?

Major Oldham refers to inscriptions of the 10th and 11th centuries which show that several of the chiefs of south-western India claimed to have been born of the race of the Nagas, to have held the *Naga-dhwaja* or serpent banner, and to have had the hereditary title of "Supreme Lord of Bhogavati". They thus claimed direct descent from the Naga Rajas of *Pātāla*. A part of the country of Canara was called in inscriptions Nagarkhanda or the territory of the Nagar people.

We know that the worship of the hooded serpent, the *Nalla Pampu* or good snake, is as prevalent in the south as among the Dravidian races in the north. The offerings made to living serpents as well as to their sculptured representation consist of milk, flour, fruit and grain, which are not the usual food of snakes but are the food of men. Flowers and lights are also offered as to ancestors. We find, too, that should a cobra be killed, it is burned as if it were a human being. It is said that the serpents who dislodged the early Brahman colonists from Malabar had human faces. We see that the serpents in Malabar are worshipped in *Kavoos* or groves and it is just so in many of the Punjab villages. There, too, as in Malabar the groves are

left untouched by axe or spade. It is significant that the name of the serpent prefixed to the designation of the Mannarsala Nambiadi, the arch-priest of serpent worship in Travancore is that of *Vasuki*, the Naga Raja of *Pātāla*, the deified hero of the Naga people in Northern India. In Malabar, the region of the Nagas, who contested the right to hold the land with the Aryans, was known as *Nigalokam* or *Pātālam*. The language used in the services at the unorthodox serpent-shrines is the local Dravidian dialect, while in the Brahmanical temples the worship of the orthodox deities is conducted in Sanskrit, as witness in the most important serpent temples at Nagarcoil and Mannarsala—both in the Travancore State.\*

The Dravidian people of South India have been divided from ancient times, into *Cheras*, *Cholas* and *Pandyas*. Chera, or Sera (in old Tamil, Sarai) is the Dravidian equivalent of Naga; Chera-Mandala, therefore, has the same meaning as Naga-Mandala, Nagadvipa or the Naga country. This seems to point distinctly to the Asura origin of the Dravidians of the South. But in addition to this, there still exists, widely spread over the Ganges Valley, a people who call themselves *Cheras* or *Seoris*, and who claim descent from the serpent-gods. The *Cheras* are of very ancient race, they are believed to have once held a great portion of the valley of the Ganges which was occupied in very early times by Naga tribes. There can be little doubt that these people are the kinsmen of the Dravidian *Cheras*. These have some peculiar customs amongst them which seem to connect them with the Newars of Nepal; and the Newars have many customs in common with the Newars of Malabar. Properly amongst the Newars descended in the female line, their sister's sons and not the issue of their own loins being their heirs. This is still the Malabar Law of inheritance. Other affinities and likenesses between the Newars and the Nairs, such as similarity in marital relations, in

\* The Keralotpatti describes these serpents as "having human faces". A Sketch of the Dynasties of Southern India p. 55. Note 1 Robert Sewell.

\* Ib. p. 149-50; Census Report of Travancore for 1891, vol. 1.



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architecture, and in name, may also be referred to.

Major Oldham refers to an inscription discovered by Col. Todd at Kanswah near the river Chambal in which a Raja called Salindra, "of the race of Sarya, a tribe renowned among the tribes of the mighty" is said to be ruler of Takhya.\* He then identifies the Takhya of the above inscription with the kingdom of the Panjab of the same name visited by Hiuen Tsang, the Chinese Traveller, and observes that the Naga people of Takhya were known also by the name of Saraya. A tract of country called Saraj or Seoraj where the Naga demigods are the chief deities worshipped, situated in the outer Himalayas between the Sutlej and the Beas valleys, is also mentioned. There is yet another Seoraj in the upper Chenab valley and this too is occupied by a Naga-worshipping people. The name Saraj or Seoraj appears to be the same as the Saraya of Col. Todd's inscription. Major Oldham argues that this "is the alternative name of the Cherus of the Ganges valley. It also seems to be identical with Sarai, which, as we have already seen, is the old Tamil name for the Chera or Naga. Apparently, therefore, the Saryas of Takshya, the Saraj people of the Sutlej valley, the Seoris or Cherus of the valley of the Ganges, and the Cheras, Seras, or Keralas of Southern India, are but different branches of the same Naga-worshipping people".† We have the authority of Dr. Caldwell that "the name Chera and Kerala were originally one and the same, and it is certain that they are always regarded as synonymous in native Tamil and Malayalam lists," and the Rev. Mr. Foulks observes that "Chera and Kerala denote the same country, the term Kerala being but the Canarese dialectical form of the word Chera."‡ Dr. Gundert defines the word Keralam as "Cheram the country between Gokarnam and Kumari".§ Major Oldham also refers to the similarity in name between the Kiras of the Himalayas—where

the term Kira means a serpent and the Kiras, Cheras, or Keralas of the South, and, while guarding himself against the tendency to jump at conclusions from such delusive coincidences, observes :—

"Similarity of name is not always to be trusted, but here we have something more. These people whose designation is apparently the same, are all of solar race; they all venerate the hooded serpent and they all worship as ancestors, the Naga demigods."\*

Major Oldham then examines the evidence afforded by language and finally comes to the conclusion, that the Dravidians of the South of India, were of the same stock as the Asuras or Nagas of the North". It may also be noted in this connection that a Scythian origin of the Nairs has been recently advanced.† It is suggested that the Modern Nairs are the representatives, if not the descendants, of the original Naga settlers and that the word *Nair* is but another form of *Nagar*—the plural of the word *Naga*. It has also been suggested that both the Brahmans and Sudras (Nairs) of Malabar are of homogeneous descent and that they are of a primeval Turanian race.‡ If there is anything in these suggestions the prevalence of serpent-worship in Malabar is easily accounted for.

Dr. Caldwell observes :—"Seeing the Northern vernaculars possess with the words of Sanskrit a grammatical structure, which in the main appears to be Scythian, it seems more correct to represent those languages as having a Scythian basis with a large and almost overwhelming Sanskrit addition, than as having a Sanskrit basis with a small admixture of a Scythian element".

The earlier Asura or Naga colonies to South India must have left the North long before the fusion of the Asuras with the Aryans with the result that the Dravidian languages of Southern India retain a more intimate connection with the Scythian or Turanian tongues than the northern verna-

\* P. 138.

† P. 159.

‡ Salem District Manual.  
Mal. Dict.

\* P. 160.

† Malabar Quarterly Review Vol. I p. 20.

‡ Native Life in Travancore p. 178—The Rev.

S. Mateer.

Drav. Lang : Intro p. 58.



culars. Since the conquest of Southern India by the Aryans the one prominent feature we notice is the sustained endeavour made to enrich the Dravidian vernacular with the Sanskrit grammatical forms and words and at this moment it is the pride of the Malayalam language to claim a larger admixture of Sanskrit than in any other Dravidian language of Southern India.

A close and careful study of the facts and circumstances set forth above inclines one to associate the serpent-worship of

the Nayars, who form the chief inhabitants of Kerala, with their ethnic origin common with those that still practice that worship to a large extent in other parts of India. And it will not be far wrong to suppose that the Aryan colonists from the North in their anxiety to absorb the Dravidian races they found inhabiting the land and bring them within the fold of Hinduism, appropriated the primitive gods of the Dravidians and gave them a place in the Hindu pantheon.

K. P. PADMANABHA MENON.

## APPA SAHEB, THE RAJA OF NAGPUR

### III

THE new terms which were imposed on the Raja, were very galling and humiliating, and the slender resources left to him were such as he could hardly maintain his dignity with as a reigning prince, so that he was obliged to propose to the Resident the cession of his principality in lieu of a pension. The Governor-General writes :

"It is proper to notice in this place a proposal made by Appa Sahib to Mr. Jenkins, for transferring to the British Government on certain conditions, the whole of the possessions of the State of Nagpore, himself retaining the name and form of sovereignty alone, and receiving a stipulated share of the revenues. This project he wished to substitute, instead of completing the arrangements detailed in the draft of the proposed definitive treaty, which would have left in the hands of the Rajah, under prescribed limitations, the administration of the territories to the State of Nagpore."

But this arrangement did not suit the Government of India. Because they knew that the revenues of the Nagpur state would not be sufficient to meet the charges which they had imposed on that prince in the shape of the subsidiary alliance and Civil and Military administration and then to pay the Raja a pension which would enable him to maintain his dignity and respectability. Accordingly, the Raja's proposal was declined. The Governor-General wrote to the Secret Committee of the East India Company :—

"After giving my most deliberate attention to the plan suggested by the Rajah, it seemed to me that your financial interests would be better consulted by adhering to the arrangement originally contemplated

Excluding from the calculation, on both sides of the question, that portion of our military expenditure which, under any plan, would be incurred for the defence of the country and the support of the new order of things, I was of opinion that it would be more beneficial to us to obtain possession of a territory yielding a revenue of twenty lacs of rupees annually, unburthened by any other charge than that of the requisite civil establishments, than to undertake the management of a country producing annually sixty lacs of rupees, encumbered with provisions for the Rajah, his family, and the principal officers of his Government, as well as with the debts of the Rajah. The large establishments, moreover, which it would be necessary for us to maintain, from the nature of a considerable portion of the territory, and its distance from the seat of our Government, might be found much out of proportion to the pecuniary value of the possession."

It cannot be denied that the Raja consulted the interests of his subjects when he proposed to the British government to take his territory and give him a pension. But it would not have paid the British government to have done so. The Governor-General's own words quoted above, conclusively prove that the Raja was called upon to make such payments to the British government as his exchequer did not meet and could not allow him to do. But the demands of the government were to be met by the Raja anyhow. Had his proposal been acceded to, then the door of the future aggrandisement on his territory by the government would have been closed. His very inability to pay their exorbitant demands was serving as a pretext to the British government to bring him up as their faithless ally and to practice



all sorts of refined brutality on him at their sweet will and convenience and to deprive him of his rights and privileges to suit their own interests.

The Raja's proposal then was not given that careful consideration which its importance demanded. It was dismissed altogether by the Governor-General. The promised treaty with the Raja was not concluded. Mr. Jenkins said that he had discovered treasonable designs on the part of the Raja who was therefore to be punished with deposition and imprisonment. To quote again from the Marquess of Hastings' despatch:—

"Before, as I have already stated, the despatch which was to make known to Mr. Jenkins my sentiments and instructions could be prepared, a second revolution at Nagpore was on the eve of its accomplishment. To avert the danger which it menaced to our interests, it became indispensable that Mr. Jenkins should abandon the course then contemplated, and should, without reference to my authority, resort to measures of vigour and severity, which the unanticipated crisis rendered imperative.

"Mr. Jenkins's suspicions of the renewed machinations of Appa Sahib against the British government were first most strongly excited by the resistance of the Killadars of Chouragarh and Mundela, notwithstanding public orders which they had received for the delivery of those fortresses to the officers of our government and by Major Roughsedges' reports of unfriendly conduct manifested by the Rajahs' subedar of Ruttonpore.....; but here it is only necessary to observe, that it seemed improbable the garrisons of either of the former places would have held out against the offer which had been made of paying their arrears, unless their resistance had been dictated by superior authority. In fact, the Killadar of Chouragarh himself declared, that he had secret orders contravening his public instructions and the truth of the assertion was supported by information derived by Mr. Jenkins from other quarters. With regard to Mundela, Mr. Jenkins's suspicions of the same process of intrigue being in existence were confirmed by his intercepting a letter from the Killadar's agent to his master, in which allusion was made to his secret orders.

"In addition to these circumstances, Mr. Jenkins received frequent reports of an intercourse by letters being kept up with Bajee Rao and Gunput Rao, and of secret conferences of the Rajah with Nagoo Pundit and Ram Chunder Waugh, the mischievous purposes of which were to be inferred from the exclusion of Narayan Pundit, against whom the Rajah showed much discontent. He complained of that minister's having persuaded him to come into the Residency and it was evident he thought that had he held out he could at least have secured better terms. The rumours of his meditating an escape were very general and it was perfectly understood that one of the affected chiefs had received a sum of money for the levy of troops..... On the whole, Mr. Jenkins looked on the combination of circumstances as affording little short of positive proof of the guilt of Appa Sahib and his associates, and his only hesitation in removing the Rajah from the throne arose from a just conception that such a measure must be irrevocable

if once undertaken. He consequently hastened to apprise me of the state of affairs, requesting my early instructions. Mr. Jenkins, however, at the same time very properly determined to secure the Rajah's person if before receiving my instructions he should judge the probability of Appa Sahib's escaping to require such a step.

"The restoration of Appa Sahib to the throne seemed to me to render his subsequent removal a measure of considerable awkwardness: and I feel it to be indispensable, that its adoption should be supported, not merely by evidence sufficient for my own moral conviction of his renewed intrigues and designs against us, but such as should satisfy the superior authorities in England, as well as the public mind, that there was an absolute necessity for displacing him. In the event of such evidence being obtained, or of Appa Sahib's attempting to escape from Nagpore, which might be looked on as a distinct proof of treacherous intention, I could have no hesitation in sanctioning his arrest and conveyance to the nearest place of strength within your provinces but the circumstances detailed by Mr. Jenkins,..... did not in my judgment, amount to such proof as would justify so decisive a course of proceeding. It was, however, sufficiently strong against Nagoo Pundit and Ram Chunder Waugh, to warrant and require their removal from the territory of Nagpore, a step which I accordingly authorized. In ordering instructions to this effect to be conveyed to Mr. Jenkins, I also directed every precaution to be taken to prevent the Rajah's escape, without giving him alarm for his personal freedom, and to secure the tranquil and peaceable administration of the country. Within a few days after those instructions had been despatched, a further letter was received by Mr. Adam from Mr. Jenkins, which apprized me of the actual seizure of the Rajah and his confidential minister in consequence of the additional and incontestable proofs of their treachery which had come to Mr. Jenkins' knowledge. This letter stated the Resident's conviction that the late Rajah of Nagpore, Bala Sahib, had been murdered by order of Appa Sahib..... The circumstances which impressed Mr. Jenkins with the belief of this atrocity having been committed, materially induced his resolution to arrest the Rajah..... Two cases consequently required his deliberate consideration. I seemed doubtful in the event of Appa Sahib's being condemned on what Mr. Jenkins had already brought forward to prove his unworthiness, whether it would be proper to try him for the murder of his kinsman and sovereign though that prince had been under our special protection; and it was still more so, whether supposing the previous circumstances to be deemed inconclusive, the other enquiry should be prosecuted. In the first case there was less difficulty, as Appa Sahib would then cease, even nominally to be sovereign. It appeared, however, that for our reputation, we could not go on stronger grounds deposing him than those of such a murder. The proofs for conviction were easily producible should the case be tried; but considerable difficulty presented itself with regard to the situation of the Rajah pending the enquiry. It was to be feared, that were he at liberty he would endeavour to escape, whether guilty or not. If innocent, he would be disposed to think that the British government had resolved



degrade, if not to depose him, and he would hardly expect a fair trial; if guilty there could be no doubt of his flying. At any rate, therefore, it appeared to Mr. Jenkins necessary to secure his person before his trial, should such an investigation be deemed expedient. The trial of the Rajah's instruments would have imposed the same necessity.

"Under all circumstances, and particularly with advertence to his apprehension of escape, grounded on the knowledge of the Rajah and his advisers having become greatly alarmed at the enquiries already set on foot regarding his intrigues, which it was impossible altogether to keep secret, Mr. Jenkins determined to take the decisive step of removing him from the palace and bringing him to the Residency, where he was merely to be told that he was suspected of treachery, and that his fate would depend on the orders which further discoveries on the point might produce from me. Every suitable precaution was taken by Mr. Jenkins to prevent commotion, and on the 15th of March Appa Sahib was conveyed to the Residency. Nagoo Pundit and Ram Chunder were at the same time arrested."

The extract given above from the Governor-General's despatch is a long one, but it was necessary to do so, to show the charges against the Raja and the nature of the evidence by which those charges were to be substantiated. That the so-called intrigues of the Raja against the British government did not deserve much credit is evident even from the Governor-General's own showing. He wrote:—

"But the circumstances detailed by Mr. Jenkins, ... did not in my judgment, amount to such proof as would justify so decisive a course of proceeding."

It is only necessary therefore to say that those charges could not be proved against the Raja.

Mr. Jenkins knew as much and therefore he brought a fresh charge against that unfortunate sovereign. He charged him with having murdered his cousin. A good deal had been said above to show the worthlessness of this charge. It was an after-thought on the part of Mr. Jenkins to accuse the Raja of such a heinous crime in order to get the object so dear to his heart accomplished. Even assuming, for the sake of argument, that the Raja committed the murder, the Resident or for the matter of fact the British government had no authority to try or punish him for that crime. At the time of the committal of that crime, the Nagpur State was in alliance with, and not dependent upon, the British government. And as such the Resident had no jurisdiction to try the Raja.

It should also be remembered that the Raja was never given an opportunity to know the nature of the charges, and the evidence by which those could be substantiated. He was made a prisoner and was going to be condemned unheard. Even the farce of a trial was denied to the Bhosla Raja, whom to make a prisoner in the Residency, it is not improbable that Mr. Jenkins had resort to treachery.

After the imprisonment of the Raja, evidence flowed in from all the quarters of the globe, it were, to incriminate him. Intelligence was alleged to have been received, "through Mr. Elphinstone, from Bajee Rao's camp, of a letter having reached the Peshwah from Appa Sahib, written in his own hand, explaining his circumstances and proposing a combined movement. Only credulous persons and dishonest diplomatists could pin their faith on the truth of such intelligence. But every rumour, every story, however absurd, against the Raja, was to be eagerly swallowed as gospel-truth when it served the purpose of the Company's servants to do so. Appa Sahib, who had been reduced to a position of perfect impotency, was totally incapable of all those designs of which he was suspected.

As regards the allegation that the Killadars of Chouragarh and Mundela offered resistance to the British troops because they had been secretly dictated to do so by some higher authority, there is hardly any evidence worth of credit to prove it. It is said that the Killadars on their trial justified their conduct as they had secret orders from the Raja to do so. The Raja was made a prisoner on the 13th March and the trial of these Killadars of Mundela took place about a month after that date. Knowing that the Raja was a prisoner in the hands of the British, and also that he was in disgrace and that it was the intention of the British government to depose him, no one having the least particle of common sense in him would doubt that the Killadar said what he knew would not only lead to his acquittal but would immensely please his victors. And he was not wrong in his surmises.

As said before, Appa Sahib was not given any opportunity to say anything in his defence. He was not tried for the crimes with which he was charged. He was condemned unheard by one whom he had looked upon as standing "in the relation of a father to him" and by another whom he "always called his brother." It was decided that he should be kept a state prisoner in the fort of Allahabad, and the infant grandson of the late Raghojee Bhosla was to be placed on the *musnad* of Nagpur. This arrangement suited the convenience of the British government, for during the long minority of the new Raja, the affairs of the Nagpur State were to be managed by the Resident.

The treaty of subsidiary alliance then with the Nagpur state was extremely beneficial to the Government of India;—it enabled them to be masters of nearly half of the territory of that principality and that too of a very fertile tract of it. The Governor-General wrote:—

"The province of Garrah Mundelah, of which Jubbulpore is the principal town, and Sohagpore to the north of the Nerbudda, as well as the adjacent districts of Hosingabad, Seonee, Chupara, and



Gurwarah, to the south of that river, formed the chief part of the territory proposed to be ceded to the British government, according to the preliminary engagement concluded by Mr. Jenkins with Appa Sahib.

The gross revenue of the Nagpur state amounted to about sixty lacs, but that of the proposed cessions was not less than 28 lacs. The Governor-General wrote:

"You will observe that the gross revenue of the cessions fixed by the provisional engagement amounts to nearly twenty-eight lacs of rupees, while the net revenue is calculated at about twenty-two and a half lacs annually."

No wonder that Appa Sahib was desirous of giving up the whole of the Nagpur state to the British and content to live on a pension from them.

The subsequent events in the life of Appa Sahib after he was sent as a prisoner to be confined in Allahabad fort need not deter us long. He was not destined to be an inmate of the Allahabad fort. He had experienced treachery and perfidy in the conduct of his allies in whom he had reposed implicit confidence. How bitterly in his after-life he repented the day (or rather the midnight hour) when he concluded the treaty of subsidiary alliance with the British government, an alliance which brought nothing but misfortune to him and ruin to the fertile principality of Nagpur.

Had Appa Sahib been acquainted with the English language, he would have no doubt credited Mr. Burke with prophetic vision into the future, so far at least as the behaviour of the British Government related to him. In the course of his speech on the 1st December 1783, on the motion for going into a committee on Mr. Fox's India Bill, Mr. Burke said:—

"With regard, therefore, to the abuse of the external federal trust, I engage myself to you to make good these three positions: First, I say, that from Mount Imaus..... where it touches us in the latitude of twenty-nine, to Cape Comorin in the latitude of eight, that there is not a single prince, state, or potentate, great or small, in India with whom they have come into contact, whom they have not sold. I say sold, though sometimes they have not seen able to deliver according to their bargain. Secondly, I say that there is not a single treaty they have ever made which they have not broken. Thirdly, I say that there is not a single prince or state who ever put any trust in the Company who is not utterly ruined; and that none are in any degree secure or flourishing but in the exact proportion to their settled distrust and irreconcilable enmity to this nation."

"These assertions are universal: I say, in the full sense universal. They regard the external and political trust only, but I shall produce others fully equivalent in the internal."

From his own experience of the treatment he had received at the hands of the British, he must have also formed the same opinion which was so eloquently given expression to by

Burke long before he had attained his state of manhood. No wonder that he tried to escape from the bondage imposed upon him by the British.

And escape he did. The manner in which he eluded the vigilance of the escort which was carrying him a prisoner to Allahabad reads more like a romance than a real incident.—The escape of Appa Sahib, his being pursued by the troops led by European officers, his finding an asylum in the Court of some of the ruling princes of those days in India, his wandering as a fakeer, ought to serve as meet subjects for some talented poet, dramatist or novelist to exercise his pen. Regarding the escape of Appa Sahib, the Marquess of Hastings wrote:—

"I deeply regretted the escape of Appa Sahib on account of its tendency to keep unsettled the minds of a portion of the inhabitants of the country; but from all the information that I had obtained, I was satisfied that his personal qualities and character were not calculated to render him dangerous, and the contempt into which he had sunk had stripped his name of the influence which often attends that of a prince in a similarly fallen condition. I foresaw that even should he, after emerging from the fastnesses where he remained comparatively secure from our attack, continue to elude the efforts for his recapture, he would soon be reduced to the situation of a powerless unregarded fugitive, totally deprived of means to injure our interests."

The Marquess of Hastings, nevertheless, had taken great pains to recapture him but totally failed in his attempts. Had there been at that time in India any powerful and independent native sovereign, Appa Sahib's fate would have enlisted his sympathy, and the Governor-General would not then have been able to write regarding him in the manner in which he did in the extract given above.

Appa Sahib, as said before, was brought a prisoner to the Residency on the 15th March 1818; Mr. Jenkins, without giving him an opportunity to say what he had to say in his defence, or even waiting for further instructions from the Governor-General, wrote on the 17th March (i.e. two days after his making the Raja a prisoner) a despatch which was received at three o'clock A.M., on the 20th March, at Jubbulpore, in which he said:—

"I have now, from many proofs of intrigues, found it necessary to seize the person of the Rajah, and I shall send him immediately by Jubbulpore to Lord Hastings. He will have four companies of the Twenty-second and a squadron of cavalry; and I must trouble you to relieve the squadron with one of your regiment from Chupra or Dhooma. By the time His Highness reaches Bellary or Lohargong, I fancy his destination will be pointed out by Lord Hastings. As it is of consequence to send the Rajah off soon, I have no time to write for other reliefs, but probably you will know where to write to get your squadron relieved."

The destination of the Raja, as said before



was the Allahabad fort. But he escaped from the camp of Rachooree. To quote from the Marquess of Hastings' letter of the 17th October 1822 :—

"He (the Raja) went off in the dress of a sepoy, between two and three o'clock in the morning, accompanied by six sepoys of the twenty-second regiment who had been on guard over him, and had been debauched to aid his flight..... The ex-Rajah had three horsemen with him.

"A reward for the apprehension of the Appa Sahib was immediately proclaimed by the Commissioner ;...

"It appears that Appa Sahib reached Hurrey a hill fort south of Chouragurh, on the night of the 14th : but that he speedily continued his course to Buthurgurh, where there was a force of his adherents collected, obviously on the contemplation of his escape, amounting to about a thousand well-armed men. At this post, however, he made but a short halt, proceeding to join the Gonds in the Mahadeo hills. Those clans of mountaineers, it would seem, had been prepared to expect him. The new Rajah of Nagpore had by this time been seated on the guddee : but although his elevation was generally hailed with satisfaction by the population of the country, a strong party was understood to be confederated in the city for the cause of Appa Sahib. Subsequent intelligence was received that the ex-Rajah, supported by the Gonds, had taken possession of the fort of Chouragurh, not finding resistance offered by the handful of men who garrisoned it ; also, that he had a vakeel at Boorhampore entertaining Arab soldiery, which could not have taken place but by the connivance of Sindia's Governor of that city.

"Shortly after Sir John Malcolm reported, that one Sheo Persaud, a man of family in the Nagpore State, but latterly serving with Bajee Rao, communicated to him the disposition of Appa Sahib to surrender himself, if Sir John Malcolm would pledge his word for Appa Sahib's security against imprisonment or indignity, and would obtain for him wherewithal to maintain himself decently in retirement. This was represented on the faith of a confidential servant despatched by Appa Sahib to engage Sheo Persaud's undertaking the negotiation. Sir John Malcolm added, that he had referred the matter to Mr. Jenkins. Government immediately apprized Sir John Malcolm that it would plight the assurance solicited, would allow an income to support Appa Sahib decorously as a private individual of rank, and would promise him all becoming attentions, if he would take up his residence within the Company's provinces. As reference had been made to Mr. Jenkins, that gentleman was informed of this determination on the part of Government ; and he was instructed to intimate,.....that a lac of rupees was the annual allowance which Government would fix for Appa Sahib in the event of his submission.

"These overtures were clearly made by Appa Sahib with a view of ensuring an eventual resource, should he fail in the intrigues which he was at the same time actively prosecuting.....

"In the meantime the Resident at Nagpore had communicated his having detected a correspondence maintained between Appa Sahib and his connexions by marriage residing in that city. They were working indefatigably to enrol and organize bodies of armed adherents in the interior of the country. They supplied

Appa Sahib with money for the collection and payment of troops on the frontier.....

"The machinations of Appa Sahib were indeed carried to a wide extent. His designs to raise the province of Chutteesgurh into insurrection were timely discovered and frustrated : similar detection attended his underhand endeavours to excite hostile disposition in Raja Keerut Sing, and other chieftains, against the British Government. His correspondence with Sirdars in the Bhopaul service was at the same time discovered ; and Sir John Malcolm reported that Amrut Rao Pandit was employed at Dojein in various intrigues for Appa Sahib.....

".....Towards the latter end of October, Lieutenant Colonel Adams projected a combined irruption of different columns into the Mahadeo hills, for the purpose of surrounding Appa Sahib, and he moved accordingly. The situation of the ex-Rajah became more critical : therefore he fled from the hills, escorted by a body of horse under Cheetoo Pindarry, to avail himself.....of repeated invitations from Jeswant Rao Lar for Appa Sahib's taking refuge in Asseergurh, should he be doubtful of maintaining his ground among the Gonds.....

".....Sharply pursued in his retreat from the Mahadeo hills, Appa Sahib was overtaken close to Asseergurh, his escort was routed, and he with his followers must have been taken, had not a part of the garrison sallied and saved the fugitives from their pursuers.....

"Cheetoo got away to the jungles, where he was devoured by a tiger.....

"A curious circumstance now occurred. Appa Sahib found means to open secretly from within the fort of Asseergurh a correspondence with Sir John Malcolm, expressing his inclination to surrender himself. As he met frank encouragement, yet did not act upon it, there is no way of accounting for his having thus negotiated, but by supposing him to imagine that, in case of the fort being taken, he might efficaciously plead a purpose which he never really harboured, the voluntarily putting himself into our hands. That he had not the intention of throwing himself upon our generosity is manifest, from his having preferred to make his escape to Boorhampore in the disguise of a fakeer. He was guided by a sepoy, the adopted son of one Hurrey Sing, who resided in Boorhampore under the protection of the governor. The latter's concurrence in Appa Sahib's reception in Boorhampore could not be doubted. Concealment, however, could not be expected to last long ; so that Appa Sahib was counselled to place himself beyond the reach of British preponderance. He consequently proceeded to Lahore, where he has been allowed to live in absolute privacy on a very scanty allowance from Runjeet Sing. That privacy in affording shelter to Appa Sahib, has done it in a manner which shews a sincere attention not to satisfy the British Government....."

The Marquess of Hastings' narrative regarding the whereabouts of the white Nagpur sovereign ends here. But Appa Sahib did not live long on the bounty of Runjeet Sing at Lahore. Prof. H. H. Wilson writes :—

"Upon the withdrawal of his (Ranjit Sing's) countenance, Appa Sahib had recourse to a petty Raja, the Raja of Mundi, beyond the first range of hills, and was suffered to remain there."



unmolested for several succeeding years. At a subsequent date he returned to Hindustan, and was protected by the Raja of Jodhpur, who was allowed to grant him an asylum, on condition of becoming responsible for his safe custody and peaceable conduct."

The same author writes again in another part of his history :—

"The ex-Rajah of Nagpore, Appa Sahib, had been tempted to quit his asylum in the mountains about the time of the agitation which prevailed in India at the close of the Burmese war; and after various adventures, took sanctuary in the temple of Maha Mandira, a celebrated shrine in the territory of Jodhpur. The Raja was at first required to secure the fugitive and deliver him to the British Agent at

Ajmere; but he declined compliance, pleading in excuse his inability to infringe upon the privileges of the temple, and his fear that he should be for ever disgraced in the estimation of all Hindustan if he were to refuse to an unfortunate prince the rights of hospitality. The excuse was admitted, and the demand urged no further; but Man Sing was held responsible for the conduct of his guest, and expected to restrain him from any attempts to disturb the public tranquillity. Some obscure intrigues were set on foot by Appa Sahib with individuals of no note who engaged to accomplish his restoration to sovereignty; but neither the persons nor the project were of a character to endanger the security or excite the alarm of the Government of Nagpore."

(Concluded.)

X.

## JARGON

SIR Arthur Quiller-Couch in his "Art of Writing," Mr. R. W. Chapman in "The Decay of Syntax," and others concerned for the good of the language, have said their say amid general approval; but all has not been said. Perhaps all that could be said in *seriousness* has been said: at least we may not wish for any more. There is still something to be said in jest, or partly seriously and partly in jest.

There might be said to be two madnesses, the first being to be a purist, and tilt at new words, new meanings, new idioms, and other changes. The second is to listen to purists; for that makes a man something of one himself.

I say *tilt* at new words, etc.; for when I read that Johnson doubted if *humiliating* was legitimate English, and would not admit of *civilization*, but only *civility* (i.e. in the sense of *civilization*), I think of him as one who would stop the thing, and not without hope of doing so, which is to imagine a vain thing. The spectacle is a mortal man trying to stem an ocean tide. So, then, it is pathetic. There may be some amusement, too, as when a man comes an hour too late for a train; asks if it is gone; and all the by-standers laugh, and he with them. Such a one is the man who would quarrel with us for talking of *making* money (that, he said, means *coining* it), instead of *getting* it, or for saying that a *curious* thing has happened, as if a thing

could have curiosity. He is an hour too late for the train. That meaning of *curious* (*strange, surprising, odd*) was in the "Concise Oxford Dictionary," and had been for some years, when we were told not to use the word in that sense.

If purists may be ignorant, as we may think that one, they may also be deluded. Those were, to my mind at least, who tilted at *very pleased*. The phrase was wrong, but why? No body supposes that *very tired* is wrong: why, then, *very pleased*? They argued that *tired* was an adjective; which made *very tired* right; but *pleased* was a past participle, which made *very pleased* wrong. How that? If you can say that there was a tired expression on a man's face, can you not also say that on another there was a pleased? And does not that show that they are equally adjectives, for all that both, in other contexts, are past participles? Or, if *pleased* be a past participle in *I should be very pleased*, however it be an adjective in other contexts, and that make *very* wrong, and the purists be under no delusion, yet, as the argument is one that people generally will never take in, to think that *very pleased* can be stopped is to imagine a vain thing.

But what is of most interest is the ocean tide. I have not that equipment of learning that a man must have who would seek to explain what moons control it. I have only caught the sound of it in a lonely place, and



have had some thoughts about it. Chiefly of its force ; of its power to rush on, sweeping all onwards with the current. Consider, I have thought, how much any piece of Elizabethan prose has in common with all the prose of the age ; how much any piece of 18th or 19th century prose bears all the strong features of the writing of the time, and you will realize how much the time makes a man's style, however he has one of his own. It is always a fellowship and a common lot ; so that the very man (the purist) who cries out against his neighbours' manners, will be seen at a distance (of time, that is) to have had them in general for his own.

We are aware, when we see a man clothed, that within the garments is a man, and our attention may be so occupied with the man, that we go away from him unable to say how he was dressed. Let him, however, put on the garments of a dead age. We then see nothing but clothes. It is much the same, if a man use the vocabulary and modes of construction of a bygone age. He expresses a grammatical meaning, but hardly will it pass from his page to a reader's mind. Shakespeare may write—

"in the dark backward and abysm of time,"  
and we catch our breath in wonder ; but let  
Tennyson write—

"in this low pulse and palsy of the state,"  
and we cry : "It is dead, dead, dead !" The  
tide had swept Shakespeare's age away.

So let no man be a purist without sufficient cause, as that it is his business, or

his good pleasure. Nor let anyone listen to the purists without a good reason ; for to do so tends to disturbing of peace. A purist may tell you that some phrase or another is faulty : you may think you will not vex your soul about it ; but you can never afterwards take up a book, it would seem, but the offending phrase is there ; and each time you see it, it says : "You remember ?" It need not be, either, that the phrase is faulty : the man may have said no more than that he personally, dislikes it, and prefers another. The phrase may be *under the circumstances*, which he says is wrong, or *commence*, which he dislikes, preferring *begin*—you never afterwards can meet *under the circumstances* or *commence* without an impertinent distraction of attention.

To end with a foot-note to an earlier paragraph. The frequency of occurrence of the phrase which you have been taught to disapprove, and which you can consequently never overlook, is another index to the strength of the ocean tide. It has appeared to me that from about a certain time until yesterday there was no writing man who was capable of saying *in the circumstances*. *Under the circumstances* appears in book after book—even in Newman. So, too, there was a time, apparently, when it would have been safe to offer £5 to every writer who had showed he preferred *begin* to *commence*, and yet one cannot help thinking that *begin* is much the pleasanter word.

J. A. CHAPMAN.

MY SONGS THEY ARE LIKE MOSS

(Translated from the Bengalee of Rabindranath Tagore)

My songs they are like moss ; where they  
have birth

They are not rooted to the earth.

They've flowers and leaves, but roots

they've none,

Upon the wave they dance, disporting

in the sun.

No home, no hoarded wealth they

own,

None know when they appear, these

guests unknown.

When July-rains descend in ceaseless  
torrents swift,

Flooding the earth with rising drift,

My restless moss, that day,

Is swept away

Is swept away  
By th' inundation's tide,

And, losing way,

And, losing way  
It flies to every side,  
And sea

To land and sea and bay,  
To waters wide.

To land and sea and sky  
Adrift upon the waters wide.

K. C. SEN.



# RABINDRANATH TAGORE IN HUNGARY

It is deeply interesting to trace how the fame of Rabindranath Tagore, as a world author, is increasing each year in different countries of the world. From many letters received, it is clear that the Poet's dramatic and poetical works have lately taken a stronger hold of the imagination of the Latin races of the world than heretofore. Letters have reached India to that effect from such distant places as Chile, Argentina, San Domingo, Cuba, as well as the Latin countries of Europe. Side by side with this expansion of his influence in the Latin countries, there has come news from all sides which points to an enthusiastic and sustained study of his works in Central Europe. The following is the programme of a 'Rabindranath Tagore Night' in Buda-Pest, the capital of Hungary,—the Hungarian words are given first, and then the English translation:—

Zeneművészeti Főiskola Kamaraterem  
In the hall of the High School of Music.  
Vasárnap, február 26-án est 8 órakor  
Sunday, February 25, the night 8-30 P.M.

## RABINDRANATH TAGORE EST

NIGHT

Az előadást tartja : A költeményeket előadja :  
A lecture to be delivered : Poems will be recited  
by **BAKTAY ERVIN** by **MIKES MAGDA**  
író a Vígyszínház tagja  
Writer leading member of the  
Gaiety Theatre.

### MUSOR:

Programme :

- I. **Baktay Ervin** : Rabindranath Tagore világnézete, kapcsolatban az ind vallásbölcselettel.  
world-outlook, in connection with Indian religious wisdom.
- II. **Mikes Magda** : (Rabindranath-költemények) poems.
  1. Utas, hová megy ?  
Pilgrim, where goest ?
  2. Mindannyian királyok vagyunk...  
We are all Kings.
  3. Oh anyám, az ifju herceg...  
Oh my mother the Young Prince.

SZUNET

Interval

III. **Baktay Ervin** : Rabindranath Tagore költői, drámai és életbölcseleti művei.  
The poetical, dramatic and life-wisdom works of R. T.

IV. **Mikes Magda** : (Rabindranath-költemények) poems

1. Az ifju suttogott...  
The Youth whispers.
2. Gondoljuk...  
We Think.
3. Tulsidas...  
Tulsidas.
4. Az álmotolvaj...  
The dream thief.
5. Utolsó dalomban...  
In my last song.

A költeményeket **Baktay Ervin** fordította.  
The Poems translated by E. B.

At the Hall of the Academy of Music  
On Sunday, February 26, at 8-30 P.M.  
Rabindranath Tagore Night.

A lecture will be delivered by Ervin Baktay, author, and poems will be recited by Magda Mikes, prima donna of the Gaiety Theatre.

Programme :

1. Lecture by Ervin Baktay on "The World-Outlook of Rabindranath Tagore in relation to the religious philosophy of India."
2. Recitations by Magda Mikes from the "Poems of Rabindranath Tagore,"  
'Pilgrim, where goest thou ?'  
'We are all Kings.'  
'O my Mother, the young prince.'

Interval.

3. Lecture by Ervin Baktay on "The Poetical, Dramatic and Philosophical Works of Rabindranath Tagore."
4. Recitations from the "Poems of Rabindranath Tagore."
  1. 'The youth whispers...'
  2. 'We think...'
  3. 'Tulsidas.'
  4. 'The Sleep Stealer.'
  5. 'In my last song...'

The Poems have been translated by Ervin Baktay.



# THE CAMBRIDGE HISTORY OF INDIA, VOL. I.—ANCIENT INDIA

( A REVIEW )

## I

THIS costly volume, the first of six promised on this subject, is not worth the price charged for it. It is, on the whole, disappointing and depressing. The book lacks in unity of arrangement, as well as of point of view. It consists of twenty six essays written by fourteen different authors on the different topics of ancient Indian history. Some of the topics discussed have evoked a considerable amount of controversy, which has, by no means, been set at rest. The conclusions stated in this volume are of that class of Western Orientalists who deny any kind of originality to Indians except in the realm of religion and speculative philosophy. The spirit of the last chapter supplies the general keynote of the book. Of course there are exceptions, such as the chapters dealing with the history of the Jainas and Buddhists, the last being from the pen of Professor and Mrs. Rhys Davids, also the chapters written by Mr. Bevan and Dr. Thomas. The last chapter deals with the ancient monuments of India and is from the pen of Sir J. H. Marshall of Taxila fame. On page 644, the conclusions at which he arrives, about the early Indian art, are thus stated:—"In following step by step the history of Indian indigenous art during this early period, we have seen that *much extraneous influence was exerted upon it, and that this extraneous influence was a prominent factor in its evolution.*" (The Italics are ours.) This extraneous influence came partly from Mesopotamia and Iran, but was mostly Hellenistic, though it is generously conceded that "we can detect in it nothing.....which degrades it to the rank of a servile school." Further on it is again remarked that "the art which they (i. e. the artists of early India) practised, was essentially a national art, having its root in the heart and in the faith of the people....." Put in a few plain English words, the sum and substance of Sir J. H. Marshall's conclusions about early Indian art, as described in this chapter, is that the inspiration and the original motif came from outside, but the Indian artist adapted it to his own purposes and then evolved it on national lines. On page 632 it is stated that "the extraneous influences referred to, are attested by the presence of exotic motifs, which meet the eye at every point and are readily recognised by the familiar bell capitals of Persia, by floral

designs of Assyria, by winged monsters of Western Asia, all of them part and parcel of the cosmopolitan art of the Seleucid and succeeding empires of the West. In the bibliography of this chapter we do not find any mention of the respected names of E. B. Havell and Ananda Coomaraswamy, two of the greatest students and interpreters of Indian art, which is a significant indication of the spirit in which most of this book is written..

The first chapter deals with the geography of the Indian sub-continent. It makes no reference to the ancient geographical and geological history of the country. The book is supposed to deal with the geography and history of the "Indian Empire" (meaning thereby the British Indian Empire as it exists to-day) and not of India proper and is not altogether free from imperialistic motives. For example, describing the north-western frontier, the writer says (on page 27) :—"The provinces along this frontier, and the Afghan land immediately beyond it, are *the one region* in all India from which, under some ambitious lead, the attempt might be made to establish a fresh imperial rule by the overthrow of the British Raj. Such is *the teaching of history*, and such the obvious fate of the less war-like peoples of India, should the power of Britain be broken either by warfare on the spot or by the defeat of our navy." (Italics are ours.)

The writer forgets that the teaching of history was falsified in the case of the British Raj itself. Contrary to the teaching of history the British did not come by this route, and now that the British have opened the north-eastern route, there is nothing to prevent foreign invaders from pouring into India from the east. In fact the writer of the next chapter, Prof. Rapson, flatly contradicts him in this respect. Says the latter (page 38) :—"The Himalayas form an effective barrier against direct invasions from the north ..... But at the western and eastern extremities river valleys and more practicable mountain-passes afford easiest means of access. Through these gateways swarms of nomads and conquering armies from the direction of Persia on the one hand and from the direction of China on the other, have poured into India from time immemorial." Prof. Rapson has quoted no authority for that part of his statement, which is indicated by the words we have italicised.

We know of no military invasion of India



(by a 'conquering army') from this side, unless by India is meant Burma. The writer of this chapter has considered it necessary to throw sufficient light on the problem of the defence of India in future, in this history of ancient India. On page 28 he remarks—"The defence of India from invasion depends in the first place on the maintenance of British sea-power in the Persian Gulf and the Indian Ocean, and in the second place on our refusal to allow the establishment of alien bases of power on the Iranian plateau, specially in those parts of it which lie towards the south and the east." One is tempted to point out to this learned writer, that neither Chandragupta nor Asoka nor Samudragupta nor Akbar had the good fortune of maintaining a navy in the Indian Ocean or in the Persian Gulf, yet they had no difficulty in defending India from invasion from this side.

The second chapter opens with that oft-repeated and much-laboured statement that 'the Indian Empire is the abode of a vast collection of peoples *who differ from one another in physical characteristics, in language and in culture more widely than the peoples of Europe.*' It is undoubtedly true that there are several races and many languages represented in India, but there is an ulterior motive behind the exaggerations which are indulged in under this description against which it is desirable to put the Indian student on his guard. The statement about social types are more or less all guess-work. There is no country on the face of the globe which can boast of purity of race. Look at Europe—it contains the representatives of all the races in its population; so do the United States, and even to a large extent do the republics of South America. The science of ethnology is a new science and is yet in its infancy. All conclusions based on colour, the measurements of head, etc., have been found to be fallacious, and it is unsafe to build any workable conclusions on the basis thereof.

As regards languages it is perfectly true that there are many in India, but the method by which the figure 220 has been arrived at, is quite novel and probably finds no parallel in the Census Reports of European countries. Counted by that method Europe has probably several hundreds of living languages. All the great families of human speech are represented therein, and Yiddish alone among the living languages differs widely in different countries that have a Jewish population. German Yiddish is quite different from the Russian. The Hungarian, the Finnish and the Turkish belong to the exact, are more or less hybrids just as most other living languages are. The evolution of national polities is reducing the number of living languages in Europe, while in India the lack of education and the absence of a national government makes the process rather slow.

In chapter 3, Professor Rapson has discarded

the word Aryan for a new word "Wiros" to designate the peoples of the Indo-Germanic family of the human race. He says:—"A convenient term for the speakers of the Indo-European or Indo-Germanic languages would be "Wiros", this being the word for "men" in the great majority of the languages in question. Professor Rapson is of opinion, that the original habitat of the nations now called "Aryan", i. e., the speakers of the Indo-Germanic languages, was "in the areas which we now call Hungary, Austria and Bohemia"; that 'the migration of peoples from the primitive habitat' 'did not take place at a very remote period'; and that 'all the facts of this migration.....can be explained without postulating an earlier beginning for the migration than 2500 B. C.' Following this line of argument Professor Keith fixes the age of the Rig-Veda at 1000 to 1400 B. C. and that of the other Vedas between 800 and 1000 B. C. The Western Sanskritists are a set of independent "Scholars" who presumed that they know Sanskrit better than any Indian has in ages ever done. In their interpretation of Sanskrit texts they do not follow and hardly refer to any Hindu authorities at all whether modern or ancient. Any European who has the presumption to start a theory becomes an authority and is being quoted, while Sayanacharyas, Yaskas and other Hindu scholars are thrown away on the rubbish heap. The bibliography of this book and foot-notes are full of European and American names, but of Hindus there are hardly a few. In discussing the age of the Rig-Veda Professor Keith sets aside the conclusions of Professor Jacobi and does not even notice those of the late Bal-Gangadhar Tilak. Most of his own conclusions are mere fanciful guesses which, in some cases, have not even a plausible foundation either in fact or in logic. On page 78 he says, "the *danastutis* are unquestionably late and it is significant that some of the most striking occur in a small collection of eleven hymns called the Valakhilyas which are included in the Samhita of the Rig-Veda, but which *tradition* recognises as forming no true part of that collection." No authority is cited for this statement and we are not informed as to which *tradition* the learned Professor refers to. On page 79 we are told that the "bulk at least" of the Rig-Veda "seems to have been composed rather in the country round the Saraswati river, south of modern Ambala." In the foot-note the authorities quoted for this view are those of Hopkins, Pischel and Geldner and those differed from are "Max Muller, Weber and Muir from among others." The following sentences which contain the grounds for this opinion will illustrate the kind of arguments relied upon for this and other conclusions of the same nature. Says Professor Keith:—"Only thus, it seems, can we explain the fact of the prominence in the hymns of the strife of the



elements, the stress laid on the phenomena of thunder and lightning and the bursting forth of the rain from the clouds; *the Panjab people has now, and probably had also in antiquity, but little share in these things; for there in the rainy season gentle showers alone fall. Nor in its vast planes do we find the mountains which form so large a part of the poetic imagining of the Vedic Indian.*" We wonder if any of these learned Professors have ever lived in the Panjab proper and also in the neighbourhood of the old bed of the now defunct Saraswati; to be in a position to state the difference of physical features between the two areas, we have italicised the part which to us seems to be entirely ridiculous. The present writer has lived for years in the neighbourhood of Ambala as well as in all parts of the Panjab proper, and he has not noticed much difference in the quantity and quality of rainfall in the two areas. The Murree Hills begin from a few miles of Rawalpindi and some of the peaks of the range rise as high as about 8000 to 9000 above the sea-level. Then the Kangra and Chamba valleys are also only a short distance from Pathankote. Some of the peaks in these valleys rise to over 10000 feet (even as much as 12000) in height, the highest peak of Dalhousie itself being about 8000 feet. "The strife of the elements" and the "phenomenon of thunder and lightning and the bursting forth of the rain from the clouds" is as common in these hills as in those of Kasauli and Simla, the nearest to Thaneshwar and Ambala.

Kasauli is about 50 miles from Ambala and over 70 miles from Thaneshwar, and Simla is still farther. Murree is less than 40 miles, from Rawalpindi and Dalhousie and Dharmshala are between 50 to 60 miles from Pathankote. The statement about the non-existence of mountains in the vast plane of the Panjab is equally amusing. Does the learned Professor think that the neighbourhood of Ambala and Thaneshwar is a mountainous country and that of Rawalpindi, Jhelum and Pathankote is not? Good many of the statements made in this chapter and others dealing with Vedic literature are of the same kind and we do not propose to fill up spaces with them and their analyses. In our humble judgment these controversial guesses ought not to form part of any Indian history. They may be interesting, as the opinions of "scholars" on Indian topics, but to put them as historical facts is extremely misleading and mischievous. In this respect we are in agreement with the late Mr. Vincent Smith that no attempt should be made to write anything about ancient India as history, for any period of time earlier than 750 B. C.

In chapter 5 Professor Keith deals with the period of the later Samhitās, the Brahmanas, the Aranyakas and the Upanishads, and makes statements which are as

fanciful as those in the preceding. On page 134 it is said that in this "women were excluded from inheritance"; "had no property of her own"; "and if her husband died, she passed to his family with inheritance like the Attic Epicteros." No authority is quoted for this opinion, because the law of Sutras and Smritis do entitle women to the property of their own and also to inheritance. It is added that "the Sudra also seems to have been without capacity of owning property in his own right." I have italicised the word "seems". Compare this with the statement on page 129 that from the Bajasaneyi Samhita we learn of rich Sudras. How could the Sudras be rich without a capacity in law of owning property, we fail to understand. The same paragraph also says that they may be "merchants" and indeed exercise any trade." To make this of statements without any attempt to reconcile them and then to call the history, is the very travesty of history. Dealing with the ancient Indians' knowledge of the nakshatras it is said (page 140) that "remains.....the most plausible view that the nakshatras are derived from Babylonia through direct proof of the existence of nakshatras has yet to be discovered." Is it not funny that while the existence of the nakshatras in Babylonia has yet to be proved, it is most plausible that the Indians got them from there? About the philosophy of the Brahmans and the Upanishads we are told (page 147) that much of the speculation of the former is "puerile" and "seems to be the product of a decadent intellect," but the Upanishads do exhibit a genuine spirit of enquiry and here and there do not fail to rise to real dignity and impressiveness.

In chapters 6 and 7 and 8 the writers are on more solid ground and deal with the historical period. These chapters deal with the history of the Jainas and the Buddhists. The chapters on Buddhism are from the pen of Professor Rhys Davids and Mrs. Rhys Davids and mostly reproduced from what was already published in *Buddhist India*.

Chapters 9, 10, 11 and 12 are contributed by Professor Washburn Hopkins of America. They deal with the period of the Sutras and Epics and law books; family life and social customs as they appear in the Sutras; the growth of the peoples of the epic poems and the growth of law and legal institutions respectively. There is much that is good in these chapters and it is equally much that is fanciful. It is a pity that the following truth stated in the opening paragraph of chapter 10, viz., that the Sutras 'differ mainly as representing the views of different schools on minute points or as dealing with different parts of the country and as containing or later points' should have been ignored in generalising about the state of society in India during the whole of this period. The Sutras, the Epics and the Smritis known as Dharmas



shastras belong to different epochs as wide apart from each other in point of time and state of civilisation, as the Halcyon days of Greece from the best of the Roman period, or as the time of Christ from that of Mahommed. It is said (on page 221), and the statement is perfectly correct, that 'the earliest known Purana precedes the later law books' (presumably the Smritis) probably by centuries, as the *Sutras precede the earliest works of Buddhism*." We have italicised the statement about the *Sutras* as it is flatly contradicted in the opening lines of chapter 10, where it is said that 'the general period of the *Sutras* extends from the 6th or 7th century before Christ to about the 2nd century.' This last statement is explained by the remark that 'the different Vedic schools had *Sutras* which were revised or replaced by new *Sutras* at various periods and that some of these extended into later centuries than others.' Consistently with these ideas one would have expected Professor Hopkins to divide the legal literature of the Aryas into three different classes representing three different epochs in the history of India. The first class would contain all the *Sutras* which preceded Buddhism; the second would be those contemporaneous with the rise and progress of Buddhism, say, from about 500 B. C. to about the first of the second century A. D.; the *Dharmashastras* which are admittedly earlier than the *Puranas* coming next; and the *Puranas* last. It would have been possible then to depict the civilisation of each period and also to point out the differences of the point of view and practice between the different schools and between the laws prevailing in different parts of the country. This is precisely what has not been done. No attempt has been made to differentiate between the times of Baudhayana, Gautama, Apastamba, and Vasishtha. Discussing the difference between the *Dharma* and the *Grihya Sutras* it is held (page 229) that 'the *Dharma* of Apastamba reflects a South-Indian origin, so also the *Grihya Sutra* of Khadira' and it is exactly these that are at first largely quoted. Then suddenly we find references to Paraskara, Sankhyayana, Ashvalayana, Gautama and others. Different topics are taken from different books and without fixing the time and the part of the country when and where they prevailed,—the whole is jumbled together in one heterogeneous mass of disconnected history. No attempt is made to give the views of all on one subject. Chapters 11 and 12 are disfigured by the same carelessness and general disorder, although all these chapters contain a good deal of information which is valuable. Quoting Manu, IX, 217, it is said that the mother is praised as equal to father in honour and in default of sons she may inherit. The fact is that Manu directs that the mother be honoured hundred times more than the father. Inheritance in default of sons goes

to the widow and not to the mother. Prof. Hopkins having finished with the legal literature and the Epics, in Chapter 13 we find Prof. Rapson discussing on the *Puranas* (!!!) and again discussing the 'great war between the Kurus and the Pandus' (page 307). Thus there is such a jumble in the name of history that one does not know what to accept and what to reject.

Chapter 14 is written by Prof. Jackson, late of the Columbia University of New York. It is so childish in its naive partiality that we reserve it for separate notice. Chapters 15 and 16 deal with the invasion of Alexander and the notices of India in early Greek and Latin literature. They are quite free from the defects of which we have been complaining above. Both contain solid historical facts dealt with in a spirit of historical research.

Chapter 16 is specially remarkable as placing all the notices of India in the early Greek and Latin literature in a small space and in well-arranged sequence. The same may easily be said of the chapters contributed by Dr. F. W. Thomas. There is not much of theorising and speculating in these chapters and no attempt is made to understand and interpret Sanskrit texts. These chapters and others that precede or follow them do not contain much of value that is not to be found in less space, with better sequence and in a better chronological order in the late Mr. Vincent Smith's *History of Early India* or in Mr. Havell's *History of Aryan Rule in India*. These two last mentioned books stand out by far the best books on the subject, among those hitherto written by Europeans. This book, however, excels in maps and plates. The printing and paper are both excellent, but the price is tremendous;—thirty-five rupees for one volume.

## II

Chapter 14 is a history of the Persian dominions in northern India down to the time of Alexander the Great, and the object is to show that northern India was subject to Persian domination for centuries before the invasion of Alexander. It is typical of the sort of special pleading to which Western oriental scholars resort when they want to prove certain theories to which they have taken a fancy. No impartial judicial tribunal will endorse the conclusions deduced by Prof. Jackson from evidence cited by him in this chapter. One may admit the general correctness of the following statement on page 321:—"The realms which correspond to-day to the buffer states of Afghanistan and Beluchistan formed always a point of contact and were concerned in antiquity with Persia's advances into northern and north-western India as well as, in a far less degree, with any move of aggrandisement on the part of Hindusthan in the direction of Iran. In a foot-note Arrian



is quoted as averring on Indian authority (not cited) that 'a sense of justice.....prevented any Indian king from attempting conquest beyond the limits of India.' Another reason may be found in the fact that as compared with India, Iran is a barren and poor country. However it is a fact that during the historical period Afghanistan and Beluchistan have been longer under India than under Iran. Afterwards when Islam conquered Iran, Afghanistan and Beluchistan were parts of India and were ruled by Hindu or Buddhist monarchs. They had been a part of the Indian territory from times immemorial; and even when "under Darius" they were considered to be part of his Indian Satrapy. Kabul and Gandhara were parts of Chandragupta's extensive empire; and when under Bactrian, Parthian or Scythian control, they were considered as a part of the Indian territory. Muslim invaders conquered these parts from the Hindu and Buddhist monarchs between 700 and 1000 A.D. Five centuries later Afghanistan was a part of Akbar's Indian empire and remained so up to the time of Aurangzeb. Firdausi in one passage mentions seven princes of India, viz., the lords of Cabul, Sindh, Hindh, Sandal, Chandai, Kashmir and Multan. With this prefatory note let us now turn to the evidence relied upon by Prof. Jackson in support of his opinion, that parts of India had been conquered by Cyrus, the Great Persian monarch, who carried his arms right up to the eastern borders of Europe conquering several Greek settlements.

The first and the most important evidence adduced, is that of Zend-Avesta, the sacred book of the Parsees. The authorship of this book is ascribed to the Persian prophet Zoroaster (also called Zarathustra). There is great divergence of opinion between scholars about the age of Zoroaster. A large number believes that he was a contemporary of Buddha and Mahabira (see Havell's History of Aryan Rule in India, p. 61), but Professor Jackson belongs to that group which assigns much earlier date to Zoroaster and some of the Avestan Gathas. They believe that portions of the Avesta are even more ancient than Zoroaster, that at any rate the material may be more ancient than the form, which means that Zoroaster put ancient material into its present form. Even assuming that it was so, with which we are not immediately concerned, we fail to see anything in the Avestan texts which would justify a conclusion to the effect that prior to Darius any part of the Indian territory (Indian in the sense that it included Afghanistan and Beluchistan also) was under Persian domination.

Professor Jackson informs us (page 324) that 'the name for India in the Avesta is Hindu, which, like the old Persian Hindu, is derived from the river Indus, Sanskrit Sindhu—the designation of the stream being transferred to the territory adjacent to it and to its tributaries.' We are not quite convinced of the

accuracy of this conclusion. In our opinion while the word 'Hindu' has probably been used in the Avesta for 'Sindhu' river, it is not quite correct that it means the 'territories adjacent to its tributaries.' It is said that the first clause of Vendidad contains an expression 'Hindu' 'as one of the sixteen lands or regions created by Ahur-Muzda.' Professor Jackson thinks that it is probably identical with 'Sindhu' of the Rig-Veda. In considering these references let us first clear the ground by or two remarks about the relationship of ancient Hindus and ancient Iranians. It is a common ground with all scholars that these peoples belong to one race and their languages are also akin, and that once they lived together and spoke the same language. There is a difference of opinion, however, as to how and when they separated. One class of scholars thinks that the present race of Iranians are the descendants of those Aryans who migrated from India because of quarrels with their brethren here. Hence the apparent conflict between certain expressions which are common to the sacred literature of both. The expressions Deva and Asura convey exactly contrary ideas in the two languages. It is what may, however, the fact that while describing the extent of the universe created by Ahur-Muzda (the Zoroastrian Creator) the author of the Avesta included the land of 'Hindu' as one of the regions created by him, cannot by any stretch of language convey the idea of Iran's political domination over India at that time. References like these are common to all religious books. All that they prove is the geographical knowledge of the writers. If we were to apply Professor Jackson's interpretation to similar references in Hindu religious books, we shall have to concede Hindu political domination over the greater part of the known world.

The second evidence is of another Avestan fragment, in which the expression 'from the eastern Indus to the western Indus' appears. Professor Jackson considers that this fragmentary expression means India and that this fragment is an evidence of Iran's political domination over India. How puerile this argument will appear from the following paragraph (page 324) we copy bodily from this chapter (page 324) "The Avestan fragment above cited from the gloss to Vendidad, 1,18—from the eastern Indus (India) to the western Indus (India)—is best interpreted as alluding to the extreme ends of the Iranian world; for Spiegel has clearly shown by sufficient references that, at least in Sassanid times and doubtless earlier, there prevailed the idea of an India in the west as well as of an India in the east. This is borne out by a passage in Yasht, X, 104, in which the divine personification of Mithra,\* the personification of the sun,

\* The Mitra of the Vedas.



and truth is extolled as destroying her adversaries in every country. The passage...runs thus:—'the long arms of Mithra seize upon those who deceived Mithra; even when in eastern India he catches him, even when in western (India) he smites him down; even when he is at the mouth of Ranha river, (and), even when he is in the middle of the earth.' The same statement is repeated in part in Yasna, lviii. 29, regarding the power of Sraosha, the guardian genius of mankind, as extending over the wide domain from India on the east to extreme west—even when in eastern India he catches (his adversary), even when in western (India) he smites him down.' To our unsophisticated minds these passages contain no political allusions at all. They propound the extensive powers of Avestan gods. It seems most probable that 'India' (or to be exact, Indus) was the extreme eastern limit of the world known to the Iranians. In both these passages the word 'India' or 'Indus' does not appear in the text after the word western. It has been supplied by the translators. The passage probably refers to the whole world from eastern Indus (or India) to the extreme west. Thus it describes the great powers of Mithra and Sraosha. It may also be referring to the ancient prehistoric quarrels of the ancestors of the Hindus with the ancestors of the Iranians when they both lived together on or adjacent to the banks of the Indus. But most probably it refers to nothing of the kind. It is a simple description of the all-pervading and all-conquering powers of Mithra and Sraosha which extended over all the world known to the then Iranians, and even to that not known, as is evident from the reference to the middle of the earth. To twist it into a proof of Iranian domination in India can only be described as childish. This is clearly the opinion of a French scholar Darmesteter who, referring to the expression 'Hapt Hindu' in Vend. 1, says that 'we have here nothing more than a geographical description of Iran seen from a religious point of view.' This is with reference to the sixteen regions created by Ahur Muzda. We think that Darmesteter also uses loose language. He should have said that "we have here nothing more than geographical description of the world known to the then Iranians from a religious point of view." James Darmesteter "regards the languages of Vend. 1, as indicating that 'Hindu civilisation' prevailed in those parts, which in fact in the two centuries before and after Christ were known as white India, and remained more Indian than Iranian till the Mussalman conquest." We can quote the testimony of several Moslem writers and historians on this point which however does not seem to be contested by Professor Jackson. After a great deal of beating about the bush in interpreting the quotations from Avestan sources, Prof. Jackson

says (page 328) that these quotations 'serve at least to show the interest or share which Persia had traditionally in northern India and the adjoining realms at a period prior to Achaemenian times, provided we accept the view, already stated (page 323), that the Avesta represents in the main a spirit and condition that is pre-Achaemenian.....' Now we maintain that these quotations prove nothing of the kind. There is no question of 'share'. Share of, or, in what? This is not the language of a researcher, but that of a diplomatist.

On page 329 Prof. Jackson turns to the evidences of Herodotus, Ctesias, Xenophon, Strabo and Arrian. The first quotation is from Herodotus, in which he says that 'Cyrus subjugated the upper regions of Asia, conquering every nation without passing one by.' Apart from the reliability of Herodotus about which we will speak later, there is no knowing what he meant by the 'upper regions of Asia.' Surely the upper regions could not include any part of India. Prof. Jackson is forced to admit that 'this statement is so broadly comprehensive that it is difficult to particularise regarding north-western India except through indirect corroborative evidence. In fact most of the allusions by Herodotus to India refer to the times of Darius and Xerxes.....'

The next quotation is from Ctesias about whom Mr. Bevan says, on page 397, that 'he apparently was a deliberate liar' and that his contribution 'seems to be the most worthless of all.' Yet let us see the piece of evidence on which Prof. Jackson relies. Relating the 'stories' regarding the death of Cyrus, Ctesias narrates that "Cyrus died in consequence of a wound inflicted in battle by 'an Indian' in an engagement, when 'the Indians' were fighting on the side of the Derbikes and supplied them with elephants." Prof. Jackson concludes that "the Derbikes might therefore be supposed to have been located somewhere near the Indian frontier, but the subject is still open to debate." (!) But may we ask what frontier is here meant, the one near the Hindukush or near Herat or near the Indus?

Now comes Xenophon. This gentleman wrote a "romance of the life of Cyrus" in which he says that that monarch "brought under his rule Bactrians and Indians," and says further that he is reported to have subjugated all the natives from Syria to the Erythrean Sea (i.e. the Indian Ocean). This Xenophon further recites the story of an Indian king having sent an embassy to Cyrus. "This embassy," he says, "conveyed a sum of money for which the Persian king had asked and ultimately served him in a delicate matter of espionage before the war against Cræsus and the campaign in Asia Minor. It is significant that Mr. Bevan makes no mention of Xenophon in his chapter dealing "with India in Greek and Latin literature."



Apparently he does not think Xenophon's *romance* as worth mentioning. Yet upon this slender basis Professor Jackson seems to think that Cyrus exercised some kind of "overlordship" on northern India! Against this the account of Nearchus as preserved by Arrian relates that Alexander when planning his march through Beluchistan was told by the inhabitants "that no one had ever before escaped with an army by this route excepting Semiramis on her flight from India, and she, they said, escaped with only twenty of her army, and Cyrus the son of Cambyses (not the Cyrus mentioned by Herodotus, Ctesias and Xenophon), in his turn with only seven." Megasthenes on the other hand as quoted by Strabo declares that "Indians ... had never been invaded and conquered by a foreign power." Megasthenes mentions however that the Persians got mercenary troops from India. On all this material Professor Jackson comes to the conclusion (p. 333) that "even if there are just grounds for doubting that Cyrus actually invaded northern India, there can be no question (?) that he did campaign in the territories corresponding to the present Afghanistan and Beluchistan." This then is the result of all the quotations and arguments that occupy about fifteen pages of this costly book! In the next ten pages are discussed the facts or the materials relating to the political conquest and domination of northern India by Darius and his successors. "For the reign of Darius (522-486 B. C.)," says Mr. Jackson, "we have documentary evidence of the highest value in the inscriptions executed by that monarch's command and containing his own statements." The first of these inscriptions known as "the famous Bahistan Rock Inscription" admittedly "does not include India in the list of the twenty-three provinces which came to him or obeyed him." "The inference to be drawn, (continues Prof. Jackson) therefore is that the Indus region did not form a part of the empire of Darius at the time when the great rock record was made." This is a crushing refutation of all the nonsense that has been said about the conquest of India by Cyrus and Cambyses. The other two inscriptions, it is said, mentioned "Hindu", "i.e. the Panjab Territory, as a part of his realm." What justification Prof. Jackson has in translating "Hindu" into "the Panjab territory" is not stated.

This is, it is alleged, "further attested by the witness of Herodotus, who in giving a list of the twenty satrapies or governments that Darius established, expressly states that the Indian realm was the twentieth division." Herodotus further says that "the population of the Indians is by far the greatest of all the people we know; and they paid a tribute proportionately larger than all the rest." The third piece of evidence is the story of Scylax also narrated by Herodotus, that "some time about 517 B. C., Darius despatched a naval expedition under Scylax..... to explore the Indus;

and that the squadron embarked at a place the Gandhara country somewhere near the upper course of the Indus..... The fleet, it is recorded, succeeded in making its way to the Indian ocean and ultimately reached Egypt but it is significant that the same Herodotus adds that "this achievement was accomplished prior to the Indian conquest." He says "after they had sailed around, Darius conquered the Indians and made use of this sea." Now Prof. Jackson rejects this last statement because it does not suit his theory. This is the whole evidence in support of the statement that Darius conquered Kabul, the Panjab and Sindh and ruled up to the western bank of the Beas. We are inclined to think that the evidence is by no means conclusive; that at the best it establishes that Darius conquered the territory between Hindukush and Kabul and called it "Hindu" or at the most between Hindukush and Attock. The last statement of Herodotus makes us doubt this last inference. Herodotus is evidently considered to be a reliable writer, but Mr. Bevan tells us on page 395, that a "good deal of what Herodotus wrote about India (middle of the 5th century) was no doubt drawn from Hecataeus—his idea, for instance, that the river Indus flowed towards the east (!) and that beyond the corner of India, while the Persians knew that there was nothing towards the east but a waste of land. There are certain other statements made by Herodotus which are on the face of them absurd; for example, the statements about the size of the ants "who threw up gold dust". Herodotus says, that "the ants were of the size of dogs." (!) His other statements about Indian tribes are equally absurd, unless we accept Mr. Bevan's opinion that "the Indians who came specially within the sphere of his knowledge, would be the more or less barbarous tribes near the Persian frontier." For example, he speaks of Indians who on the approach of old age killed their people and ate them; of others who when they fall sick, go into the desert and lie down there, no one paying any regard when a man is dead or fallen ill." Herodotus also says that it was from the hill-tribes of the country of Pashtr that the Persian government drew levies (page 396). Taking all this into consideration it is hardly satisfactory to accept everything which Herodotus says as gospel truth. But even relying on the evidence of Herodotus there is nothing to show that the influence of Darius went beyond the Indus. There is certainly no evidence to prove that any part of the Panjab east of the Indus was ever conquered or dominated by Darius. The inscription proves nothing beyond this, that a part of what was then Indian territory including Afghanistan and Beluchistan, was included in the dominion of Darius. The statements of Herodotus confirmed this, except his statement about the expedition of Scylax.



cuts both ways. Either the whole of his statement is correct or the whole of it is wrong. If the former, then all what it amounts to, is this that Scylax was allowed by the Indian rulers of the country to take an expedition through the Indus up to the Indian ocean, and this act of friendliness was repaid by Darius by conquering their territory. Most probably the whole of that statement is wrong because it is highly improbable as Prof. Jackson himself admits that, the Indian rulers should have allowed him to do so.

In the list of tribes that formed part of the army of Xerxes (page 340) there is not one which belonged to India proper. They were all occupying the Afghan region, and one of them was from Beluchistan. The only other piece of evidence now left is the statement of Arrian that in the battle of Arbela when Darius III made his last stand against Alexander in 330 B. C., some Indian forces were fighting on his side. But it is significant that they were fighting under the satrap of Bactria or that of Arachosia, which is almost conclusive to show that they were either mercenaries or such

Indians as lived near the Hindukush or in Arachosia. The battle of Arbela was fought in 330 B. C. Alexander reached the Kabul valley in the winter of 329-28 B. C., and he found no traces of Iranian rule or domination anywhere either in Afghanistan or in Beluchistan or in India proper. The statements of Nearchus and Megasthenes are positive on this point. The laboured propositions of Prof. Jackson are thus nothing but the outcome of a biased mind and we are sorry that so many as 26 pages should have been wasted in this discussion. In these mounds of sand, the historical particles are only few and far between. We have devoted so much space to an examination of this chapter as it discloses a curious frame of mind which most of the so-called Western oriental scholars bring to bear on the consideration of questions relating to Indian history and Indian civilization. It is extremely unfair to pass all this in the name of history. It is positively misleading and once more proves the absolute necessity of Indian scholars themselves taking to the unravelling of the problems of their country's history.

L. R.

## RUSSIAN THEATRE AND SUHRAWARDY

TRUST that one need not perhaps necessarily be looked upon a deal too venturesome when one airs the hope, that the intelligentsia of our country (slow to rouse itself though it be) has had sufficient time by now to be able to awake to the truth, that national life should hardly ever aspire to a unilateral development. Let us therefore venture a bit still further in following up logic and asserting that our public opinion need not necessarily be regarded as championing the quintessence of truth and morality, in setting its face against our youthful talents going in for the stage on grounds of sentimental puritanism and that sort of thing. If then it is true that national life, in order to be rich and complete, must be many-sided in its florescence, then it stands to reason that at least the Catholic spirit in our country ought to hail Srijut Sahed Suhrawardy for taking whole-heartedly to the stage and that entirely on his own initiative to boot.

Though, fortunately in Bengal at any rate, we students take to amateur acting a good deal, few of us possibly realise, to what a noble height histrionic art can be raised, and how rich it may be in its potentiality in so far as the widening of the scope for the artistic impulse in human mind is concerned.

The reason is not far to seek. It lies by no means in any inherent inaptitude of us as a race in this direction, but only in the fact that mere dilettantism does not carry one very far in anything under the sun, however gifted or intellectually endowed one may happen to be. And there is no earthly reason why this remark should not apply to histrionic achievements. How backward we are in this art we realise first when we are brought face to face with English acting. Still more are our eyes opened when we come here to Germany, where acting and producing of the plays are taken up much more seriously than in England. What





The Great Actress of Russia—M. Germanova.  
She is considered by many as an actress  
second only to the Italian Duse, the  
greatest actress of the World.

an amount of attention is focussed on the minutest details! And how busy and keen inventive genius here is to make the stage an institution that a nation may well be proud of! But when one sees the performance of the Russians one is at last so hopelessly lost in admiration at the grandeur of the acting and what they here call the "Zusammenstimmung" (i. e. a sort of harmony of the whole atmosphere so to say) of the rendering, that one catches oneself wondering whether we, in India, can ever hope to rise to such a height in this noble art.

The Russians as artists are in the front rank in the world of to-day. One has only to listen to their classical music, see their classical dancing and witness their dramatic acting to realise this. In dancing they are acknowledged to be the very best in so far as rhythm of movement as well as etherealness of the sum total effect

is concerned. I for one despite my being a lay man in the art of dancing, was literally entranced to see the Russian ballet and folk-dances—so beautiful in symmetry, dignified in bearing and far removed from all traces of vulgarity, which unfortunately debase the true art so often. In the histrionic art too, even the German papers here are moved to almost ecstatic admiration at the performance of the Moscow Art Theatrical Company. This company is out on a tour just now and performed in Berlin during the last two months. They played Tchekov, Gorky, Dostoevski and Knut Hamsun. The German theatre-goers literally besieged the theatre, notwithstanding their being innocent of Russian. But the people who did go at once felt more than compensated for their pains. Among these I happened to be one. It was one of the greatest books of all times that I saw—*Brothers Karamazov*—the masterpiece of the immortal Dostoevski. The book is a huge one, as anyone who has read it knows. So what they did was original and striking. They played only the important and stirring episodes from the book and some one read out what happened in between to supply the missing links. A most happy idea indeed, though it presupposes that the audience must have attained to that level of culture and detached appreciation which, perhaps, is not so general even among the Germans. Although I, for one, could not but regret that I was unable to enjoy the acting to the brim due to my unfortunate ignorance of Russian—and I was but one of the many who must have regretted likewise—yet this handicap did in no way affect our realising, what a really noble height these artists have elevated the histrionic art to. A worthy nay, great representation indeed of a masterpiece of literature! Katschalow and Germanova who played the leading roles, literally swept us clean off our feet by their faithfulness of rendering, dignity of carriage and beauty of conception. While I was seeing their acting I experienced the same sort of feeling that I once experienced long ago in Calcutta when I was fortunate enough to hear the singing



of a truly great artiste—a classical bayadère. Scales seemed to fall from my eyes there as well as here as in each case I was brought face to face with what an art could be like in its supreme grandeur and glory. With respect to the Russian and acting I am by no means a victim to exaggerated admiration, as anybody who has seen it will testify. Katschalow and Germanova, two of the very greatest modern living artists, played their parts at once naturally and above the mediocre level of "naturalness" pure and simple. Their aim was higher than merely "holding the mirror up to nature." They reminded me of Maeterlinck's remarks in connection with his criticism of King Lear of Shakespeare:—".....l'instinct poetique de l'humanite l'a toujours pressenti, un drame n'est pas réellement vrai que lorsqu'il est plus grand et plus beau que la réalité." That is, the poet in human nature has instinctively sensed that a drama is a real one only when it is lovelier and loftier than realism itself. Times out of number have the greatest artists reinforced the truth of the above remark by the weight of their experiences in the realm of artistic perception and the Russian outlook of the histrionic art brought me round to see all the more clearly how it is the same thing in all arts. Germanova has impressed the connoisseurs here so deeply that she has received, I was told, several very tempting offers to play on the German stage even though her elocution in German is anything but enviable. Such is the appreciation of an artiste here! And in our country!—But alas let me not touch upon that sore point in our national life! It is well-known how great actresses here are not only well-received in society but are virtually sought after by the most distinguished among men. For instance, apart from the great Germanova who is herself the wife of a professor of archaeology, there acts in this company another very well-known actress who is the widow of the late celebrated litterateur Tchekov. When side by side one thinks of our stage—and one can hardly help comparing—one feels sad to say the least. But since it is at



Sahed Suhrawardy, the Joint-Regisseur of the Moscow Art Theatre.

best useless to regret the status of actresses in our country when the status of women is not altered, I would fain not dwell further on this point. I will only confine myself to saying that the status of the actors and actresses being what they are in our country, all right-thinking man must admire Mr. Suhrawardy for his moral courage in taking to the theatre as his life's work, when he could have chosen law or any other popularly applauded career, being himself an Oxonian and the son of a judge of the Calcutta High Court. It goes, of course, without saying that his sanity long trembled in the balance in the estimation of many a distinguished man in our country, and is perhaps still held in question by many of his sage, worldly-wise well-wishers—prematurely nodding and grey under the burden of





The Greatest Actor of Russia—KATSCHALOW—  
—many experts take him to be one of the  
very best of living actors.

their wisdom. But may we not venture meekly to suggest to these eminently sane advisers of his to be just a wee bit less cock-sure of their having tapped the fount of wisdom, in view of the fact that this hot-blooded youth—who had to pass three of the most stormy years of his life in Russia simply due to his devotion to his cause—has made his way so successfully in this untrodden path that he is now the joint-regisseur of this one of the most famous theatrical companies of the world? I must explain here what the duties of a regisseur are. A regisseur is a producer and organiser of the play and on him devolves the arduous task of daily inventions and that of opening out of new vistas in the art itself. As such the success

of the production depends not a little on him and consequently he holds a position of honour and responsibility in any theatre whatsoever.

When one thinks that one of our country patriots chose this entirely new line, running counter to the advice of a whole host of his sage counsellors and with the tremendous handicap of a foreign and difficult language into the bargain, one can not help admiring his spirit of enterprise even if we were not to speak of the subsequent success. Mr. Suhrawardy was in the Sorbonne University in Paris for one year (1910-1911). He went to Oxford then and took his degree in 1914. Then thinking better of his original pious intention of going in for the Bar—much to the scandalisation of his friends, relations and well-wishers—he turned truant and broke away to Russia to study the Russian literature and histrionic art (1916-1919). He was elected the professor of English literature in Moscow (1917). He produced there Tagore's *King of the Dark Chamber* (1918) and was so full of promise that he was taken in by this greatest Theatrical Company in Russia in spite of his being a foreigner. I was told here the other day by the great Germanova herself about the fine impression he had made on them all. Apart from the topic in question, this root of "peaceful penetration" by us into foreign countries and leaving seeds of good impression being one of the best and truest methods of our cultural propaganda, I do not think we should run the risk of falling into the pit of "over-appreciativeness" when we thank Mr. Suhrawardy for his services; and let us trust and hope that he will be able to do a good deal of real, solid work in the rejuvenation of our stage when he returns home this year after a spell of twelve years' stay in Europe and after a stay of three years of the most romantic sufferings amidst the storms and stresses of revolutionary Russia.

January, 22. Berlin.

DILIPKUMAR Roy.



## THE BOSE RESEARCH INSTITUTE REVISITED

BY PROFESSOR PATRICK GEDDES.

**M**Y "Life and Work of Sir J. C. Bose", written fully three years ago, and published in 1920, ends not with the suggestion that he might now be left in calm but with his emphatic protest, that "my life has ever been one of combat, and must be to the last", and thus with the hope that he and his then lately established Research Institute may indeed continue in victorious experience, and in ample and world-enriching diffusion of its fruits. I have thus been interested in returning to Darjeeling and Calcutta after an absence of more than three years; and as I am rejoiced to find my old friend, with his Institute and workers also, are all "making good", and even breaking out into fresh developments and departures; I briefly offer this continued indication of their doings, brief outline though it must necessarily be.

The opening of the Bose Institute was exactly five years ago (30th Nov, 1917), and with large hopes, in its eloquent opening address. The reader's first question is thus naturally—how far are these being fulfilled? The answer is—first by the publication of the "Transactions of the Bose Institute" Vols. I & II, devoted to the study of Plant Movements, and including the manifold results of a series of investigations of this complex group of problems which have been so long perplexing and occupying physiologists. These are now prosecuted in ways at once more elaborately specialised and more boldly comprehensive than heretofore; and have thus yielded, not only a great variety of interesting solutions of manifold movements in detail, but a far wider, more comprehensive and more unified view of plant-growth and plant-movements than had previously been possible. This burst of highly successful investigations was rendered possible not simply by the elaboration of many of the various forms of apparatus customarily used in laboratories of vegetable physiology, but by new inventions to a degree which in fact supersedes many of them altogether. Hence, as one of the oldest living teachers of that subject, since

first starting at Edinburgh in 1880, I have to confess that the Instrumental appliances of the Bose Institute often supersede ours hitherto, much as the artillery of 1918 in comparison with the earliest fire-arms, or even sometimes the bows and arrows of antiquity. Hence, too, I venture the hope, the suggestion, and the plea, that parallel to the present purely scientific tasks of the Bose Institute, there may arise some day, indeed as soon as may be, an Instrument-making department, for thus modernising the equipment of the botanical and physiological departments of Universities, Agricultural Colleges, etc., throughout the world, with credit to the Institute, and career for some of the young mechanicians it trains.

Thus have already arisen in association with advancing physiology and physics, the Cambridge Scientific Instrument Company, and largely also the magnificent Zeiss Optical Instrument-making of Jena. Indeed so many more examples—in every case combining scientific and technical progress with industrial efficiency and business-success—might be given, that I am justified in recent planning for the incipient University of Jerusalem, in scheming out its productive side, so as to be technically associated from the outset with its scientific Institutes, though at some little distance from there. In these days of discussion of Indian Industries, we hear much of jute, coal, mica, etc., and other raw materials, for comparatively low-skilled handling and use, but too little, or nothing, of that higher skill and invention on which the modern progress of industries has so essentially depended, throughout its course and which "the subtle brains and lissom fingers" of Bengal are so well fitted to. For what has been historically more central in all this than the Physical Laboratory of Glasgow University, with James Watt for its arch-instrument-maker for the age of steam, and then Kelvin, again foremost of instrument-makers in the opening age of electricity. Hence, though at first sight, to "the practical



man" there may seem no direct utility in these subtle investigations of the Bose Institute into the ways of sensitive plants, or the behaviour of seedlings, he must be reminded that he has too seldom seen the significance of scientific research and experimental instrumentation in its earlier phases. Thus even Gladstone, despite all his fine qualities and powers, and his national representativeness in his day, when reluctantly persuaded to visit Faraday's laboratory, and see some of his experiments, understood nothing, and could only say "But what is the use of all this?" Nor could he really appreciate Faraday's answer—"Well, at any rate, you'll be able to tax it some day," a foresight of the vast world enrichment from electrical developments which has followed from Faraday's work, and of which even his profound vision was but the merest glimpse. The War seemed to promise some progress of open-mindedness to science, among the public as well as their leaders; but now that it has gone, it is doubtful whether this has not done as much harm as good, by association of the idea of "science" with explosives, gases, and horrors generally. This attitude, too, is no doubt passing but the right one is hard to evoke; hence work like the present, in which the utmost resources of the physical sciences are consistently applied to the understanding of life, is of notable aid and example. And this the more, since better understanding is the way towards more effective action, and these studies of plant life and growth cannot but suggest practical bearings; first of all towards growing plants more skilfully and better that is, towards agriculture and horticulture. For the latter, this Institute will doubtless before long be using its garden, indeed to some extent it is already beginning to do so and later, why should it not win its experimental farm in the environs of Calcutta as well?

Again, though naturalists are too much divided, as botanists and zoologists, indeed hitherto all but inevitably specialised upon groups of these, and while the anatomy and physiology of plants and animals, as of man, have mostly so far been elucidated by separate workers also, the science of Biology is ever more and more unifying all these studies. And this not simply in terms of Evolution: the doctrine of evolution by natural selection is increasingly being supplemented on all sides. And here, the physiolo-

gists cannot but be greatly helped and stimulated by these new advances, such for instance as the visualisation of growth, now so surpassing that of the cinematograph, and the proof that the long-thought exceptional "Sensitive Plants" are but conspicuous developments of a universal sensitiveness, and its accompanying movements, here disclosed throughout the plant world. The immemorial tradition expressed in Linnaeus's famous aphorism—"minerals grow, plants grow and live, animals grow, live and feel"—is now corrected, by the demonstration of what is fairly called "nervous action" in plants; this is not inferior to the simpler forms that in animals, and even with definite traceable localisation of "nerves". For though these are naturally of simple type and not as yet at any rate ever found to be ganglionated, still less concentrated into ganglia or other centres, they none the less permeate and unify the organism, and they serve in effectively relating it to its environment, and this actively as well as passively, and even by what must fairly be called "sense-organs". Thus there has been for some years an interesting, but so far speculative, interpretation of the plants' marvellous "geotropic phenomena" i. e. the adjustment to the stimulus of gravitation by which roots descend and stems rise erect, and both with powers of readjustment from disturbance, (as when growing corn is "kinked" by heavy rain, or root-descent is interrupted). This explanation has been that starch-grains within the cells of certain layers of tissue, by falling into the new positions imposed by circumstances, might act as signals and stimuli towards the needed reactions of re-erection of stem, re-descent of root: so behaving in short like the "otoliths" of many marine animals, crustaceans, etc., which thus aid in their orientation in space. For this view Bose has now given the needed experimental verifications, and this amply, and with interesting refinements as is his way.

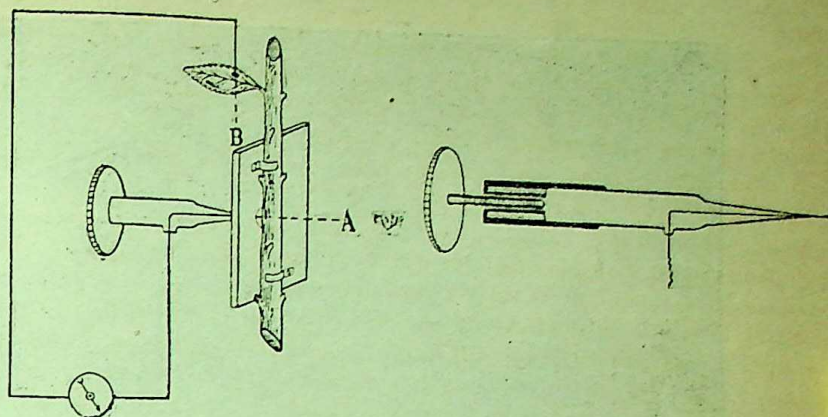
Thus, without here attempting to go into the technical details of these volumes of researches, we may at least begin so to recognise their widely general bearings throughout the study of living beings, though similarly we do not here enlarge upon the—better than magical—elaboration and perfection of the many forms of apparatus invented and employed for the demonstration



of growth, movements, etc., and for their accurate record and measurement, we cannot but see that such technical advances must have influences and impulses beyond their inventor's laboratory, but may before long have outcomes also in the outside world, and perhaps in ways we cannot yet foresee.

The third and fourth volumes of "Transactions of the Bose Institute" have been delayed in collected publication through a variety of reasons, including Bose's visit to Europe in 1920; but the varied researches they summarise have none the less been in continuous progress at the Institute, and the two volumes are now appearing, bound up together. Furthermore, the past year's work has resulted in a fifth volume, "The Physiology of Ascent of Sap," now being published in London by Messrs. Longmans; so that the first five years' work will be well-justified, indeed most unusually well as research institutes go.

At Darjeeling the new Mayapuri Research Station and Bachraj Laboratory is now practically ready. The original greenhouse, with its small laboratory section, is now on its new site, beside a fairly spacious and flower-edged lawn, ready for a pergola for climbing and twining plants, for beauty and investigation alike. Behind this a steep slope, edged on one side with shrubbery, and on the other with orchids, both massed and separate, for these too are not only creatures of beauty, but of ever-increasing scientific wonder for research as well. Up this slope from the road-level runs the long range of buildings, with rooms of laboratory accommodation and their associated wood and metal workshop. Solitary retreats are provided here and there for separate study and meditation, for enjoyment too of the magnificent mountain-view which is the glory of Darjeeling, at no house better seen, from wondrous sunrise to glorious sunsets. Finally, a lecture-room, for the discourses and demonstrations which are given as occasions arise, whether of fresh discovery or of audience desiring to learn.



The Electric Probe by which the 'heart-beat' of plants has been recorded.

Below the road the steep forest-slope between two streams has been acquired as far as the next contour road below, and laid out with well over a mile of zigzag paths, so as to bring the natural season-pageant of plant-life within easy reach of eye; in fact at once a nature-reserve and wild garden, from which much may be learned. In short, then a very practical as well as pleasing piece of planning and execution. Yet above all the best possible complement to the main Research Institute, in Calcutta, since with full contrast of tropical plain and eternal snow, given in this cool temperate hill-forest region between. In the modern city, the phenomena, the view-points and the resources are primarily, or at any rate predominantly, conditioned by that physical and mechanical order, to which civilised man has long been so increasingly confining himself; but here is the needed nature-tract in which the biologist can re-educate himself in direct touch with living nature. Hence largely it is that throughout the modern age of industry with its corresponding and interacting progress of the physical sciences, practical men and physical scientists have thought but little of life and nature, while the naturalists, as from Hooker's first great initiative exploration of the Darjeeling and Himalayan flora, now nearly a century ago, have had but little thought of applying such physical science as they may have learned.

This separation of the physicist and naturalist in the division of the scientific labour has of course often been greatly justified, as by Kelvin and Darwin respectively: but now here in this Calcutta-Darjeeling Institute-system we have one of the very best existing advances upon this long separation, still persistent in the would-be scientific education





The Mayapuri Research Station and Bachhraj Laboratory, Darjeeling.

of schools and universities in town. At Calcutta the physicist and chemist, the mechanician and the electrician can hardly but continue to predominate, and so far well; but even there with their investigations directed towards the interpretation of life: here however at Darjeeling, Life is mistress of well-nigh all we survey; biology is in the ascendant, and thus, in her seasonal variety. She is far more widely suggestive of problems which the physicist may essay to solve, and thence take back with him, for treatment with the fuller technical equipment and resources of the city. The zoologists have thus long supplemented their city museums, and college laboratories by their zoological station on the seashore, as at Naples and Roscoff, from Aberdeen to Plymouth, and we trust before long from Madras to Vizagapatam (or nearer Calcutta?) to Bombay: the Paris and Montpellier botanists have also for a good many years had their forest retreats and studies; and so too the agriculturists in Europe, America, and India alike, have their farms. But nowhere more, nor indeed anywhere, so far as the writer knows, as here, has this kind of association been quite so distinctly and definitely initiated towards mutual advantage and enhancement, as in this present Calcutta-Darjeeling Institute-system before us. Much of course remains to be done: in fact we know better than did our nineteenth century teachers; how little after all we have yet penetrated

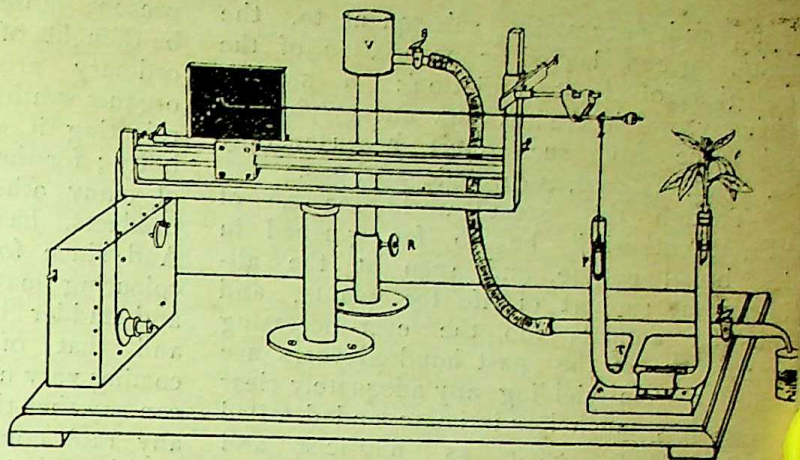
into the profundities of cosmos, and into the intricacies of the evolution of living nature.

Furthermore, by the nature of the case, alike as regards the fuller clearness, instrumentation and precision of the physical sciences, and the training and equipment of Bose and his workers alike, further expansion of the Institute has become imperative. Were I able to be one of the as yet too few substantial benefactors of this Institute, I would help towards increasing the permanent staff and material resources, as by the addition of the field-naturalist, the evolutionary and experimental embryologist, the Mendelian breeder of plants and animals, the biometrician, and so on, and not forgetting the skilled and experimental propagator, the trained agriculturist. Not that this side has been forgotten: there are indeed beginnings of it; thus of the only two active and eager field-naturalists I have met in eight years in India, Bose has already captured one, an orchid-hunter and distinguishedly successful cultivator; and is visited sometimes by the other. Histology too is in progress; and the medically trained physiologist, the bacteriologist, and more have worked in the Institute from time to time, as doubtless others also. Nowhere better than here, for instance, could the not infrequent modern problem of the advancement of vegetative growth by help of the resources of electricity—here a long-dreamed enquiry—be taken



up and advanced anew; and who knows to what results, alike in science and practice? And this is but a single example among many which await the full collaboration of physics with botany.

An example of how this collaboration is already beginning anew,—now that the three centuries old problem of the Ascent of Sap has received fresh experimental treatment at the Institute, and with a new and unexpected solution—is in the corresponding re-investigation, continuing the past century of research, of that fundamental problem of plant-life, on which the existence of the whole animal worlds and the human world also, entirely depends—that of how the green plant manages to win its own living, and thus ours in turn. For though most people seem still in the crudely erroneous old world view, shared and expressed by Aristotle himself, and think of the plant like an animal burrowing in the ground for its food, and thus of its leaves as mere “excrecences”, like the animal’s plumage, scales, or hair; thus in short “nourished by its roots”, as the popular phrase goes. Botanists have long have this error corrected, first in part by Van Helmont, (to whom we owe the term “gas”),—a Bosc of the early eighteenth century, at once physicist, chemist and botanist—who planted a small cutting in a weighed pot of earth, gave it time to grow into a little tree, then weighed it again, weighed too the earth in which it had grown; and found to his no small surprise, that this earth was all but as heavy as ever. He next burned the plant, and kept and weighed its ashes; which weight, he was not a little interested to find, just made up what the earth had lost. Whence then the many pounds of plant substance he had burned? How far did this come from the water the roots had absorbed? Yet how far also from the atmosphere? To solve this question needed much further advance, alike of chemistry and of vegetable physiology. The component gases of the atmosphere became approximately known; and a fundamental step was made by Priestly, who found that green plants in water gave off bubbles in sunshine which he found largely oxygen,



The Micro-transpirograph for automatic record of excretion of water by leaves of plants,

bulking far beyond its proportion in ordinary air. Further investigations next showed this process to be dependent on presence of carbonic acid gas, and this was shown to be decomposed by help of sunlight, the plant releasing the oxygen, but keeping the carbon, and somehow building this, with the elements of water, into starch, or sugar; these latter next turning out to be mutually convertible, and thus available for the plant’s nutrition, and as reserves for its own continued life, and that of its self-propagation; whether by seeds, or asexually, by tubers as in the potato: and so, directly or indirectly, maintaining the whole animal world. Here however, arose another and still widely popular error, that of a “respiration of plants” converse to that of animals. The plant however, just like the animal, is dependent on oxygen for its respiration; and with formation of carbonic acid gas accordingly: so this release of oxygen, however useful to the purification of our animal atmosphere, is but as a waste-product of the green plant’s own chemical factory in the leaves. For this, instead of consuming external fuel, as we do in our factories or motors, the plant draws directly upon the energy of the sun, as animals cannot do. So here is a new function, truly super-animal, for which a new term therefore becomes necessary. At first, unfortunately, was applied a term of animal physiology. “Assimilation”—the process whereby the products of digestion in our circulation are appropriated by our muscular, nervous, and other tissues, for the repair of their wastage. So, though this process necessarily also goes on in all living plant-cells, be they green or no, it is totally distinct



from, and necessarily subsequent to, the unique green leaved appropriation of the energies of light radiation: a strange alchemy, which creates new energy-yielding substance from such inert, because fully oxidised, material, as carbonic acid gas.

Though this great world-process, of "Photosynthesis," be so far grasped in its broad outline, and seen at the all-important support of life for plants, and thus for animals too, the ever-increasing researches of the past hundred years are still far from yielding any adequately clear knowledge, much less intimate and detailed comprehension, such as physicist and physiologist desire. Thus we go through the varied range of the spectrum to determine the photosynthetic potency of its component rays, from red to violet and beyond; and though experimenters and experiments have been many, there is even here field for a fresh testing, now in progress. And so even with the spectroscopy of the green colouring matter (chlorophyll); while as to its chemical composition and the variability of this, we are still less clear. Less still as to its exact functioning, for which many hypotheses have been in the field; but none can be said to have triumphed. The chemistry of the process tempts us with a variety of suggestions; but though speculation and experimentation have long been busy, and far from unfruitful, we fail to reach any adequately lucid and convincing presentment of the steps of this process, and may indeed be long in doing so, since our chemical methods are obviously so far from those of the living laboratory of the plant cell. Still, with all these difficulties and more, there is plainly here one of the most fascinating fields of research the world can offer; and what may well be one of the most fertile in practical results as well. Thus it was the alchemist-like dream of one of the very greatest of chemists, Berthelot, to surpass and supersede the plant as the agency of starch and sugar-making, it might be even of proteid-making as well. And though this idea be far from pleasing, of our food coming from the bio-chemical factory instead of from the fields, his imagination was consoled by Gide the economist's vision of a glorious return to nature and forest, and with flower-gardens replacing our

present more homely ones. And whatever be thought of this strange Utopia, the extraordinary progress of the chemist's art of organic synthesis, prevents us from entirely rejecting it as outside the bounds of possibility; for the synthesis of sugar, as well as of many other and complex vegetable products, has already been accomplished. And since for instance the preparation of colouring matters replacing natural indigo and madder has long been a business matter, and that of artificial India-rubber seems coming very near a business proposition, who can say that that of sugar may not also at any rate come as far? After all, the plant-world can but use about two per cent or so of the solar radiation per acre; so the dream of surpassing this has long been stirring ingenious minds. Enough however here for our present purpose, that of welcoming this latest mobilisation of the Bose Institute, to turn from the Ascent of the Sap towards a fresh investigation of the manifold problems of Photo-synthesis, or at least as many of these as circumstances and conditions may allow. An old gardener and tree-planter may also hope, and even pretty confidently expect, that the fruit of such researches may rather subserve the ancient arts of plant-culture than tend to supersede them, though even that may come some day.

As a minor example of sound research in which biological studies complement those of physics and chemistry, I may here refer to Bose's recent work (see Modern Review, September, 1922) on the floating plant now so rapidly spreading over the tanks and jhils of Bengal [*Eichhornia* (*Pontederia*) *Crassipes*], still more cruelly nick-named "Lilac Devil" by exasperated boatmen, whom its spreading and resistant masses so impede, indeed may practically bring to a standstill. From America, where the mechanical view-point is yet so peculiarly predominates the vital (though it is fair to recognise that great corrective influences are also at work) there come all sorts of suggestions for its destruction, and that of spraying chemical poisons seems to have been specially advocated in Bengal. Such spraying, despite its expensiveness, has no doubt at times its uses, as notably for dealing with insect pests or moulds on leaves, though also often failing even with these, as so notably with the *Phylloxera* of the French and other vineyards; for which, after long delays through



every imaginable form of spraying process, an entirely fresh remedy was found, (that of grafting the good vines on rough American root-stocks, with their bark a degree too thick for the Phylloxera to pierce for their sustenance in winter). But here the spraying process is on the face of it absurd; since, even in quantity it can but kill the superficial vegetation which is at once renewed from the immersed root-stocks below; so that to do that job thoroughly, we should have to poison the waters wholesale, and make an end of fish, and much more accordingly, a task happily beyond chemists and Bengal budget alike. But to the simple commonsense of botany, and of agriculture still more obviously, what can be more desirable than an ample and frequent crop of vegetation, so easily renewed from these vast water-spaces Nature is now so willing thus to fill? For what can be more easily raked in from the shore, and roped, and raked too, into barges? Here is green stuff ready for all sorts of useful experimentation, from manure rich in potash at any rate, and this in a land starved of manure beyond all others—whence onwards perhaps to feeding experiments, ensilage, cheap alcohol, or what not. Here too the malariologist, the pisciculturist and more, have also to be consulted; but in the meantime, no botanist but must support Bose in his rejection of the spraying proposals, at once so extravagant in costliness, and so inevitably futile in result.

Returning to the main physico-biological and bio-physical problems of the Institute, the question arises—how far can these be broadly and intelligently outlined in principle within the comprehensive field and panorama of the sciences? Most simply stated, the physicist desires to see more and more clearly how the great forces of Nature control the plant world, and how this reacts accordingly. What are those main forces?

First, of course, all-pervading gravitation, to which the root responds by its earthward descent; its "geotropism"; yet to which the stem responds quite contrariwise, by ascent, as vertically opposed as may be. "Negative geotropism" is however an ugly and awkward term for this magnificent activity of the trees of the forest; hence "zenithotropism" is a better descriptive name, and more in keeping with the geotropism of the root. These terms merely describe; they explain nothing; but of Bose's admirable development of their

interpretation a word has already been said. As next most general and universal, may be considered the importance of the atmosphere, and its meteorological and climatic changes to plant life, also that of the hydrosphere of water even in the soil, as the means whereby the land-plants' long past emergence from the waters was rendered possible, and as needed for terrestrial life; by all these conditions maintained, balanced and adjusted throughout its seasonal and individual course. With water too may be studied the importance of soils, though as no mere "geosphere," since their essentials for the plant must be in solution. And here too may be considered the effects of stimulants and poisons. Then, too, the physiologist has to study his plants in their varying conditions of temperature. Here Bose has made peculiarly great advance, and solved many puzzles, by associating far more fully than before the influence on geotropism of varying temperatures, as so notably in the famous case of the "Praying Palm," but thereafter, as is his wont, passing on to trees, etc., more generally and again from the perplexing opening and closing of flowers by night or day respectively to wider issues. The effects of light and darkness have also minutely to be investigated throughout the spectrum, and compounded with the preceding conditions of life whence part of the intricacy of the study of photosynthesis, and the frequent discrepancies among results of investigations hitherto. Atmospheric and terrestrial electricity, in their action on plant life, are still far from understood, and the experimental electrification of seeds, seedlings and growing plants, though frequently attempted, has all to be reinvestigated. Thus though these great cosmic factors conditioning plant life are not very numerous and all, in outline, more or less familiar. Yet their variations in detail, and still more the manifold combinations of these in their incidence upon the plant, have made the physicists' approach to vegetable physiology no easy one. It is extraordinarily to the credit of Bose and his assiduous workers to have done so much in these past five years towards clearing up these manifold difficulties; and one may thus hope, that with all this experience, and the splendid and ever-advancing instrumentation of their science, the next five years more may be even more productive. A new era



in vegetable physiology has in fact been broadly, deeply, and richly opened; and this next period may not only be even richer in direct results, but of fresh impulse to animal physiology, and even to experimental psychology as well; not to speak of practical applications.

In the near future we look forward to a further and more intimate co-operation between the physicist and the botanist. For initial, essential and general experimentation, from the physical side, the immense variety of the natural orders of plants matters comparatively little; but we, who seek to spell out the secret of their respective evolution, and thus under the widely varying, though broadly similar, conditions of environment, have still our questions, too largely unsolved, our speculations too little tested. Thus one great line of co-operation between physicist and botanist—perhaps even the main one, may be by passing through the complex fire of the experimental laboratory a series of the types of plants which are most representative of the vegetable kingdom—and this at all the characteristic phases of their life and growth. What are these? From the swelling of seed or stem to its budding and shooting, its leafing; to its inflorescing and flowering, and its subsequent regrowing, if this occurs; and at any rate its fruiting, seeding and drying for rest or death as may be. That is to say, the physicist-physiologist can help. Indeed he is helping us botanists with the interpretation of the habit of plants; so as to understand the swelling of the cactus or other succulents; the bud-permanence of the cabbage, the agave or the palm; the shooting, of which climbers and twiners are but extreme examples; and the exuberant and varied leafing, which in grasses and herbs, shrubs, and trees are alike so characteristic. The physiological conditions of the onset of flowering, and the deep reaction of even the faint beginnings of this, so that the ordinary modes of vegetative growth and branching becomes arrested, and yet developed, into the manifold variation of inflorescence, are again problems in which the botanist must look for aid; as with the mysteries and wonders of life in the flower itself. These we have so far unravelled but mainly from the morphological side, but still far too little from the physiological, and these beginnings we need help to control and to perfect. Again, after flowering, death may set in, as with the annuals or

the long-lived talipot palm alike; yet in other cases a fresh vegetative development appears, sometimes as a vegetative rejuvenescence and re-growth of the individual plant, but more frequently as a quiet steady vitality, which finds its extreme in the perennial evergreens. Again, what are the conditions of fruiting, so varied in their range from the merest drying up of the carpels to their splendidly continued growth and exuberance, sweetness in their turn, which may rival the earlier blooming petals in its beauty or far surpass these. Again, what are the secrets of seed formation, with its infinity of variations, often so important to man, as from cereals to coconut. And finally, what of the senescence and decadence of plant-life, both seasonal and individual, and how does this at times so conspicuously with cactuses and other thorny plants become characteristic of the whole habit of life?

Towards answering such questions, there are already many partial answers, and still more scattered suggestions; throughout the literature of botany, in which "ecology" is increasingly in progress. Yet now is the time, and here is the place for the initiation of that fuller, clearer and more systematic research which is required, and which would be widely suggestive throughout all fields of the science; and, above all, towards that evolutionary presentment which we have been increasingly about. There are many suggestions, however that the Lamarck-Darwin controversy, since continued by Neo-Lamarckians and Neo-Darwinians respectively, may be, at least before long, reconciled by a fuller comprehension of the conditions of growth and reproduction of living beings in their constant life-adjustment to environment and further the question of how such adjustment is associated with modification of the influence of their ancestral history, on which not only Neo-Darwinians since Weismann, but also Mendelians, so strongly also insist, cannot much longer remain so unsettled as it is at present. In such ways then, and more, there is ample field for that yet fuller collaboration of physicist and botanist in which this Institute has already taken such a leading part. Instead of here attempting to explain in detail any one or more of the wealth of researches which these five volumes contain, it may be a simpler introduction to the study, if we imagine ourselves simply taking



a walk to Darjeeling, or outside Calcutta, looking at the vegetation around us. We may thus consider an instance or two of how far the work summarised in these volumes may help us towards a fuller understanding of what we see.

Most conspicuous of all living features of the Darjeeling landscape are the big Conifers—here represented by Cypress trees, and on the whole below them the mingled dicotyledonous forest. The former trees have tall erect stems with regular and concentrated branching, markedly ascendant, in young and higher branches especially, so that if the main single growing point be broken, the nearest younger brother-branch readily assumes the ascending leadership. The leaves too are small and simple, in the Cypress especially persistently embryonic in aspect, especially as compared with the developed and elaborated leaf-variety of the lower forest trees. Here then, in these ascending spires and towers of coniferous verdure, we see zenithotropism in its fullest mastery of the plant life; while in the trees of more developed leafage we have a far fuller development of their heliotropism—their better adjustment to the life-maintaining light. The coniferous trees stand dark and opaque against the sky and are broadly similar in aspect, with comparative little distinctive individuality, until after the trials of age. Whereas, not only are the varied species of dicotyledonous trees far more varied in aspect and branching, spreading, far more often allowing light to be seen through them than do the conifers. The individuals of each species are far more recognizable at a glance. In short the conifer is dominated by its lofty zenotrophic stem: but the dicotyledon far more definitely by its more heliotropic leaves. No finer or more vivid example of this can be desired than the common leguminous flowering tree, *Erythrina indica*, with its familiar red blossom. For here the comparatively few big leaves, both their huge leaf-stalk cushion (the "pulvinus") and their three large leaflets, each with minor pulvini of their own, are peculiarly noticeable; and it needs but little observation to see that each leaflet is a sun-steady movements towards the sun, and so throughout the day loses little of the precious life-sustaining rays. The tree itself is thus comparatively poor in form, has seldom a

distinct top, and is very irregular in its branching; yet its success in life is demonstrated, alike by its abundance, its vigour of shoots, and by its exuberant and long continued magnificence of flower. Now turning to these Bose volumes, we may read with a new freshness, the admirable experimental analysis of these leaf-movements, this sensitiveness, and we understand, for the first time clearly, how the main pulvinus and the minor pulvini continue their daily task of perfect adjustment to light. Thus, though every plant makes its response to gravitation and to light as well, we are reaching a clearer and fuller understanding of these wide differences of plant-habit, and even something of the evolutionary progress of the leaf in the scale of vegetative efficiency. How far the Cypress leaf is compensated for its elementary form by that persistently embryonic character, of which the perpetual youth may well maintain the longlived tree: how far again the more developed leaves of the Erythrine are associated with its shorter life, are examples of how fresh questions are always arising beyond our present knowledge.

But returning to this, our investigator has also done great service in elucidating the concurrent influences of changes of temperature upon the movement of leaves, and even branches: indeed, since his stimulus from the praying palm, upon the position of the main stems of trees. Zenithotropism, heliotropism and thermotropism are thus realised, first analysed, then synthesised in their complex resultant action upon the growth and habit of the plant, and no longer merely investigated so separately, and thus too long ineffectively, as elsewhere in the past. Again from Bose's proof of a great difference in the sensitivity and response of the different surfaces and sides of the leaf-cushions of *Erythrina*, and even of the different sides of its shoots and branches, we may even wonder whether we have not here a clue towards interpreting that curious exaggeration of the ordinary dissymmetry of the leguminous flower which it shows: but this may be left as but a fresh example of the potential suggestiveness of this finer physiology, towards unravelling the riddles of floral form.

So we might continue our walk, at every turn finding how the botanist is helped beyond his traditionally too merely external, empiric and descriptive observation, and



towards a more rational because functional understanding of plant forms. So too the botanist may suggest problems for the physicist-physiologists to unravel, and thus their active collaboration will increasingly illuminate this evolutionary intricacies of the plant world.

Finally, of the progress of the Institute in Calcutta much might be said: first, as regards the pleasing ordering of its garden and zoo, and the growth of additional buildings, though these latter, and also the library, and the material equipment, are of course still far from completed even for the very large and comprehensive tasks of the present, and still more for those of the opening future. But beyond all material organisation, it is certainly one of the most remarkable achievements, and one for which I have neither seen nor heard of parallel elsewhere, to have trained so many Research Assistants and Scholars, into active and skilful cooperation, and to be able to direct and supervise the work not only in Calcutta, but also in Darjeeling; or, if need be, even when abroad in Europe. Such organising powers are a fresh challenge to our science in the West, since in its way more comparable to that of its captains of industry, than to the ordinarily far too scantily seconded labours of its scientists. That so large a group of younger men can also be gathered, and to work on year after year, with such patient assiduity and such devotion to their respective shares in their chief's wide range of research, are also remarkable evidences of the fine tradition of India; indeed proof positive that the high ambition which was expressed in the opening address of the Bose Institute five years ago, that of reviving the spirit of the ancient Universities of India, as at Taxila and Nalanda, is also being substantially realised. I am sometimes asked, however, even in India as well as in the west how far are these devoted Brahmacharins falling into the limitation of that tradition, into the same weakness of European medieval universities that of too simply "swearing by the word of the master"—or how far are they also actively critical in their collaboration, and actively studious for themselves? How far speculative, too, thus fitting themselves for the inevitably coming period when they can no longer have this man of genius to lead, guide and direct them? In short, how far are they themselves personally preparing themselves as investigators who

can carry on these path-breaking initiatives of their master through the unexplored forests and jungles of Life?—and by and by as all-round physicists and physiologists opening out new paths for themselves, which they in turn may be able to organise for their own juniors to help them with? Here is one of the main needs of Indian University renewal, as well as a main condition of prolonged endurance in productivity of the Research Institute. It is the disaster of Western science, even at its best, since the generally, that so few of its great initiatives succeed in founding schools to continue the thought and work, and to develop it— even Kelvin with his creative genius, or Huxley, with all his mastery of the art of teaching. It has indeed often, not always, been men of less marked originality who succeeded best, like Sir Michael Foster at Cambridge. My own passing visit has been far too brief to admit of positive answers to all these questions; but the impression was, that here as elsewhere, there are signs of both these tendencies in some men towards routine, but in others towards personal thought and initiative. It has been a great advantage of scientific life in many that its students wander from university to university, instead of remaining throughout their course in one, as so much at Calcutta as at Oxford; but this Institute will in the near future be ready for the great service of attracting young physicists and physiologists from the other universities of different countries. The more varied the group of researchers, such as I have myself lived among in youth, in France and Germany, in Roscoff or at Naples, as well as in Scotland and England, the more the active discussion, the more their mutual education accordingly.

Here at any rate lies the educational problem at its highest—complementing specific researches, yet assuring these more fully: and its decision will surely be by the maturation of new men of science as well as by the output of discovery along all present lines of work, and the ever-growing new ones. And now that the first years, of strenuous initiative, and of training of assistants, are ending, the next five years will increasingly show this Institute, as one of the enduring lighthouses of the intellectual and scientific future of India. Yet to



this, the Institute should be freed from all material anxieties, so that this exceptionally gifted scientific leader may be more free for what may well be the highest

of all his life-tasks—that of training his late apprentices, now mostly competent journeymen, to their future mastership.

## PROVISIONAL MEMORANDUM ON THE CONDITION OF INTELLECTUAL LIFE IN POLAND

[This has been sent to us for publication by the Information Section of the  
League of Nations.—Editor, M. R.]

THE Committee on Intellectual Co-operation, at its second meeting, held on August 1st, 1922, decided to draw the attention of the Council and the Assembly of the League of Nations to the urgent need for coming to the help of countries whose intellectual life is threatened. In order to be able to supply the Council and the Assembly with accurate information and practical suggestions, the Committee instructed two of its members to undertake enquiries in Austria and in Poland. As regards the latter country, it was impossible to obtain all the desired information, in so brief a period. Madame Curie-Skłodowska, who undertook the enquiry, reserves the right to bring out the final issue of the report on the conditions of intellectual life in Poland, and has authorised the Secretariat to make a provisional summary of the information supplied by a few of the most important organisations in that country, and also of the wishes which they have expressed.

### I

Poland is a very ancient centre of European civilisation, which is at present in special danger, not only in consequence of the war, from which Poland has suffered more seriously and for a longer period than almost any other country, but also because intellectual life there has existed under abnormal and extremely unfavourable conditions since the end of the 18th century.

In the ancient Polish State, which from the time of its constitution in the 10th century, maintained close and regular relations with western civilisation, intellectual activity developed, rapidly after the foundation of the University of Cracow in 1364. At its height during the 15th and 16th centuries, then interrupted by long years of war, this activity received fresh impetus during the last years of old Poland, which between its first and second partitions, was the first country in Europe to create a Ministry of Public Education (Education Commission), and carried out extensive university reforms.

After the second partition in 1795, all development was persistently crushed. For many years, free intellectual, literary and scientific activity was only possible

for Polish emigrants abroad, especially in France. The saddest period was that between the insurrection of 1830-31, after which the Russian Government closed the Polish universities at Warsaw and Vilna, and the constitutional reforms in Austria, which, between 1861 and 1871, allowed the Universities of Cracow and Lemberg to reassume their Polish character. Since then Polish intellectual life has been able to develop almost unhindered in Galicia, but in the major part of Polish territory, which was under Russian or Prussian dominion, no Polish school of any educational standard existed until the time of the great war; in one part of Russian Poland only, certain Polish private schools had been tolerated since the revolution of 1905.

During the four years of the world-war, Poland was almost completely laid waste by the belligerents on both sides. At the end of the European war, Poland had to fight yet another two years against Soviet Russia, and, invaded anew and laid waste up to the very gates of Warsaw, was obliged to abandon all intellectual work.

However, even amid the war, the entire reconstruction of intellectual life began. Advantage was taken of certain concessions granted by the German occupying authorities of Warsaw, in order to reorganise there, as early as 1915, a Polish University and Technical School, and to lay the foundations of a Polish Ministry of Education. In the summer of 1918, whilst still under Austrian occupation, a new private Polish university was founded at Lublin. As soon as Posen had rid itself of the Prussians, a great university was founded there in May 1919, which has become a fresh intellectual centre of the highest importance. A few months later, Vilna, having been for the first time recaptured from the Bolsheviks, the old University, dating from 1578, was immediately reconstituted.\*

A provisional list of new scientific associations and institutes created in Poland between 1916 and 1920, mentions as many as 26, nine of which had already been founded by the new Polish State, as for example,

\* For other institutions, see list of Polish higher schools annexed hereto.



the great Meteorological and Geological Institutes at Warsaw, the Agricultural Institutes at Pulawy and Bydgoszcz; as regards private scientific associations, all the older ones of which were kept alive in spite of the hardships of war, very important new ones were formed during these years, such as the Physical, Chemical, Geographical and Economic Societies at Warsaw, the Mathematical Society at Cracow, the Philological Society at Lemberg, the Numismatic Society at Posen, and the Archæological Society at Vilna, etc.; at Lemberg, a Union of Polish Learned Societies was also formed in 1920 to encourage the collaboration of these numerous associations. The academies and general scientific societies which the Polish nation had succeeded in establishing under foreign dominion were reorganised and greatly developed during the early years of independence. Thus the Academy of Science and Arts, founded at Cracow as early as 1872, has become the National Polish Academy, representing the whole of Polish science in its relations with foreign countries; its numerous special commissions, which are open to scholars who are not members of the Academy, are scientific institutes, each of which issues its own publications. The Warsaw Scientific Society, which, founded in 1907 under the Russian dominion, had to be satisfied with this modest title, is in point of fact a second National Academy. Among the numerous scientific institutes and laboratories connected with it, the most important are the institutes of Biology and Anthropology, the latter serving as the Polish Office of the International Institute of Anthropology in Paris. The Polish Scientific Societies at Posen, Torun and Vilna have by this time become small local academies.

As regards education in general—too vast a subject to be dealt with within the limits of this report—it will suffice here to emphasize the fact that whereas the education of the masses had been neglected under foreign rule and encouraged only by private associations, the greatest care has been devoted to it in free Poland; the number of secondary schools reaches 753.

## II

These particulars, incomplete as they are, might at first convey the impression that in Poland intellectual activity is progressing most satisfactorily, and that it would be an exaggeration to consider it as in a critical state. Unfortunately, however, the further development of all that has been done hitherto is menaced, and existing institutions, however numerous they may appear, are even now quite inadequate to the needs of the 28 million inhabitants which the Polish State now numbers.

One of the causes of this situation—perhaps the most direct cause—is the same in Poland as in all other States, i. e., the economic and financial crisis; but owing to the low level of Polish exchange, which has dropped by half within the last few months and is higher only than the Austrian exchange, the crisis is far more acute in Poland than elsewhere. As in all other countries, intellectual workers are those who suffer most. The Warsaw Scientific Association, the importance of which has already been emphasized, may be pointed out as an instance of this. Its balance-sheet for 1922 shows a deficit of over 67 million marks out of a total of over 85 millions, and it seems likely that, owing to the fall in the mark, this deficit will be far greater by the end of the year.

therefore, recently sent a desperate appeal, under date of August 10th, 1922, to all Poles, beseeching them "not to allow that light to be extinguished of which even foreign domination has failed to deprive us."

The position of other scientific bodies is equally critical. It is true that the position of university professors, for instance, is not so tragic in Poland as in Austria, but their economic distress\* may have even more detrimental results for the Polish schools. Whereas the number of professors is still great in Austria, in Poland many of the new universities are already now without sufficient teaching staff, and what is more alarming still for the future, there are scarcely any lecturers (Privat-Dozenten). The number of students entered at Warsaw University approaching that of the Vienna University, whereas the teaching staff—nearly stationary as to numbers—is six times smaller and includes only 15 per cent of lecturers. Lemberg Technical School, a pre-war institution, has still a staff of 54 professors but only four lecturers. The position of the latter is extremely precarious, since they are not in receipt of a fixed salary, and the dues and fees formerly paid by students have been entirely abolished as a consequence of the establishment, under the Polish Constitution, of free teaching in all public educational institutions. A number of professors attached to State Universities also teach in the private universities and are therefore overworked.

The depreciation of currency has in two other instances had disastrous consequences for intellectual activity. Sums allotted as scholarships, which were considerable before the war, have now become so insignificant that it is not worth while to apply for them; thus the principal scholarships, of which many lecturers of the Polish Universities of Galicia formerly took advantage, amounted to 5,000 crowns per year—a sum which nowadays would be utterly inadequate. A further particularly serious feature of the situation consists in the fact that the ever-increasing cost of printing prevents the publication of all books, and which there is no prospect of rapid sales and numerous editions. In pre-war days, the publication of scientific works was helped by the "Mianowski Fund", to which reference will be made later. Recently this institution has drawn public attention to the fact that in 1913 the sum at its disposal, 425,000 roubles, was sufficient for the publication of 224,000 pages, whereas in 1922 the publication of 50,000 marks, sufficient only for the publication of 272 pages, were available. The situation has become still worse. Lublin University, which has undertaken the publication in a special edition of the works of its most eminent professors, has been obliged to devote over one million marks to the publication of its latest volume.

The extremely precarious situation of students should also be pointed out. Save in exceptional cases, their families are unable to supply them, even with the most indispensable means of livelihood, in the university towns, and 75 per cent of these youths have to earn their living.

\* Their salaries were increased to such an extent that they are lower only than those of Ministers and Under-Secretaries of State; they receive, in addition, "a scientific allowance"; in spite of this, the maximum monthly pay of a professor, 27,900 marks, is equivalent to 200 Swiss francs.



the most difficult circumstances. Nearly all of them are obliged to devote most of their time and strength to teaching, working in banks, etc. They are dependent for their food on canteens organised by their associations, and these canteens are themselves dependent on the subsidies of foreign philanthropic association. Between 1921 and 1922 American organisations furnished the students of Warsaw with materials valued at 50 million marks, but they are now liquidating their stocks.

The second cause of the evils from which intellectual life in Poland is suffering is the intellectual isolation and the absolute impossibility of taking any effective share in international co-operation, or even of keeping informed of the intellectual work achieved in other countries. Here again it is a question of an evil which has fallen upon many countries, and upon all the States of Central and Eastern Europe without exception. But, in this respect the danger in Poland is even more serious than in Austria.

In Austria, and, generally speaking, wherever normal intellectual life existed before the war, the libraries are at least stocked with all the essential books that appeared in foreign countries before 1914 and all the scientific institutes have a nucleus of older collections. In Poland, only the schools in former Galicia possess anything like the same amount, while the newly created or reorganised schools, libraries, etc., have in many cases had to start with nothing, or with collections which even in 1914 would have been totally inadequate. Warsaw University, the largest in the new Poland, has inherited, from the former Russian University in this city, one of the most neglected in the whole Russian Empire, a library composed principally of Russian books, and entirely destitute of the most indispensable works in other languages; certain research centres (seminaires) of this central University—or example, that for Romance languages and literature—had at first not a single book in their private libraries. The same applies to periodicals; in the majority of Polish universities they will require to be completed not from 1914 but from the very beginning.

This is obviously an impossibility, since even the most complete libraries in Galicia cannot continue their pre-war subscriptions. In libraries which, before 1914, subscribed to hundreds of scientific periodicals of all countries, only a few German reviews, one or two French ones, and not a single English or American one, can be found to-day. The price of reviews—even of special volumes published in countries having a higher rate of exchange—sometimes exceeds the entire yearly endowment of the institute in question. Thus, in 1921, the Botanical Institute of the University of Cracow had at its disposal an endowment of 100,000 marks, while "Botanical Abstracts", an absolutely indispensable publication, cost 130,000 marks, in that year. As the price of an English book which before the war cost one pound and now costs three, is equivalent to 90,000 marks, even the Jagellon library, which may be taken as the national Polish library, can no longer purchase any, since its total endowment amounts only to three millions a year. Private scientific associations are in an even more pitiable plight. In 1913 the great and important Warsaw Jurists Society subscribed to forty-one foreign reviews; now it can only subscribe to one soli-

tary German review. It is even more difficult to obtain the instruments and chemical products necessary for scientific laboratories. In some instances even, loans and gifts cannot be accepted on account of the heavy postal expenses they entail; the Polish Academy has been obliged to refuse a valuable gift of Italian books because their transport would have cost 29,000 marks. The same postal expenses and the cost of special editions hinder a regular exchange of publications which can only be effected at frequent intervals with neighbouring countries such as Czechoslovakia. Consequently, Polish scholars and students can use hardly any foreign publications, for their work, and often confine themselves to the study of purely Polish questions, as they are unwilling to embark on research work, which must needs remain incomplete.

Further, it is very difficult for them to keep in personal touch with foreign scholars. On more than one occasion, no Polish delegate has been able to attend an international scientific congress because it was impossible to raise the necessary funds for his travelling expenses and subsistence in a country with a high rate of exchange. Often the amount of the subscriptions, converted into Polish marks, has prevented Poland from joining an important international association at the proper time; the budget for 1922 allows the sum of 20 million marks for these subscriptions, allotted principally to the various special unions of the International Research Council, of which the Astronomical Union in particular has just adopted very important resolutions in favour of Polish science.

It is no less important to facilitate the exchange of professors and students, particularly young Polish professors, some of whom have never had an opportunity of perfecting themselves abroad in their own special branch of study. A prolonged stay in France, England, Belgium, Switzerland, Italy, the Scandinavian countries, of the United States, during which they could give lectures and at the same time carry on scientific research, is indispensable to them. As regards students, it would be a question rather of young men and women who have already completed their studies in Poland, and who wishing to devote themselves to a scientific career, must necessarily pursue these studies for a certain time in foreign countries.

There is amongst the youth of Poland a keen desire to collaborate with the intellectuals, of other countries; a group of Warsaw students, in its little review, hailed the institution of the committee on Intellectual Co-operation with the profoundest enthusiasm, and, at one of its meetings, discussed almost all the problems to which the committee devoted its attention. The need for international exchange is also felt in the province of education in general, especially in the case of the education of the people and of adults; it is essential for all who deal with this matter in Poland to be able to study on the spot new methods adopted in other countries.

Polish scholars would also like to see their articles published in foreign reviews. Here again the present situation is far from satisfactory. It is difficult to get these works accepted by publications which, even in the most prosperous countries, have had to cut down their size; in some cases Polish writers have even been called upon to refund in foreign currency the cost of special editions. It is also almost impossible for Polish writers to have their



works translated into more widely diffused languages ; they have to be content with adding to their books and articles abstracts in French and English.

As regards the special difficulties with which Poland is faced, it should be noted, first of all, that the total number of students, which a year ago, amounted to about 24,000, exceeds 32,000 for the current year and will soon reach 40,000, and that, according to the trustworthy estimates, it should reach 60,000 if it is to correspond not only to the population but also to the intellectual requirements of the Polish nation, as made manifest before the war, when such large numbers of Polish students frequented foreign universities. However, the higher educational institutions at present existing in Poland are insufficient even for the present number of students. Some faculties, in particular that of medicine, have had to introduce the *numerus clausus*, that is to say, to limit the number of students entered each year. The same measure will soon have to be applied in the faculties of sciences in laboratories, where the available space is quite inadequate to the number of the students who are desirous of working in them. Even the lecture halls have become far too small, especially in view of the numbers attending courses in chemistry, political science, economics, etc. Despite this situation a number of refugees from Soviet Russia and Ukraine have been admitted to Polish universities.

There is therefore an urgent need for new universities and higher educational institutes. Even the existing universities, however, are hindered in their development by a difficulty which arises nowhere to such an extent as in Poland, namely a complete lack of premises. Warsaw University, with its hundred institutions, schools and laboratories, is literally stifled in the buildings of the former Russian University. The premises of the Warsaw Polytechnic Institute, which were built in 1898 for about 1,200 students, are insufficient for the 4,000 students who now attend its courses, and no room is available for the new laboratories which are required. In the budget for 1922 of Cracow University, a sum of 118,500,000 marks has been assigned to the building of new premises and the upkeep of existing ones, and even this sum is inadequate.

The same difficulty is aggravating still further the already unsatisfactory economic situation and conditions of life of teachers and students alike. Numbers of the latter are unable to secure a room, however small, or even a bed and a chair in a room shared with others. During the past year over 2,000 students were in this plight in Warsaw. Most of them gave up their studies ; others continue to live in this deplorable condition, which is both insanitary and expensive. The Students Central Co-operative Society in Warsaw has drawn up a scheme for the building of housing accommodation for 4,000 students, but the execution of this plan will require five years and will cost 5,000 millions. Even in smaller centres, such as Cracow or Lemberg, the situation is scarcely better.

The various material difficulties described above also hinder the solution of another problem, viz., the lack of scientific institutes and establishments. With the exception of Cracow and Lemberg, the intellectual centres of Poland are, in the first place, destitute of libraries and museums, and even of the necessary

buildings for any systematic installation or organisation.

The situation will become more and more critical in proportion as the Soviet Government, in conformity with the Treaty of Riga, restores the countless books and works of art which Russia has been seizing from Poland since the end of the eighteenth century. The creation of large museums is becoming increasingly urgent, as safe places must be found for the remains of artistic treasure coming from thousands of churches, palaces and other historical monuments which were reduced to ruins during the six years of warfare, and for the preservation of which a special commission has been appointed. With the exception of certain university collections, Poland is also lacking in great natural history museums and museums for prehistoric relics, anthropology, ethnography, etc., as the Powers governing Polish territory at the time when such collections were being made elsewhere neither made nor encouraged any effort in this direction. Only quite recently has the Polish Government been able to turn to the organisation of a national natural history museum and an archaeological museum at Warsaw. It has also appointed special councils for the organisation, development and co-operation of museums and libraries. Finally, as regards scientific institutes in the strict sense of the word, it will be enough to enumerate those which Polish scholars consider the most indispensable, i. e., the institutes of pure chemistry, radiology, economics and historical science on the pattern of the "Ecole des Chartes" and Oriental research. There is also a demand for creation of a central astronomical observatory independent of the universities and of fresh zoological stations: at present there are only two, and fresh ones are extremely necessary, because the present rate of exchange makes it impossible for Poland to ensure to her scholars places at foreign zoological stations. The same reason prevents the carrying out of any scheme for organising Polish research institutes in Paris, Rome (in these two cities there are already Polish libraries which might form a nucleus for them) and London ; yet such schemes are essential for the normal development of Polish science.

### III

It should be realised that Poland is herself making every possible effort to meet the requirements of her intellectual life. Particularly since the end of the war, the Government has devoted considerable sums for the ordinary expenditure of the Ministry of Education (forty-nine milliard marks, of which 6,500,000,000 are for science and higher education, in the 1922 budget) in accordance with the express recommendations passed in this connection by the Diet in the autumn of 1920 ; it has also assigned large sums for subsidies of all kinds. The Department of Science, which has been created within the Ministry to examine the requirements of Polish science and to encourage all efforts made in the sphere of knowledge, expended in 1921 more than 214,000,000 marks in subsidies for works and publications of a scientific nature, for the encouragement of intellectual co-operation with foreign countries, and for assistance to university students ; a sum of 453,000,000 is earmarked for this purpose in the 1922 budget. Among the assets of all the scientific institutions, the Government subsidy represents the most considerable figure



(more than 32,000,000, for example, in the 1921 budget of the Polish Academy, whose own revenue is only represented by a sum of 1,500,000).

Unfortunately, as a result of the crisis in the exchange rates, the Government itself is unable to assure the normal participation of Poland in international intellectual life. The most widespread and most insistent demand is for foreign scholarships, but these are quite beyond Poland's financial capacity. It has only been possible for the Government to adhere to existing international organisations; in 1921, for example, Poland adhered to the Conventions of Brussels of 1886 for the exchange of official publications. The Polish Service for International Exchange does everything possible to extend this system of exchange to non-official publications, and would be very grateful if the League of Nations would institute an appeal or take the initiative in this connection.

The Polish nation in its turn has itself made very considerable efforts to encourage intellectual work. Reference has already been made to the two free universities, of which Lublin University owes its existence to the extraordinary generosity of one individual, and it will be sufficient to mention as a typical example the "Fund for Scientific Assistance Dedicated to the Memory of Dr. J. Mianowski". This was founded during the Russian rule in 1881, for the purpose of granting subsidies and loans to persons working in any branch of science, to assist them either in research work or in the publication of the results of their research work. The support which this institution has met with among all classes of the nation, and the donations, legacies, and other grants which it has continually received, have enabled it to work without interruption even during the war, up to the present day. In the course of the forty years of its existence (up to 1921) the Fund has distributed about 2,000,000 gold roubles (5,000,000 francs) to Polish scientists, and has published more than a thousand volumes. Under the new Polish regime, financial support has been given it by the Ministry of Education, and in spite of the general economic crisis, very considerable private donations have been continuously made (more than 4,000,000 marks in 1921) so that it has been able to extend its activities still further. It has established a Scientific Council, entrusted, among other tasks, with that of assisting intellectual relationships with other countries and since 1918 it publishes a year-book dedicated to the study of the requirements of Polish Science; in 1920, in the middle of the war with Russia, it convened an important Polish Scientific Congress at Warsaw, which discussed the organisation of science, its place in social life, its essential functions, its material needs, etc. The last day of the Congress was dedicated to international co-operation, and an extremely wide programme was drawn up (exchange of information and publications, translations, collaboration with international organisations, exchange of professors, scientific expeditions, foreign insti-

tutes). Unfortunately, it has so far not been possible to realise any part of this interesting programme.

It is in this sphere of intellectual exchange with the other nations that Poland requires assistance from those nations, or rather from the League of Nations.

It must be clearly understood that in the case of Poland there is no necessity for financial assistance or intervention as in the case of Austria. Within the country itself, where the purchasing power of the mark is far higher than on the international market, the national effort will be sufficient to overcome present difficulties. But it will only continue to be so if Poland finds in the future wider facilities for her intellectual relations with foreign countries. Even then she does not ask that all nations should imitate the generous example of France, who has granted the important annual scholarships to Polish scientists and has organised, at her own expense, travelling scholarships in France for young Poles. The wishes expressed by Polish scientists, the most important of which we summarise in conclusion, are much more modest, and remain within the general framework of the programme of the commission on Intellectual Co-operation; they may be applied also to other countries who find themselves in a somewhat similar situation.

A beginning must be made with a special enquiry in greater detail into the requirements of intellectual life in Poland. For this purpose it will not be necessary to send a foreign commission, but use could be made of existing local organisations, such, for example, as the "Mianowski Fund" already mentioned. For Lesser Poland, recourse may also be had to the Cracow Academy.

This same local institution might serve as an intermediary in bringing to the notice of the Commission on Intellectual Co-operation all the special requests addressed to it by Polish scientists who require certain books or instruments or who wish to undertake special research work abroad. The persons or institutions concerned might indicate what publications they could supply in exchange, or, in the case of professors, what courses of lectures they could give during their visit to another country. The Mianowski Fund would be responsible for the genuine nature of these requests, and the Commission on Intellectual Co-operation could instruct its Secretariat to forward them to the most suitable addresses. The requests of the recently-created schools and institutes would perhaps merit special attention.

Finally, consideration might be given to a suggestion for the establishment of a system of international identity cards for persons visiting foreign countries for scientific purposes, granting them free access to libraries, archives, museums and other scientific establishments, free visas for their passports and, if necessary, reductions in the price of rail and steamboat fares. These papers would only be granted by the competent authorities of countries where the situation is particularly difficult, and their number would be limited.



## ANNEX

## THE UNIVERSITIES AND HIGH SCHOOLS OF POLAND.

## I. UNIVERSITIES.

(a) *State Universities.*

UNIVERSITIES	FOUNDATION	FACULTIES	NUMBER OF PROFESSORS	NUMBER OF STUDENTS IN 1921-1922
1. Cracow	1364 1400	Theology, law and political sciences (with a school of political sciences), medicine (with a school of pharmacy), philosophy (with agricultural and teachers' colleges).	146	4,531 (2,860 in 1918)
2. Lemberg	1661	Theology, law and political sciences, medicine, philosophy.	128	4,590 (2,822 in 1919)
3. Posen	1919	Theology (in process of formation, law and political sciences, medicine, philosophy, agriculture and forestry, engineering (proposed).	129	3,273 (1,814 in 1920)
4. Warsaw	1816, reorganised in 1915	Catholic theology, protestant theology, law and political sciences, medicine (with pharm., and veterinary school), philosophy.	129	7,518 (4,557 in 1918)
5. Vilna	1578 reorganised in 1919	Arts, theology, law and political sciences, medicine, fine arts.	55	2,000 (788 in 1920)
6. Lublin (Catholic University)	1918	(b) <i>Free Universities.</i> Theology, ecclesiastical law and moral sciences, law and political sciences, philosophy and arts, agriculture (proposed); annexed: Institute of Education.	45	1,120 (609 in 1919)
7. Warsaw (Free University of Poland)	1906	Sciences, arts, political and social sciences, pedagogy (Institute of Education); annexed: School of Journalism.	122	2,374 (1,586 in 1920)

## II. HIGH SCHOOLS.

SCHOOL	TOWN	FOUNDATION	NUMBER OF PROFESSORS	NUMBER OF STUDENTS IN 1921-1922
1. Polytechnic High School	Lemberg (with Faculty of Agriculture at Dublany).	1844	54	2,388 (1,500 in 1920)
2. Polytechnic High School	Warsaw	1825	94	4,334 (2,931 in 1920)
3. High School of Political Sciences	Warsaw	1915	34	500 (407 in 1920)
4. Institute of Dentistry	Warsaw			700
5. Veterinary Academy	Lemberg	1920	3	260
6. Higher School of Mining	Cracow	1881	19	273
7. Higher School of Scientific Agriculture and Forestry	Warsaw	1919	24	850
8. Higher School of Horticulture	Warsaw	1918	30	(714 in 1920)
9. Higher School of Commerce	Cracow			300
10. Higher School of Commerce	Lemberg			
11. Higher School of Commerce	Warsaw			
12. Academy of Fine Arts	Cracow	1915	66	800 (530 in 1920)
13. Academy of Fine Arts	Warsaw	1818	16	151
14. Higher Teachers' Institute	Warsaw	1922	6	
		1918	5	135



## ART AND TRADITION

LIFE is the uninterrupted flow of nature. Rhythm is the uninterrupted flow of the soul. Nature has its laws, and art has tradition.

Life passes from one moment of the organism into the next and the presence of any of them stands for the whole amount of moments passed which left their traces; their impressions mark that what is called physiognomy. They are insoluble to such an extent that their unity is the individual, i. e. that which cannot be divided. The individual therefore represents a relatively finite form of fleeting life and the comprehensive conception of reincarnation is needed in order to link the individual to life and to suggest its endlessness. This connection however is not a law of nature, it has its origin in the human mind and its only purpose is to give complete satisfaction by its universal validity. In other words the conception of soul reincarnating, is a work of art, imaginative, self-contained and pregnant with endless possibilities. Its Rhythm is kept alive by the tension of metaphysical purpose and individual will and its width is dictated by a tradition of a moral order which represents an attempt to understand nature as self-contained responsibility, that is to say, as a cosmic work of art.

Spiritual creation and that of nature must remain separate for ever. Then only art is possible as the actual union of the two forces, divergent in their activity although they issue from one centre. For the law of nature is one. Whatever is spent by her is also taken by her. She is source and ocean, and secret and vastness are but two gestures of her plenitude. But soul is merely subject and has no meaning without the world, its object. Its functions depend upon the surroundings and wherever these consciously are forgotten or eliminated, and the world

ceases to exist for that soul and all creation comes to an end. The process of art therefore is based on a dualism which is overcome by intuition; and tradition is sent out as sentinel to safeguard artistic creation from the attacks and allurements of nature. Tradition thus is the reverse of intuition; if isolated they degenerate into convention and fancy.

Tradition also is the age of art. It denotes limitation as well as growth; it is the exponent given to creation by time. The art of the East is thousands of years old. It maintained its standard through uncounted generations of artists. Because nothing there was left to chance, the extravagant is as much unknown as is bad quality. For tradition is intensity unfolded. The creative impulse one visualises through the medium of form, vibrates on and on and moulds the path of that which is to come. It is the metaphysical quality of art projected into time.

In this way the most intimate features become transmitted and objectified, yet they do not lose their privacy. There is something fatal in it which however secures surety. In a long experience the features of soul grow sharp and so distinctly shaped that confession rises to the level of creation and mistakes are unknown.

The Greeks made man the measure of everything. They humanized the world and their Gods had to believe in their own manliness. The human standard became one trend of European art-tradition; in the middle-ages however and at the present day it had to give way to transcendentalism and to activist mysticism. The break itself of the humanistic tradition became a feature of the Western evolution of art, which moves untiringly from idealism to realism and from impressionism to an abstract design and



the vigour of breaking and rebuilding is the essential expression, while the works thus produced range as preparation or achievement.

This dualistic evolution of art is meaningless with regard to the East, for Eastern art is beyond will. There it is created by the same unquestionless necessity by which flowers appear in due season and the harvest is held when time makes it ready. The conscious effort and the unachieved aim, the tragedy of so many Western artists, never exercised its dangerous strain on the Eastern mind. It is in this sense that the whole of Eastern art is religious. There religion, as the natural state of soul, grows into artistic consciousness. It knows of no struggle and tradition in the path which leads to a goal that is reached already by every step.

As every individual lives in his own time, in his own inner rhythm which is his loneliness and unique property, the most intimate expression of every civilization similarly is subject to an unavoidable mode, to its tradition.

India's tradition, purer than that of any other civilisation, has the fatal strength of a law of nature and the vastness of circumference which belongs to imagination. It is true, we do not know the beginning of Indian art and it seems as if it never made a start but came into existence in a fulness which never abandoned it. Yet there is nothing which did not undergo the most radical changes. Every feature of an early and a medieval work of art is different and name and figures, composition, dimension and meaning do not seem to know of their interdependence. Still there is a unity so strong, that either of them can be called nothing but Indian. In what then does their Indianness consist being at the same time imperceptible and obtrusive? It is their endless melody, a peculiar rhythm, the life-movement of Indian creation, which never stops but flows in uninterrupted wealth from work to work. It enlivens all forms, it supports all movements and carries emotion and action with a surrender which is so

infallible that it dominates every work. It evades definition and description and asserts its monarchy by an all-pervading presence. It flows in edgeless curves. There are no angles in an Indian work of art and the roundness of gestures and attitudes vibrates all over so that even the background of the groups is animated by their movement. Here the much abused word of tradition comes into its own, for the flowing movement, the never-ceasing vigour is "handed over" from form to form, from work to work throughout generations, so that the texture of Indian art as a whole does not differ from the design of any of its specimens. The evolution of Indian art is organised by the rhythm which organises the work of art and nothing is left to chance and little to extraneous influence. Thus the entire artistic production forms one body, subtle and infinitely variegated, yet one and the same through all changes. Its movements are strictly regulated. In no other civilization, therefore, we find such minute prescriptions for proportions and movements. The relation of the limbs, every bent and every turning of the figures represented are of the deepest significance. This dogmatism far from being sterile, conveys regulations how to be artistically tactful, so that no overstrain, no inadequate expression and no weakness ever will become apparent. The regulations are a code of manners. They indicate how to convey the message of vision in the terms of human experience, and their policy is to save and concentrate energies so that nothing be squandered. The system of copying and repeating, however, implied mechanism. But this was overcome by the religiousness of all creation. Tradition thus is the life-elixir of the East. It secures steadiness and keeps the channels smooth where intuition is moulded into proper form. The quality of Eastern art, therefore, never sinks below a certain level, while utmost concentration and intensity find their realisation within those limits without effort and without struggle. For this reason the Indian artist could afford to be a simple workman. The discrimination between the



significant and the superfluous was not left to him, for tradition decided the physiognomy of his work by a steady process of elimination and growth. This process of spiritual inheritance maintains in a paradoxical way the continuity of the individual who happens to conceive and to carry out a work of art. It extends far below the artistic person and makes him a member of the ageless manifestation of national genius.

But it is not only as a means that tradition carries the life of art. In an

extreme case, which is the case of India, it changes from a means into an end in itself. There, to follow tradition is the leading rule of all religious art just as to follow nature is the task set before all secular art throughout the world. A canon of prescriptions determines the religious character of creation and these unchangeable prescriptions carry in themselves the full weight of a reality which does not rival but which has the freedom of nature.

STELLA KRAMRISCH.

## WORKING WOMEN IN BATTLE-ARRAY AGAINST IGNORANCE

BY ELKIN.

WHEN we approached the task of eradicating illiteracy, we found ourselves facing the fundamental question: What must be our goal in this matter? Shall we attempt to have all illiterates who are laborers learn to read and to write, or must we simultaneously awaken class-consciousness in them, an understanding for the tasks of the hour, and arouse in them the spirit that battles for the new life—in a word, is not our most important task that of carrying on political propaganda by the side of elementary education? We had the latter point in view.

As a matter of fact, are reading and writing of predominating importance, when all is considered? The intelligentsia in all parts of the globe has very much greater accomplishments than reading and writing. It can not only read and write, it is even learned, and yet its entire learning does not enable it to grasp the tremendous transformation that is at present in progress, and it is only little by little that the intelligentsia is taking its place by the side of the labor population. Writing and reading may be of service to the Communist revolutionary or to the anti-Communist

For us it is important that reading and writing shall aid in placing the laboring population in the ranks of the pioneers for a new life. It is in this sense that we took up our task.

The first question that confronted us was: Whom shall we give to the illiterates as teachers and organizers? The teachers who came from the ranks of the intellectuals can only teach reading and writing. They will very rarely go beyond this. We are quite clear that it would be necessary for us to make use in this work of the champions of Communism, the workers themselves. The war and the repeated mobilizations deprived us of the male workers, however, and therefore only one source remained from which we could draw our recruits—namely the working women. We began to draw them into this work. The sections of working-women at first responded rather weakly to the steps undertaken by us. They approved the plan with great misgivings. They were ready to make use of working-women as representatives in the commission in which they, almost always together with the men representatives, were to embody the "voice of the people."



But that was not what was wanted. We had to have the working-women themselves go about this work, themselves become organizers, propagandists, and teachers.

The working-women still felt themselves quite unfit for the work, and declined. They believed it would exceed their powers to work in the field of education. Many of them, furthermore, did not have a very good preliminary instruction, and thought that the women pupils, who were probably accustomed to the authority of the learned intellectuals, would laugh at their own teachers, if a woman with comparatively slight education, and one of their own comrade workers, should suddenly appear in place of the accustomed teacher.

But these doubts were of short duration. The example given by the strong-willed and courageous working-women carried all doubters along with it. Almost all the districts began to draw their teacher recruits from the sections of working-women and to open up weekly courses. After stopping work for the day, often still in their working aprons, the working-women hastened to their classes, attentively listened to the lectures, put questions, of course at first for the most part in a form unlike that of the intelligentsia. They were interested in the question of how a woman with a young baby could be persuaded to attend school, of how a female speculator should be approached, of whether irregular attendance of the classes should be punished in any way, etc. It was easy to discern in these questions a profound understanding for their tasks, a grasp of the work on its practical side, a familiarity with the circles in question, and an ability to move them in the desired direction.

The work went on at great pressure. Working-women were active as organizers in 32 out of all the 52 direct organizations of Moscow. In each district at least ten working-women were active teachers. Have they been able to discharge their tasks? This question may be answered in a decided affirmative.

To be sure, the specialists who work together with them frequently expressed themselves unfavorably on this question, but if this view of the specialists is checked up, it is possible to arrive at a different conclusion. The working-women have not the practised skill of a teacher from the spheres of the intelligentsia. Occasionally they are actually not able to answer this question or that. But they have something more valuable at their disposal than such universal knowledge. Their answer appears clearer and more homelike to the illiterate. They transmit to their pupils, the thirst for knowledge, the respect for education, the habit of approaching everything from the proletarian (working-class) standpoint.

Has the fear that the illiterates would not accept them as their teachers been realized? No. The laboring masses are already accustomed to beholding workers at the head of the state, and this is becoming quite a customary experience with them. For more than half a year we have been working at Moscow, and certain conclusions can already be drawn. The expectations that we would be able, in a very short time, to teach tens of thousands of illiterates how to read and write in our schools have not been realized, for we did not take all the difficulties into consideration. It is possible that our forces were weaker than we at first believed. But we have been successful in another sense; we have won new forces and new champions, and now no one can still say that the attempt to make use of working women for this task has proved a failure. The schools in which the working-women are active, are almost always full and completely adapted to the public life. We have new organizations recruited from the ranks of the workers, who have passed through our elementary schools, and who entered the schools as opponents of the Soviets and left them as devoted adherents of the Soviet idea and the cause of the workers.

When we were struggling in this manner to impart to the working men



and women the necessary elementary knowledge, we were met with the objection that this was equivalent to a struggle against the intelligentsia. But this was not the case; it was a struggle

for a new intelligentsia, and now we have this new intelligentsia, at least its vanguard, in the ranks of the working-women.

## INDIA AND THE OCCIDENT: LIFE AND LETTERS

TO the average stay-at-home Indian, the West is known more or less for her material attainments than for her spiritual eminence. To them the following excerpts taken at random from letters received by me from time to time from a couple of domiciled Bengali friends in America will come as a revelation. They will also make a special appeal to men of letters and students of literature for the comparative study of eminent continental and American authors, both classical and modern, implied in them. Further, the observations on contemporary Bengali literature should be read with profit and pleasure by the literary groups of Bengal. Be it said in conclusion that the writers of these letters are scholars, thinkers and poets, themselves.

SURESH CHANDRA BANERJI.

1

*Gora* is par excellence the best Bengali novel of our time as was *Bishabriksha* of the decade preceding ours. But does *Gora* surpass *Madame Bovary*, *Chartreus of Parma*, and *Black and Red*? Can it surpass *Buried Alive*? Of course Balzac is the greatest novelist, so I am not naming his works at all. None can touch him, as no poet can beat William of Stratford.

My admiration for Tagore is for his delicate lyrics. He is perhaps on a par with Hugo, Anacreon, Kalidasa, Shelley, Keats and Ver-  
laine; Tasso, of course.

By the way, Stephen Graham says that Tagore is the most widely read foreigner in Russia.

Jan. 23, 1920

D.

2

I think the author of *Bindoor Chhele* writes as a man of genius. In fact as a master of the short story he can stand comparison with any other master. There is style and technique in

his writing, then on top of it such observation. In reading *Bindoor Chhele* I smelt the odors of Bengal. Chatterjee is our Tchekoff. What a dramatic style and how Hindu! His study of the hysteric type is like Dostoieffsky's.

Feb. 16, 1920

D.

3

Every Hindu you come across knows all about the politics of France, England, U. S., India and Russia!

Where do they learn it all? And then that waste of words—they talk, talk and talk as if words were not sacred. Yet very rarely you find a countryman of ours who knows any language well. He does not know his own well. Yet that talking!

It is like the Irish who would rather speak and fight than eat their dinners. It's no use, I can't see any future for the Indian until they acquire the virtues of moderation, composure and work. Badly used words are our curse! Study and creative work alone will save India. Do you see much of it at home? Pedantry is killing us: not a Hindu can learn to seek for the unexplored truths, yet there is no Hindu that can't read you a lecture on the Great Truth!

May 17, 1920

D.

4

It is raining out of doors. After a long winter this luscious vision of green bathed in the soft music of rain is quite an experience for all the three senses—sight, hearing and smell. No end of birds singing in and through it all.

We are in the lake regions of N. Y. State, 1500 feet above the sea. The place is called Cazenovia. The luxury of the mountain lakes is that they render the rugged landscape so intimate to our emotions. The contrast of stone and water: high undulating ridges and flat sheets of water—there is something in it.

America is a strange country: such spaces and heights. Why does this race fail to be great? Their environment is terrific, because it is sublime. Yet they indulge in moving pictures and brass bands! At heart they are a kind, well-meaning race. In truth, I find



them the kindest race on earth. But there is no taste here. Every one is a standard unto himself. Of course, here nothing being set, as it is in India, there is plenty of room for individual expression. But such expression! Must humanity always grow through want? Why does prosperity blight? Why can't we grow through prosperity and joy, just as we do in adversity and sorrow?

By the way, a few words about the Bengali short stories. Why are they thin? Some of them are traceable to influences that are foreign. Why do they write such sentimental love-stories and so moral? There is not a single bad yet interesting character in their books. Is love always made a present of to virtue? Where is our unrest? They say that Bengal is bristling with unrest. Why don't these stories mirror such unrest?.....I was reading G. C. Ghose's *Balidan* the other day. Despite defects, it is full of adamant. Karunamoy Basu is like granite. Where are our story-tellers that can make monsters? I am tired of pigmies and butterflies. Give us the Homeric. Why should the Bengali tongue be confined only to the elegiac and the sonnets?

Here is one word of praise: Our Bengali stuff in your collection that is to hand represents a better group than the average American and English stories. Our Bengali stories are pure. They are not commercial and sordid. Good and noble! But that is not enough. They must beat the Russian writers. Until they do that they will not win my suffrage.

June 16, 1920

D.

5

Paris is the capital of the world. No matter where you look, history greets you in terms of Beauty. France is an ignoble country, for Frenchmen are so rude and so insolent since they won the War. Yet you forgive her when you see Paris.

I like D. L. Roy's *Mandra* and *Alekhyia*. ..... But D. L. Roy is too full of adjectives. And silly moralising—it irritates me. I think, had Roy stuck to the pure comic vein, he would have been as great as Aristophanes. But he did mix things up. Bathos and pathos make a bad mixture. Just the same he has written some good poetry. Tagore never uses a single superfluous syllable. Then he is so rich in his simplicity.

About Chattopadhyaya (Harindranath). The present book (*Colored Stars*) has two merits: namely, abundant fancy and a mastery over form. When the author grows up a bit and gets passion and imagination into his work, he will be able to do big things, for he has got his equipment. I see only a promise in the present work and not any greater than in queen Mab, which Shelley wrote about the same age.

Oct. 7, 1920

D.

6

Do you notice, when an American is 'inward-minded', how he shames other men of the same stamp? The other day Garland, a boy of 21, a friend of ours, refused to take a penny of one million dollars on becoming a major. He said that he believed in Tolstoi and Plato: man must live a life of renunciation!

Dec. 10, 1920

7

Chatterjee's book is wonderful (*Bamuner Meye*). Since Bankim and Tagore's novel *Gora*, there has been none better than Sarat Chatterjee.

I am sorry, you preferred Wilde to Strindberg. Wilde belongs to the second class. Strindberg goes with Ibsen, Tolstoi and Turgenieff. With the exception of the *Ballad of Reading Goal* and *Salome*, Oscar Wilde was not a creator but a derived artist. His fairy tales were derived from Ireland and H. Christian Anderson, as his comedies—most brilliant of their time—were derived from Shaw and Sheridan. As to his wit—that was his own. Unfortunately for Oscar's style, which is marvellous, Walter Pater was his contemporary. And you know if you had the greatest master of English prose as your contemporary, your own, like Oscar's, no matter how gorgeous, will be dwarfed. Pater has dwarfed them all. He has given English prose its ultimate perfection.

Jan. 14, 1921.

8

The young Hindu lady who has been to tea downstairs with me told a very strange tale. Her parents gave her to some English folks when she was ten. The parents died soon after of plague. The English folks brought her to Costa Rica and gave her upbringing. Then they died when she was sixteen years old. Now she is the widow of an American whom she met in Panama. She knows English and Spanish. Wishes to learn French. After acquiring French she will go to India to teach those languages in a girls' school. She is only twenty-five.

Her association has been mostly with mediocrity. They have hurt her mind. But I feel that she is on her way to arrive and realise her talent. Just imagine a thorough-blooded Hindu girl left on the shores of Central America who has now worked her way up to the Y. W. C. A. of Philadelphia, U. S. A. After all Life is romantic.

Feb. 13, 1921.

9

American life, full of hustle and unnecessary frittering away of energy, is detrimental to the real creative mood, which must come out of leisure and assimilation of ideals. But such whirlpool of life, such intoxication of the joy



of living, such onrush of sheer animality, the exuberance of sensuality, youth, naïve passion and uncultured pretensions, you will find in no other country in the world. These make the Americans so attractive and repulsive by turns. It all depends, of course, upon what mood you happen to be in yourself. The art of cultured fascination, as that of the French maidens of the *Quartier Latin*, cannot be had here; nor the avalanche of Slav passion ecstasy; neither the languid voluptuousness of *La Spaniola* nor the clamorous outburst of the Easterners; but a gay frolicsome heartless artful sophisticated insolence, yet an attractiveness to the sheer animal in man, are in plenty. American art, what little there is of it, alas is the offspring of this national condition and psychology. Literature is shallow, superficial, 'cheek-deep'; the heroes and heroines are tin puppets. All movement but no progression. Smart cynicism, even brilliant aphorism, but no deep clutching, haunting gripping situation.

In Poetry, mere words and sonorous prosaic word combinations; a cheap realism is running amuck everywhere. In Drama, Eugene O'Neil and a few others excepted, we have no one who can hold his own against the second-rate European dramatists.

Yet the productivity is immense. Literally millions of books are being published monthly—all, almost all of the 'garbage family'. I am giving you rather a gloomy picture of the literary world, because I am now passing through a reaction after my stay in America for over twelve years at a stretch. Yet there is life, there is thinking and attempting to think, there is devotion; idealism, sacrifice and hard persistent labour at the arts and literature unknown anywhere else in this planet. The keen intelligence and appreciation shown to world literature and arts are incomparable elsewhere. They are a very much alive people, and they are working so hard to become cultured and civilised in spite of the odds against them. For all their time and money go to make a living and they have little left to live. The English are a glorious nation in this respect. The upper classes of English society do live and know how to live. Poised, meditative, yet active; serious, yet witty—real gentlemen of the old school. The English literati are exercising a great influence on American culture now-a-days.

Feb. 18, 1921

J.

10

.....Akhil C. Chakravarty, M. Sc., M. E., etc. He is quite an enterprising young man. He is a great inventor and has already invented scores of machinery now adopted and in use by the packing-house barons such as Armour, Swift, Morris, Wilson, etc., of this country. His

"Chakra Automatic Vacuum Soldering Machine" has almost revolutionised the packing industry.

Feb. 24, 1921

J.

11

New Orleans is 1000 miles south of New York. It is at the mouth of the Mississippi, though truly it is 107 miles up from the sea. Its elevation is 10 feet above the sea level. The river is very yellow and always muddy.

People here are colorful. This was once a French city, before that it had the Spanish power ruling it. Now it is Anglo-Saxon. Negroes, Mexicans, Italians, Americans, all sorts of cosmopolitan riff-raff are here. It is dirty and delightful.

Once in a while Hindoos with Turkish caps are seen going through the streets. They are almost all Bengalis. Bengal is truly far-reaching.

The Americans here are very very indolent. Women are rather pretty and lazy like Angora cats. But they are smart! Men seem to be active as hell. The American man has no desire to make love all day. He enjoys work. Rather lucky to have found his way out of woman's government. Now that women are entering politics and business, I am afraid the American man's escape to savagery is becoming difficult. Woman is law and order. Man is a Barbarian—that is why woman insists on invading his privileges to teach him civilisation. Love-making is a very sinister thing; it eliminates the savage in us by initiating the male into a higher savagery—that of desiring dreams and subtler pursuit of possession.

By the way that Russian theory of mine is this: the Russian had a grandeur in social life in the sense that his experiences of sex and solitude in human society were so fervid. They never did things by halves—no, not the Russians. They were either brutes or Gods. We in India were afraid of the abysses of material experience. That is why we are so thin in our modern art. Our social life has no intensity and terrible craving, which I felt in the Russians.

I agree with you—literature is a freak; there is no 'cause-and-effect' explanation to it. It comes once in a great while, then vanishes as the stars in the morning. Then follows the garish light of ages when mediocrity and ugliness rule the roast. We are lapsing into such an age now.

At present I am enjoying New Orleans on the Gulf of Mexico. What a town! A purely polyglot hole. It has large marshes behind it and a tideless one-currented river in front of it. Miles and miles of low land of aqua and aquatic vegetation. They had the chance of building a Venice here. Instead they have made another Calcutta.

Mar. 18, 1921

D.



## THE BEARING OF DR. MEGHNAD SAHA'S RESEARCHES ON THE PROBLEM OF COSMIC EVOLUTION

BY SIR P. C. RAY.

**D**URING the middle ages in Europe, all geographical books began with a map of the world with Jerusalem as the centre of the earth and consequently of the universe. Childish as such ideas may appear to us now, they illustrate a tendency in all ages running through the human mind—namely, to understand the position of man with respect to the phenomenal world, and to build a picture on the available knowledge. In all these attempts—whether they were made on the banks of the Nile, the Tigris or the Ganges, whether in classic Greece or medieval Rome, man was obsessed with a ridiculous idea of his own importance, and his ideas of geography and cosmogony were tainted with his own religious beliefs.

There is nothing to choose between these theories. In the light of modern knowledge, they are all equally puerile. Jerusalem or Mecca, Mount Olympus or the Himalayas can no more claim to be called the centre of the world than any Negro village in the interior of Africa.

The universe of facts is the result of century-long studies by savants of all ages, and is truly an international achievement. It was preceded by a knowledge of the shape of the earth, which we owe to the Alexandrian savant Eratosthenes. We know that this earth of ours is only a tiny piece of pebble in the vast space. Its parent is the sun, from which it separated millions of years ago, as a tiny spark is thrown off from a mass of coal on fire. Life, vegetation, man—are the results of a process of cooling extending over millions of years.

A new celestial 'Geography' has succeeded the older fanciful geography of Ptolemy, and how the old ideas have been clean swept off will be manifest from one example. In ancient and medieval times, the curiosity of man to know the

origin of the myriads of stars shining about us gave rise to many enjoyable stories, *e.g.*, the stars are the souls of some departed heroes who, as reward for their meritorious deeds, have been allowed by the Gods to have a place in the firmament.

But alas! at the touch of the Goddess of Science, all these stories have vanished like so many day-dreams! We now know that each one of these stars is a sun, some smaller but most larger than our own sun, each having its own family of planets, probably peopled with rational beings like ourselves, each with its own set of warring nations and intriguing politicians! By applying the same method by means of which a surveyor determines the distance and height of a far-off tower or hill, the astronomer can measure the distance separating us from these stars.

This trigonometric survey of the heavens, first begun by Bessel of Königsberg in 1839, is still being carried out according to well-laid-out plans in all the chief observatories of the world, on a basis of international co-operation. They tell us a really wonderful tale; they show, at the same time, how small is man, and yet how big is his intellect! Our nearest stellar neighbour, alpha-centauri, a first-class star in the southern heavens, is twenty-five billions of miles distant from us. Even light, which in a second covers nearly 2 lakhs of miles, and takes only eight minutes to reach the earth from the sun, takes full four years and a half to reach us from our nearest stellar neighbour. Space is full of apparently an unlimited number of such island universes. I say "apparently", because Professor Einstein has recently cried halt to this idea of the limitless extent of the universe. He holds that the physical universe, though unbounded is not limitless—the total number of island-universes not exceeding  $10^{21}$ , which is of the order of thousand trillions.

In spite of the immensity of the universe,



the same laws with which Newton unlocked the mystery of planetary motion are found to govern these distant worlds. Thousands of such worlds were discovered by that great explorer of heavens,—Herschel, but in none has the law of gravitation been found non-existent. This is an instance of the fundamental identity of physical phenomena.

### THE NEW HEAVENS AND THE NEW COSMOGONY.

The overthrow of older ideas left a blank in man's mind. But "Nature abhors a vacuum", and it was not long before Kant and Laplace hastened to fill up the gap by their famous Nebular Hypothesis. The influence of this hypothesis on the subsequent course of science can be illustrated by the following episode.

In ancient times, two clever Greeks, Daedalus and Icarus, father and son, are said to have built wings, and cruised through the sky. Daedalus kept himself near the earth, and successfully performed the journey. Icarus was more ambitious and wanted to reach the sun. But on close approach to the sun, the wax of his wings melted and he fell into the sea and was drowned.

In science, too, a theory which attempts too much, runs the risk of sharing Icarus's fate. But closer scrutiny will show that Icarus's failures are more valuable to mankind than Daedalus's triumphs. Daedalus confining himself to low heights, cannot see more than the man on the earth. Icarus, in this soaring cruise, comes across new sights and new phenomena, which is the net gain to man's store of knowledge, surviving his own fate. Many people would liken the nebular hypothesis to Icarus's journey, and would predict for it the same fate. But be that as it may, it was a sublime thought, attempting to bring within one compass the knowledge of the heavens brought to light with the aid of Galileo's telescope, Newton's law of gravitation, and Herschel's survey of the heavens. Within the last hundred years, it had many ups and downs, but has been, on the whole, able to retain its ground, and meet the demands arising out of new discoveries.

Laplace postulated a theory of stellar evolution, from a primordial nebular mass by a process of gradual contraction. The contraction is the result of mutual gravitational attraction of the nebular gas, attended by a

spin of the whole mass round an axis. Laplace never saw the nebulae himself, and it is doubtful if he ever pictured to himself the various stages of his worlds in the making. The nebulae were first photographed by Lord Rosse with his giant telescope in 1840; after that thousands of them have been discovered by enterprising European and American observers, many of them showing the spin, the structure, and nuclei of condensation predicted by Laplace.

The study of the various stages of evolution of the stellar worlds remained unsolved till 1860. The stars are presumably quite as big as the sun, or much bigger, but such an immense distance separates them from us that even in the biggest telescopes they appear as mere specks of light. With the apparatus at our disposal before 1860, it was like attempting to scan the coloured lines on a child's marble with the naked eye from a distance of one mile.

Yet this seemingly impracticable step was rendered possible by the discovery of spectrum analysis by Kirchhoff of Heidelberg in 1860. This method, it is well known, enables us to determine the constituents of any luminous mass by analysing the light emitted by it, under the influence of heat or electricity. Every element, when excited by the electrical spark, or placed in the flame or the electrical arc, emits light of a particular colour. If it is seen through a glass prism, the colour is decomposed into a number of lines, which is characteristic of that element. Every element has its own array of lines, which is as distinct from the set possessed by another element, as the finger print of one individual differs from that of another.

The solar light, when it is seen through a prism, gives the well-known colours of the rainbow. But closer scrutiny shows that this spectrum is crossed by a number of fine, dark lines. They were detected by Fraunhofer of Munich in 1814, and, for a long time, were a source of great puzzle to the scientists. Afterwards it so turned out that they were the hieroglyphics in which the sun-god has written out his own story.

The decipherment was accomplished by Kirchhoff, the Champollion of the stellar worlds. He showed that many of the dark lines were identical in position with the lines of known elements; for example, the lines called by Fraunhofer D were the same as the yellow lines seen in a sodium flame. Kirchhoff



argued that this shows that sodium is present in the atmosphere of the sun.

"Once the ice was broken", began the race for the pole! Kirchhoff himself identified iron, calcium, strontium, nickel, cobalt and about ten other elements in the atmosphere of the sun. The astronomers who followed him, notably Rowland of America, discovered no less than 20,000 lines, but of these only 6,000 have been identified.

Let us now pause for a while to consider the bearing of this discovery on the problems of stellar evolution. The earth is only a fragment of the sun, so the sun ought to show the very same elements as the earth. The earth is composed of 92 elements, but in the sun we get only forty. To take one example, in the alkali group, we have lithium, sodium, potassium, rubidium, and caesium. In the sun, the lines of sodium are very prominent, lithium can be identified, and potassium is very feebly represented. But not the slightest trace of rubidium or caesium can be found.

This is not the whole discrepancy. The chief constituents of the crust of the earth are oxygen, silicon, iron, carbon, aluminium. In the sun, on the other hand, oxygen, silicon, carbon, aluminium are represented by rather faint lines. Iron, calcium, nickel are represented by numerous sets of strong lines. In other words, there seem to be no correspondence between the composition of the sun and that of the earth.

The sun is only one of the numberless stars, by no means distinguished above its fellows. There are other stars which, if they were brought to the same distance as the sun, would outshine it by at least a thousand times. Are these bodies made up of the same elements as the earth?

This means a Physical Survey of the heavens on a stupendous scale. It was first initiated by Secchi in Italy, but carried out by Lockyer in England, and Pickering in America. At the Harvard College Observatory, the spectra of more than two hundred thousand stars have been photographed and examined within the last forty years.

The results are, at first sight, rather perplexing for the theories of stellar evolution. By the naked eye, we can distinguish between four classes of stars—bluish white, white, yellow and red. These four classes represent four different stages of evolution, the bluish-white stars being the hottest (tempera-

ture  $> 15000^{\circ}\text{C.}$ ), the red stars being the coldest (temperature  $> 5000^{\circ}\text{C.}$ ). It was believed by most astronomers that the nebulae, by a process of gradual condensation, evolved into white stars. These, cooling with age, passed through the yellow red and deep red stages, finally to darkness and extinction, e. g., the moon which represents the lowest rung of the process.

But the spectra were rather perplexing. The whitest stars showed only lines of the lightest of elements, hydrogen and helium. These gradually grow fainter, and are replaced by a number of metallic lines, which are produced in the laboratory under a great stimulus. At the lowest stages even these tend to disappear, and a set of lines, produced in the laboratory under a low stimulus, come out.

But how are the spectra to be explained? We can detect sodium in the earth, in the sun, in a still hotter star, but not in the white stars. If the stars are composed of the same material, the ninety-two elements which are present in the earth ought to be present in the sun, and in the stars. But as a matter of fact, we obtain only hydrogen and helium in the stars which are in the first stage of evolution. Where are the other elements?

The answer was attempted by Lockyer in his famous "Inorganic Evolution". It was like Icarus's flight, unsuccessful in its ultimate aim, but bringing to light a copious harvest of facts which served as the basis of further work. Lockyer pictured to himself that all elements are products of evolution of simpler constituents, of which hydrogen and helium, and one hypothetical nebium are probably the chief. The elements are a sort of compound of these primordial elements. Metallic elements disappear in the higher stars, because under the high temperature prevailing there, they are broken up into simpler constituents, or into a proto-form. With the aging of the star in course of time, elements known in the earth are formed, or evolved. The whole scientific world was then under the spell of Darwin's idea of evolution, and people smelt evolution everywhere.

But Lockyer failed to support his views by experimental proof. Thousands were the experiments which he performed for breaking up the atom and getting hydrogen or helium out of them, but not one was successful. Moreover in those days, the physicists' vision



## BEARING OF DR. SAHA'S RESEARCHES ON COSMIC EVOLUTION 721

was limited by the idea of the inviolability of the atom and Lockyer's views were regarded in orthodox scientific quarters as a sort of scientific heresy. But this idea of the indivisibility of the atom has now followed many other scientific dogmas into oblivion. In 1897, Thompson split up the atom, and discovered a more minute constituent, the electron, the atom of negative electricity, whose weight is two thousand times less than that of the hydrogen atom. Recently Rutherford has shown that the atom is a very complicated compound of the two prime elements, the electron, and the proton. The proton is the atom of positive electricity, the amount of electricity on it being the same as the amount on the electron, but it has the same weight as the atom of hydrogen. Hydrogen is the simplest compound we have of these two primordial elements. The other elements are somewhat complicated compounds. In all elements, the positive electricity is concentrated at the centre, the electrons rotate round it in paths of various shapes. When these paths are disturbed, light is produced. Under some circumstances, the outer electron may get detached from the atom, as for example when the atom is hit by a rapidly moving electron, or a light-pulse, or by another atom. In the atom, now, the positive charge exceeds the negative charge by one unit, in technical language, it is said to be "ionised". The process is known as "ionisation". The properties of these ionised atoms are entirely distinct from those of the ordinary atom.

The electrical theory of matter has ushered a new era into the history of science, and already innumerable applications have been made of it. "In astronomy, the application which bids fair to open up a field of very great importance was first made, a year or so ago, by Dr. Meghnad Saha, an East Indian, who is a professor in the University of Calcutta." (*Publications of the Astronomical Society of the Pacific, December, 1920, p. 280.*)

Thus says Dr. H. N. Russell professor of Astronomy in the Princeton University, New Jersey, U. S. A., who was awarded the gold medal of the Royal Astronomical Society of Great Britain for his contribution to the theory of Stellar Evolution in 1919. Professor Russell, like many

other astronomers, pondered for many years why certain types of stars are seemingly composed of only a few select elements? Why in the sun only 45 elements are found instead of the 92 elements known on the earth?

The answer given by Saha is as follows:—In the sun and the stars physical conditions are entirely determined by the temperature. So we have to trace out what happens to matter, if it is heated from the lowest temperatures to, say, 20000° C. The effect of an increasing high temperature is increased division. Solids become liquid, liquids become vapours. The vapours which consist of the gaseous molecules, may be either simple or compound. In case they are compound, further heating will decompose them into elementary gases, which consist of discreet atoms. There the physicist of the old school came to a halt. But what happens next?

In the next stage, atoms begin to be decomposed into their elements, electrons and protons. The step is not sudden, but gradual. At first, the atom begins to swell, which becomes manifest from the fact that the atom, which was dark before, now becomes luminous. At various stages of swelling, different sets of spectral lines are emitted. A further heating results in the loss of one of the outermost electrons. The atom is then said to be ionised. Further heating results in the swelling of the ionised atom, which is indicated by the emission of another set of spectral lines which are found in very hot stars.

All these steps were not only mapped out, but calculated in approximate terms by Saha. The great German physical chemist, Nernst, who won the Nobel Prize in Chemistry in 1921, has given us a formula by means of which the decomposition of a compound into elements can be calculated from other physical data. Saha showed that with certain additions and alterations the same equation gives us a formula for calculating the ionisation and radiation of gases. In other words, he treats light emission and ionisation as chemical processes,—as part of a general electronic chemistry. In the words of Dr. Milne of the Cambridge Astrophysical Observatory,

"In spite of the complexity of detail offered by the ground covered, Dr. Saha's papers offer an example of the combination of physical chemistry, the quantum theory, and of theories of atomic structure which cannot fail to appeal to one's sense of the beauty of the



systematic coordination of physical phenomena." (*Observatory, September, 1920.*)

In the calculation of the process of ionisation, the first thing to be known is the amount of force (or rather work) which is required to tear off the electrons from the atomic system. This is different in different atoms. As a rule, in the atoms which are chemically very active, electrons are very easily torn off. In the atoms which are inert, the electron is bound to the atom with great force. Two atoms of hydrogen, when they combine with each other, yield a molecule, and about 80000 calories of heat are evolved in the formation of  $6 \times 10^{23}$  of such molecules. Similarly there is a heat of ionisation evolved, when the electron combines with the ionised atom. This heat of ionisation need not be directly determined, but can be obtained from electrical experiments. It gives a direct measure of the force with which the electron is bound to the atom.

How these ideas have helped to clear the problems of the sun will be clear from the following quotations from Dr. Russell's paper.

"Take now an element easy to ionize, like sodium. On the Sun's surface at 6000°, calculation shows that the internal disturbance of the atoms will be so great that most of them will be ionized. In the spots, the proportion will be smaller. Now the neutral sodium atom alone can give the familiar spectral lines of sodium—the ionized atoms giving lines in the far ultraviolet. However, in the spots, where the proportion of sodium atoms which are not ionized must be greater, the sodium lines should be stronger, and so they are, all of them.

"Potassium, which is easier to ionize, shows the same effect to a more marked extent. The rare alkali metal rubidium is still easier to ionize. Its lines do not appear in the solar spectrum at all. This suggests that in the solar atmosphere it is completely ionized, leaving practically no atoms in a condition to absorb the lines that we are looking for, but that in the spots there may be enough of the neutral atoms to produce the lines. *This was predicted by Saha, and when I went to Mount Wilson I looked the lines up on some beautiful photographs which had been made by Mr. Brackett—and found the lines in the spot spectrum just as had been predicted, thereby adding a new element to the rest of those known to be present in the Sun.*"

"The same principles are of great value in interpreting the spectra of the stars. For example, the whitest stars, like those in Orion, show the lines of hydrogen, helium, oxygen and nitrogen, but very few metallic lines. Should we therefore conclude that these stars are composed mainly of the permanent gases, with very small quantities of the metals, and that their composition differs radically from that of the Sun, where the metallic lines are strong and those of the gases (except hydrogen) are faint or absent? By no means, for there is abundant evidence that the

white stars, even at the surface, are much hotter than the Sun. At such high temperatures the metallic vapours must be completely ionized, so that there are no neutral atoms left to absorb the arc lines, while in a position to give even the enhanced lines. The permanent gases, however, are much harder to ionize, and their atoms are therefore in the singly ionized, or neutral states, so that they may be recognized in the spectrum—oxygen and nitrogen by their enhanced lines, and helium, which has the highest known ionization potential, by the lines of the neutral atom. At the relatively low temperature of the Sun, the excitation is not great enough to stimulate absorption of the subordinate series of helium (which alone lie in the visible spectrum) and is barely sufficient to do so for oxygen; while hydrogen, which is easier to ionize, gives strong lines. Such considerations not only explain these apparent difficulties, they open up a new way of determining the surface-temperatures of the stars, which Saha has already used effectively." (*Publications of the Astronomical Society of the Pacific, Dec, 1920.*)

A word or two of explanation is probably necessary. Most of the readers have probably heard of sun-spots. They are round black spots which burst forth from time to time in the body of the sun. It is supposed that they are a sort of vortical disturbance in the sun, attended with a great lowering of temperature, say to 4000° from 6000°C. Dr. Saha calculates from his equations that Radium and Caesium, on account of their small heat of ionisation, are completely broken up in the sun, but in the spot, the broken parts will reunite, and radium will occur in the neutral form. This prediction was verified by Dr. Russell.

In the solar body, sometimes brilliant white patches, known as faculae, are seen. They are the opposite of spots, namely, regions having a higher temperature than the average body of the sun. Saha predicted that these regions would show increased ionisation. This prediction has been verified by Prof. Ch. St. John of the California University.

"Saha has adopted the Nernst equation for the equilibrium of gaseous reaction to the determination of the percentage of ionized to unionized atoms as a function of temperature and pressure. The Saha equation suggests, as he points out, that in the spectrum of faculae, owing to their higher temperature, the percentage of ionization should be increased, and the enhanced lines strengthened. Preliminary spectrograms of faculae show changes in the intensity of enhanced lines in agreement with this deduction, in direction of higher temperature." (*Physical Review April, 1922.*)

The Saha-theory signifies much more than mere detection of missing elements, or accounting for their absence from



the stellar worlds. Applied to the stars, it has explained their spectra very satisfactorily and has again set the evolution theory on its legs. It has done much more than that. Light is the only messenger between ourselves and the worlds in Space. The spectral lines tell much more than merely indicating the presence of a certain element in the stars. They give us information about the details of physical conditions in these worlds.

The stars may not exert any influence on us, but even the most confirmed utilitarian cannot deny that the sun is the supreme arbiter of the physical conditions in the earth. Even in that early dawn of intellectual life, the Vedic sages worshipped the sun God in the famous hymn, the Gayatri—"Hail to thee, thou great progenitor of the world, thou who quickenest our intellect."

In modern times, the Vedic sage's enthusiasm for the cult of Sun-worship has been succeeded by the knowledge that the Sun is not only the source of all energy and life, but it controls weather and climate.—a knowledge of which in advance would be a great boon to mankind. It is now clearly established that when the sun is very active, the magnetic instruments on the earth are disturbed, and there is a great display of 'auroral' light round the poles. Possibly the temperature of the earth as a whole undergoes a change. So a theory which throws light on the physical conditions in the sun cannot but be of great service to mankind.

In America, through the liberality of the late Mr. Carnegie, an observatory has been built on Mount Wilson, at a height of 7000 ft. above the sealevel, for studying the sun, and the stars. This observatory contains the biggest telescope in the earth (100 inch diameter) and probably the best collection of instruments in the world. A devoted band of workers, probably the brainiest in America, is here continuously at work. The Director, Prof. George Emery Hale, famous in the scientific world for his discovery of magnetic field in sunspots, and who was entrusted during the war with the organisation of America's scientific resources, thus says of the young Indian's contribution to solar physics. The references here allude to Saha's theory of Selective Radiation Pressure, which is distinct from but allied to the ionisation theory.

Turning to other aspects of the year's work, we

may first mention those which bear directly upon this closer alliance with physics and chemistry. For many years certain peculiarities of solar and stellar spectra have baffled all attempts at solution. As an example, it has been impossible to understand why the H and K lines, which certainly belong to calcium, an element of comparatively high atomic weight, nevertheless extend to the highest levels in the solar atmosphere, far outreaching the lines of sodium, magnesium, and other lighter elements. Dr. Megh Nad Saha, Assistant Professor of Physics in the University of Calcutta, has recently offered an explanation which appears to be generally applicable to the interpretation of many of the most puzzling phenomena of solar and stellar spectra. According to this view, the H and K lines are the enhanced lines of a calcium atom which has lost one electron, whereas the fundamental line of neutral calcium is 4227. In the higher levels of the chromosphere, where the ionization, which is only partial at the higher pressures of lower levels, becomes complete, neutral calcium and the 4227 line disappear, while H and K, representing the ionized atoms, remain as conspicuous lines. The D-lines of sodium and the b-lines of magnesium are due to the neutral atoms, which are not present at high levels, and the lines corresponding to the ionized atoms of these and other elements fail to appear because they lie in the extreme ultra-violet, with the possible exception of 4481 of magnesium. Space is lacking to give further details, but Saha has already pointed out many possible applications of his theory, and others will rapidly develop. In evidence of this, attention is called to the important results obtained by Dr. Henry Norris Russell, Research Associate of the Observatory, who has extended the theory to the case where atoms of several kinds are present, and tested it in a preliminary study of the spectra of sun-spots. Among the interesting results of this work is the discovery in the Sun of rubidium, shown by the presence in the spot spectrum of two lines in the infra-red, as predicted by Saha. *A general attack on solar, stellar, and laboratory spectra from this point of view, in which Dr. Russell and other members of the staff will take part, is being organized.* In this connection it is expected that the determination of certain ionizing potentials and the study of many other fundamental aspects of the question will be undertaken at the California Institute." (*Astronomical Society of the Pacific, December, 1921, page 298.*)

In the Paris museum of arts, there is a medal illustrating in a beautiful manner the invigorating influence of one science upon another. A lady is sinking with torpor and exhaustion. Another lady comes up and plants a torch in her hand. In the next scene, the lady who was sinking stands up with a new life and fresh vigour.

In the history of the sciences, we often come across dull epochs—when it seems that there is nothing else to be done except in extending the works initiated by former masters; in the pursuit of a particular branch of science, the investigator no longer experiences that thrilling sensation of thrill and



expectancy, and scientific work is reduced to the level of mere dry, routine business. Oftentimes, during such dull periods, unexpected light is thrown from a cognate science which instils a new life into it.

Probably no other science furnishes better examples of this type than Astronomy. It has often been called the mother of sciences, for it dates from the very dawn of intellectual life in this earth of ours. Mathematical and physical sciences largely grew up as handmaids to astronomy. But repeatedly, in course of its progress, it has sunk to the level of a dry routine subject, but it has as often been rescued from that position by borrowing new light from sciences that sprang from it, from mathematics and physics.

In the foregoing pages, we have related how atomic physics came to the aid of astronomy, and it is a matter of gratification to us that this happy union was effected through the intermediary of an Indian.

"It is a significant pioneering work in a virgin soil.....and is to be greeted as a very important step in the working together of physics and astrophysics".....so says Prof. W. Westphal of the Berlin University in presenting a report of the work to the Berlin physical colloquium [*Naturwissenschaft*, October 1921].

One distinguishing feature of Dr. Saha's

work is that it not only closes a period of controversy and doubt, but opens up a new field of research work. Already important applications of the ionisation theory have been made by Prof. H. N. Russell and Prof. A. S. King, and more is coming forth in course of time. Prof. Russell says at the conclusion of one of his papers:—

"The principles of the ionization theory will evidently be of great importance throughout the whole field of astrophysics. And Dr. Saha has made an application of the highest interest to the question of the physical meaning of stellar spectra. The possibilities of the new method appear to be very great to utilize it fully, years of work will be required to study the behaviour of the elements mentioned above and of others, in the stars, in laboratory spectra and by the direct measurement of ionization, but the prospect of increase of our knowledge, both of atoms and of stars, as a result of such researches, makes it urgently desirable that they should be carried out." (*The Astrophysical Journal*, March, 1922.)

Scientific work may be likened, in some respects, to prospecting for gold. Sometimes the gold hunters may be labouring through miles of quartz-veins, without coming across a single pennyweight of gold. At other times, after two or three strokes, he may come across solid nuggets of gold. My young friend, in his search for truth and knowledge, has come across what promises to be a bed of solid nuggets.

## SANCHI

BY B. GHOSAL, M. A., CURATOR OF THE SANCHI MUSEUM, BHOPAL

### INTRODUCTION

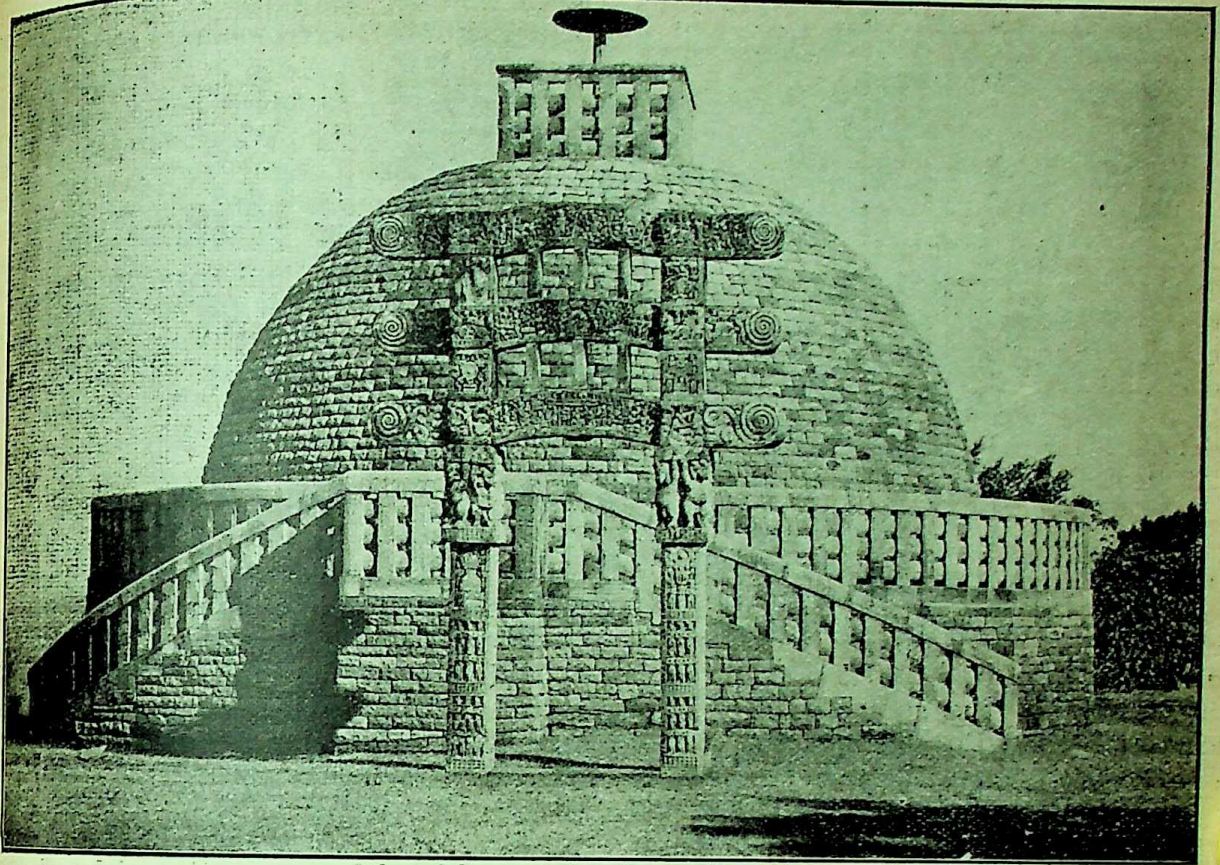
THE ancient name of Sanchi, was Kakanada, and it seems probable that Sanchi is referred to under the name of Chetiyagiri in the Buddhist Chronicle of Ceylon.

It was at Sanchi that Asoka set up one of his edict pillars as well as other monuments. So the history of Sanchi starts from during the reign of Asoka, in the third century B.C. It covers a period of some fourteen centuries, synchronizing almost with the rise and fall of Buddhism in India.

Unlike other famous Buddhist monuments, Sanchi had no connexion which the life or acts of Buddha. The place is scarcely mentioned in Buddhist literature; and the Chinese pilgrims Fa Hien and Hien Tsiang, who visited India between the fourth and seventh centuries A.D., have not a word to say about Sanchi. It is a strange coincidence, therefore, that these remains should be at once the most magnificent and the most perfect example of Buddhist architecture in India.

To make the history of Sanchi and its bearing upon the architecture and





Sanchi Stupa ( Tope No. 3 ).

sculpture of these monuments more easily intelligible, I shall divide it into three periods :—

(1) The first extending from the reign of Asoka to about A. D. 400 when Chandra Gupta II overthrew the Kshatrapa power.

(2) The second from the advent of the Imperial Guptas to the death of the Emperor Harsha ( A. D. 647 ).

(3) The third embracing the later medieval period down to the close of the twelfth century.

#### I. EARLY PERIOD

( a ) *Sanchi during Asokan period* :—The edict inscribed on a pillar of the gateway of the great stupa, relates to the penalties for schism in the Buddhist church. The edict is in early Brahmi characters and may be translated as follows :—

.....path is prescribed both for the monks and nuns. As long as

( my ) sons and great grandsons ( shall endure ) the monk or nun who shall cause divisions in the Sangha shall be compelled to put on white robes and to reside apart. For what is my desire ? That the Sangha may be united and may long endure.'

It is clear from the memorials which the Emperor erected at Sanchi that the Sangha there was an object of special interest and care to him.

( b ) *Sanchi in Sunga period* :—On the death of Asoka in 232 B. C., the empire of the Mauryas rapidly fell to pieces. About the year 185 B. C., the throne of Magadh passed to the Sungas.

Several of the most important monuments at Sanchi probably belong to this period, viz., the second and third stupas, with their balustrades, but not the gateway of the latter; the ground balustrade and stonecasing of the great stupa and pillar, No. 25.

Foreign artistic influence nationalized :—





San hi Stupa.

Here and there the reliefs of the Sunga period, at Sanchi, reveal the influence which foreign, and especially Hellenistic, ideas were exerting in India through the medium of the contemporary Greek colonies in the Punjab, but the art of these reliefs is essentially indigenous in character, and, though stimulated and inspired by extraneous teaching, is in no sense mimetic. Its national and independent character is attested not merely by its methodical evolution on Indian soil, but by the wonderful sense of decorative beauty which pervaded it and which, from first to last, has been the heritage of Indian art.

(c) *Sanchi in Andhra period*:—Some thirty years before the beginning of the Christian era, Eastern Malwa came under the power of the Andhras of the South.

It was under the Andhra dynasty that the early school of Indian art achieved its zenith, and the most splendid of the Sanchi structures were erected, viz., the four gateways of the great stupa, and the single gateway of the third stupa, all five of which must have been set up within a few decades of one another.

*Andhra art is not mimetic*.—The decorations of these gateways are manifestly the work of experienced artists. That Hellenistic and Western Asiatic art affected the early Indian school during the Andhra period, even more intimately than it had done during the Sunga period,

is clear from the many extraneous motifs in the reliefs, e. g., from the familiar bell capital of Persia, from the floral designs of Assyria, and from the winged monsters of Western Asia. But though Western art evidently played a prominent part in the evolution of the early Indian school, we must be careful not to exaggerate its importance. The artists of early India were quick to profit by the lessons which

others had to teach them, but there is no more reason in calling their creations Persian or Greek than there would be in designating the modern fabric of St. Paul's Italian. The art which they practised was essentially a national art, having its root in the heart and in the faith of the people, and gave eloquent expression to their spiritual beliefs and to their deep and intuitive sympathy with nature.

(d) *Sanchi in the Kushan period*:—From A. D. 150 to the close of the fourth century A. D., Sanchi remained in possession of the Western Satraps, who were feudatories of the Kushan empire of the north.

*Gandhara Art*.—The most important achievement of the Kushans was the importation of a large number of Greek sculptors from Asia Minor to decorate the Buddhist monasteries which were erected over the Peshawar district, after the conversion of Kanishka. Remains of this school have been found extensively in the Gandhara district, from which they have received their name. The school of Gandhara is admitted on all hands to be closely related to the art of the Roman empire in the Augustan and Antonine periods, and was at its best between A. D. 100 and 300.

*Sanchi under the Satraps*.—Buddhism was as flourishing at Sanchi under the Satraps as it was elsewhere under their overlords, the Kushans. The only remains at Sanchi in which any connexion with the suzerain power of the North can



be traced are a few sculptures in the Kushan style from Mathura showing that the art was at a low ebb, which bear an inscription of the year twenty-eight, of the reign of King Shahi Vasiska.

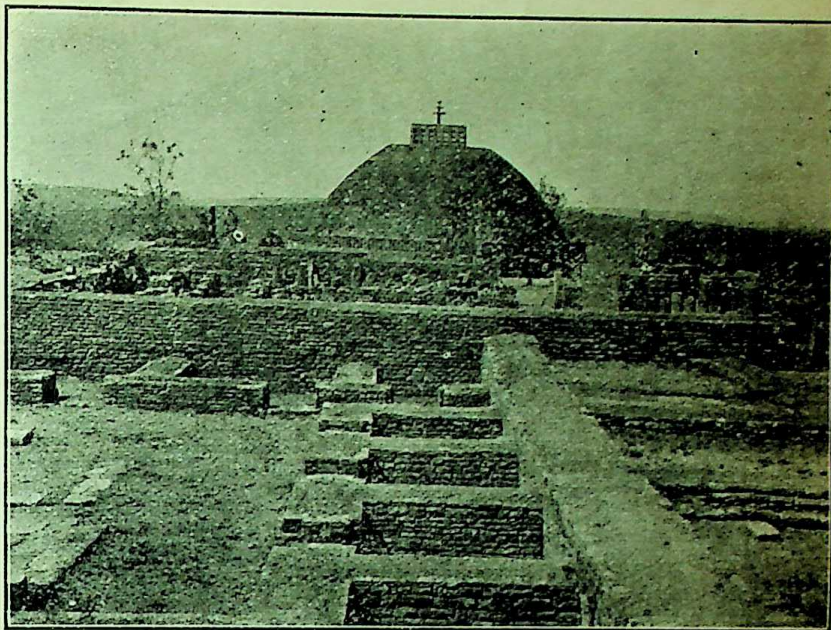
## II. EARLY MEDIÆVAL PERIOD, THE AGE OF THE IMPERIAL GUPTAS

The age of the Kushans was followed by the period of Hindu imperialism in the north under the Guptas and Harshavardhana.

The actual annexation of Eastern and Western Malwa was achieved by Chandra Gupta II, during whose time Brahmanism supplanted Buddhism as the dominant State religion in India. An echo of this emperor's conquest occurs in an inscription carved on the balustrade of the great stupa at Sanchi, near the east gate dated the year 93 of the Gupta era, i. e., A. D. 412-13.

*The Gupta Age.*—The rule of the Imperial Guptas lasted for little more than 150 years, but it marks in many respects the most brilliant and striking of epochs in Indian history. It was during the age of the Gupta emperors that India once more, as in the days of Asoka, asserted herself as a dominant factor in Asiatic politics, and even showed symptoms of a colonizing activity that culminated in the civilization of Java, Sumatra and Cambodia, and laid the foundation of a greater India.

*Indian Renaissance.*—And it was also the age when the thought and genius of the Indian people awakened, when there was an outburst of mental activity such as has never since been equalled. The Gupta age, the age of Kalidasa, in fact marked a true Renaissance of the Indian intellect; and the new intellectualism was reflected in architecture and the formative arts as in other spheres of knowledge and thought. Indeed, it is precisely in their intellectual qualities—in their logical thought and their

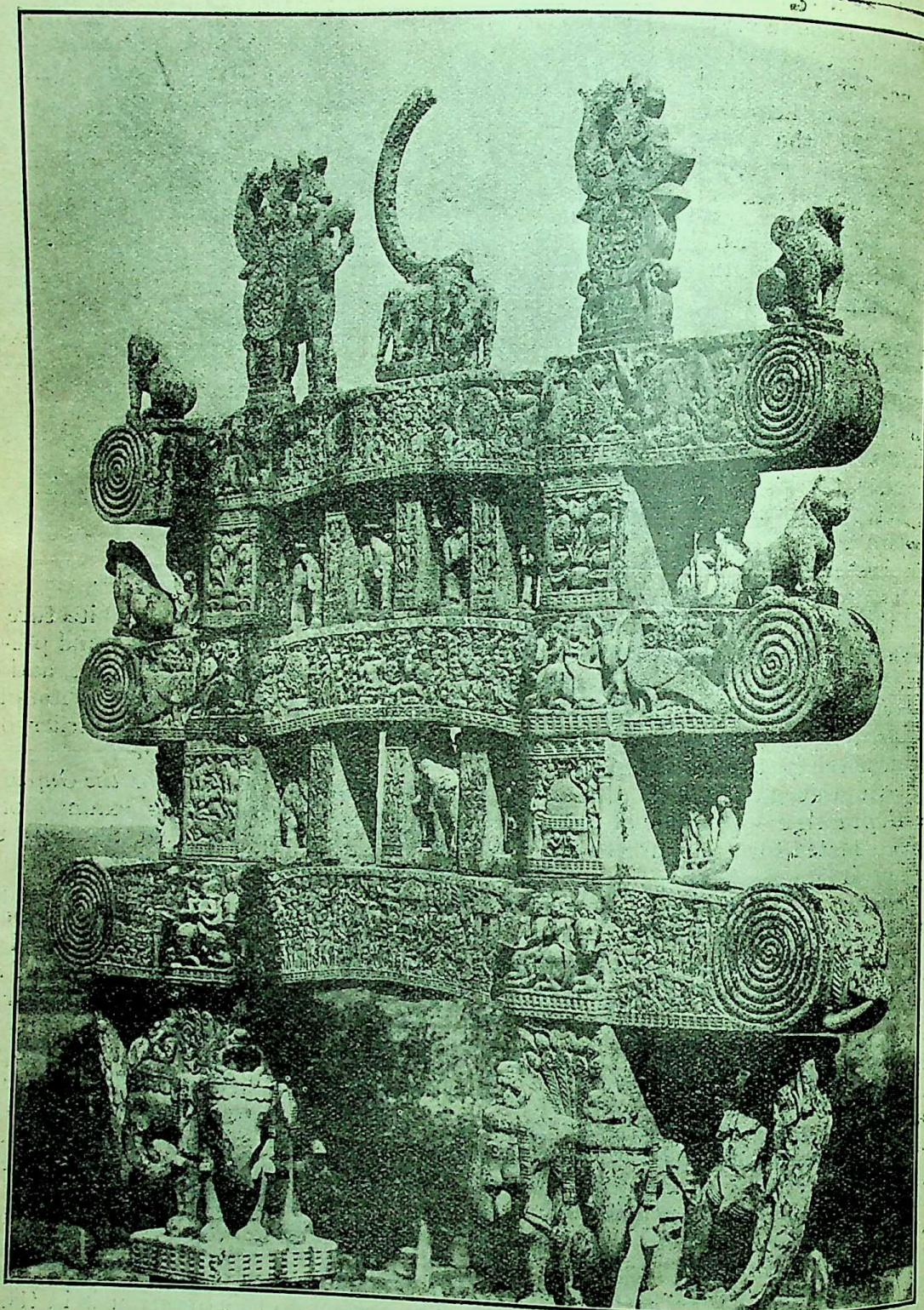


Sanchi Stupa—A view from the monasteries.

logical beauty—that the architecture and sculpture of the Gupta age stand pre-eminent in the history of Indian art, and that they remind us, in many respects, of the creations of Greece 800 years earlier, or of Italy a thousand years later.

*Examples of the Art of the Gupta Age at Sanchi.*—A conspicuous example of the art of the Gupta age at Sanchi is to be found in the little shrine of the early fifth century A. D., which stands a few paces to the east of Temple Eighteen. Despite the absence of that refinement and clear definition, which are the keynotes of Athenian architecture, the classical character of this temple's construction, of its well-balanced proportions and its appropriate ornamentation, are undeniable. We cannot but perceive that it is permeated with essentially the same elements of logical thought and logical beauty as the earlier architecture in the West. How it is that, here, in the heart of Central India, we are confronted with this strange similarity? Did India borrow from the ideas of Greece? The answer to this question is in the affirmative. But it is not to any superficial imitation that the classical traits in this building are due. The cause lies deeper. This little shrine, in fact, reflects in its every stone the mentality and temperament





North Gate of the Great Stupa at Sanchi (back view of the top architraves).

of the people and of the epoch which produce it—an epoch which was essentially creative and not imitative, and if we compare it with the gateways of the great

stupa we shall find in their different characters an eloquent index to the change which came over Indian culture during the first four centuries of the Christian era.



*Images of Buddha.*—The early school of Indian art regarded the formative arts merely as a valuable medium in which to narrate the legends and history of its faith. In the more advanced and cultured age of the Guptas a closer contact was established between thought and art, and sculptor and painter alike essayed to give expression to spiritual ideas in terms of form and colour.\* The types of the Buddha in which it succeeded in combining beauty of definition with a spirit of calm and peaceful contemplation are among the greatest contributions which India has made to the world's art.

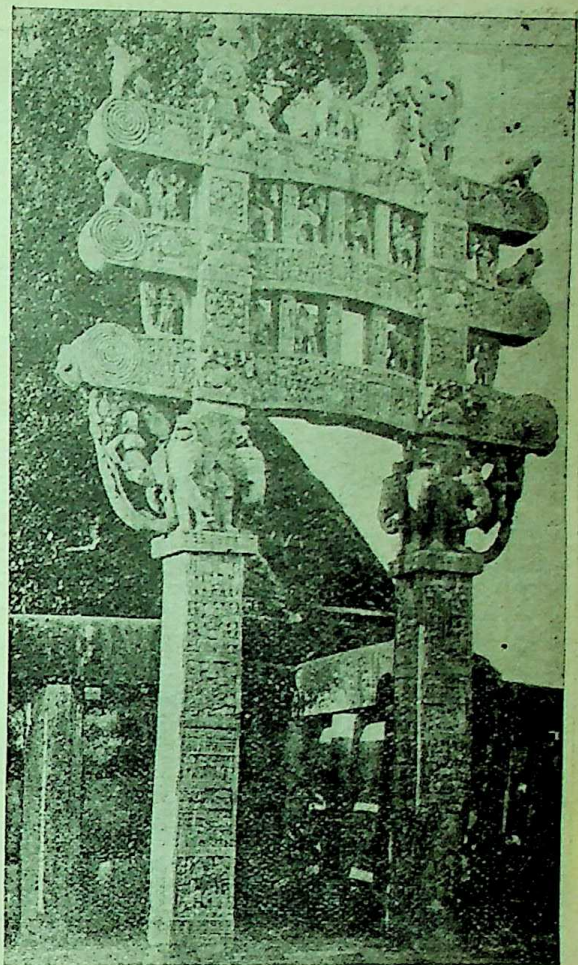
### THE HUNS

For two generations northern India lay under the yoke of the Huns and it was not until A. D. 528 that their power was shattered by the victories of Yasodharman. Then followed a period of quiescence which lasted until the beginning of the seventh century.

### THE AGE OF HARSHA

The renaissance of India did not come to an end with the break-up of the Gupta power. The ideals of the Gupta culture were still vital forces in the life of the people and were brought once more to their full fruition when Harsha of Thaneshwar (A. D. 606–647) inaugurated his brilliant reign and established an empire almost co-terminous with that of the Guptas. The age is also marked by the apogee of painting in India, with the Buddhist frescoes of Ajanta, frescoes of which it has been said that they are the foundation of all Asiatic painting.

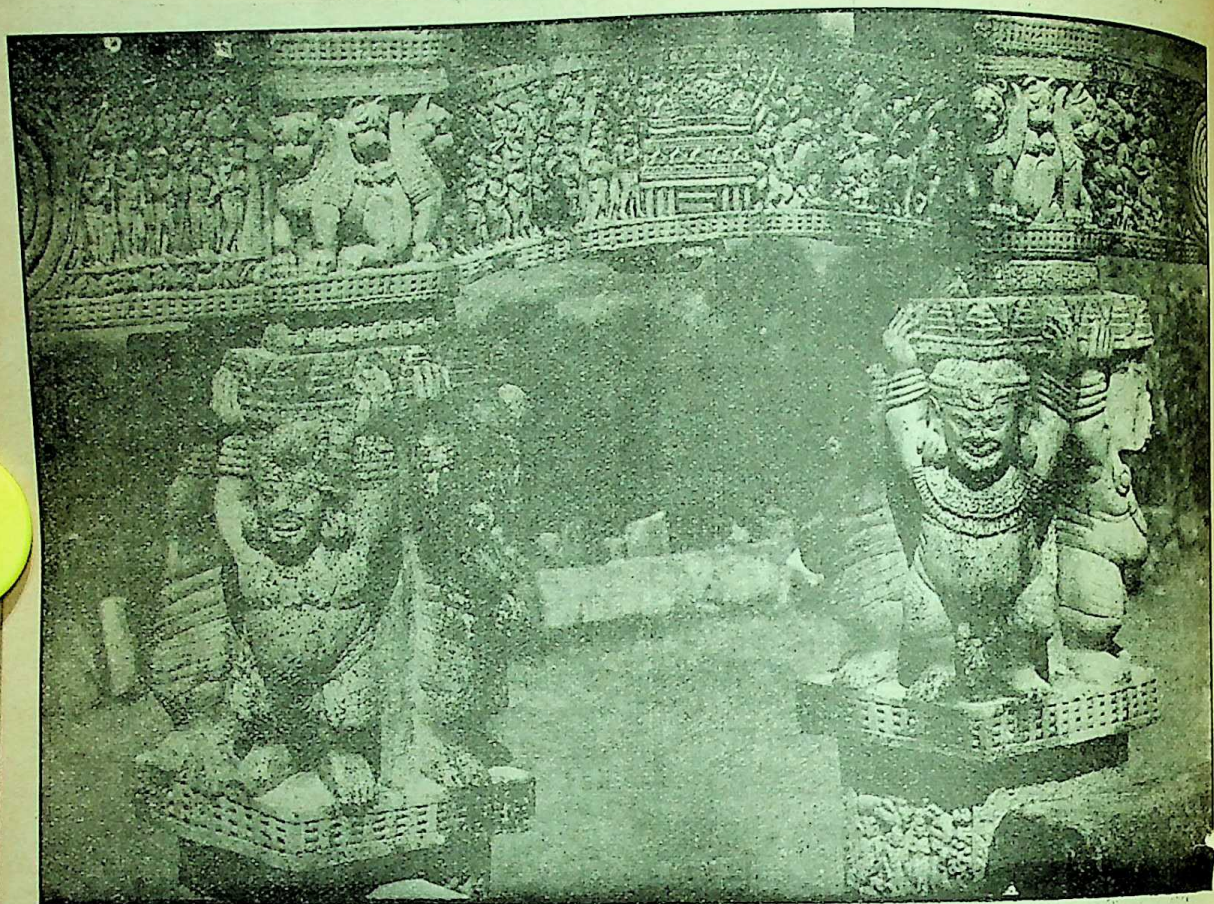
\* "The whole spirit of Indian thought is symbolized in the conception of the Buddha, sitting on his lotus throne, calm and impressive, his thoughts freed from all worldly passions and desires, and with both mind and body raised above all intellectual and physical strife; yet filled with more than human power derived from perfect communion with the source of all truth, all knowledge, all strength. It is the antithesis of the Western ideal of physical energy; it is the symbol of the power of the spirit which comes not by wrestling nor by intellectual striving but by the gift of God, by prayer, by meditation, by yoga, union with the universal soul," says an eminent Indian art-critic.



A Gate at Sanchi.

*The art of the sixth and seventh centuries at Sanchi.*—The art of the sixth and seventh centuries is represented at Sanchi mainly by certain detached images now kept in the museum on the site. They are infused with the same element of calm contemplation, of almost divine peace, as the images of the fourth and fifth centuries A. D., but they have lost the beauty of definition which the earlier artists strove to preserve, and though still graceful and elegant, they tend to become stereotyped and artificial. Unfortunately, there is now left no trace of the frescoes which once must have adorned the monasteries and shrines at Sanchi; and only those who know the grandeur of the Ajanta decorations can appreciate how vastly different these buildings must have looked in ancient days.





A Portion of the Architrave on a Gate.

### III. LATER MEDIAEVAL PERIOD

The whole period between the death of Harsha and the Mohamedan conquest of Hindustan may be termed the Rajput period, and is characterized by the formation of petty principalities in the north and by the Hindu reaction against Buddhism; which was carried further early in the eighth century by Kumarila Bhatta, and a century later, by Sankaracharya.

At the close of the ninth century Eastern Malwa, which was then ruled by the Paramara dynasty, was included in the empire of Kanauj. By A.D. 974, it appears to have asserted its independence and to have become the predominant State in Central India.

*Eastern Malwa during the time of Raja Bhoja (1018-1060).*—Ten years after the sixth expedition of Sultan Mahmud of Ghazni, aimed against Anangapal of the Punjab, and the defeat of the

Hindus, the celebrated Raja Bhoja began to reign in Malwa (1018-1060). He was himself an author, and as a patron of literature and art was always surrounded by a crowd of scholars.

*Examples of the Architecture and Sculpture of the later Mediæval Period at Sanchi.*—The power of the Paramars declined with the death of Raja Bhoja. Of the architecture and sculpture of this later mediæval period there are various examples at Sanchi including the whole group of structures on the eastern terrace numbered from forty-three to fifty, besides a vast array of detached carvings, small stupas, statues, and the like. One and all bear witness to the rapidly declining purity both of the Buddhist religion and of Buddhist art, but it is in temple no. 45, situated in the highest part of the eastern plateau that the visitor will best appreciate the wide gulf which



separates this architecture from that of the Gupta age. There are no Buddhist edifices of importance later than the twelfth century A. D., at Sanchi; and it is probable that the Buddhist religion, which had already been largely merged into Hinduism, died out in Central India about that time.

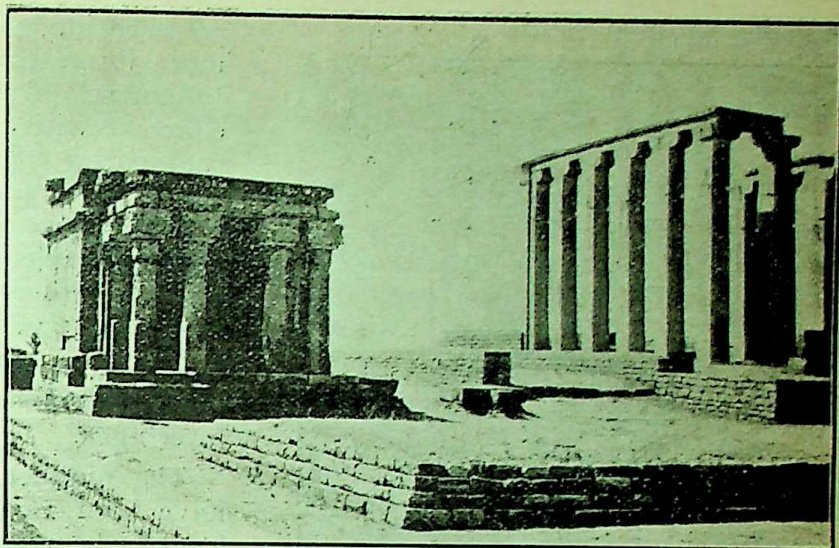
#### TYPES OF BUILDINGS AT SANCHI.

I now proceed to describe the types of buildings to be found at Sanchi. The buildings on the plateau, on the hill-top, divide themselves naturally into four classes :—

(a) *The Stupas*.—In the first and most important class are the *Stupas*, which were erected either to enshrine the relics of the Buddha, or of one of his saints.

The chief fascination of Sanchi resides in these grand old stupas, with their rich and elaborate carvings. Of the stupas on the hill-top there are many scores, ranging in date from the third century B. C., down to the twelfth century A. D.

*Stupa 1*.—The crowning beauty of the great stupa is the richly carved gateways which front the entrances between the four quadrants of the rail, and constitute a most striking contrast with the massive simplicity of the structure behind. These gateways form the last of the additions to this remarkable stupa. The first of the four gateways to be erected was the one at the south entrance, in front of the steps by which the terrace was ascended. Then followed in chronological order the northern, the eastern, and the western, their succession in each case being demonstrated by the style of their carvings. Of these the best preserved is the northern, which still retains most of the ornamental figures. The decorative or symbolical reliefs on these gates relate to the four great events in the life of Buddha, his en-



Old Temples ( nos. 17 and 18 ) probably of the early 5th century A. D., ( Gupta Age ), situated to the south of the Great Stupa at Sanchi.

lightenment, his first sermon, and his death, as also to some of the events of his life, in his previous incarnations, as told in the Jataka stories, like the Chhaddanta Jataka, the Vasantara Jataka, the Syama Jataka, the Alambusa Jataka and the Mahakapi Jataka.

Of events after the death of Buddha depicted on the gates two are worth mentioning. The middle architrave, of the south gateway, front part, represents the Emperor Asoka proceeding to pay a visit to the stupa at Ramagrama; as also the second panel, front face, of the left pillar of this gate, shows the same emperor in his chariot with his retinue around.

*Stupa 3*.—About fifty yards north-east of the great stupa is stupa No. 3. This stupa has only one instead of four gateways, and this *torana* appears to have been the latest of all the five *toranas* or gateways on the site. It was added probably in the early half of the first century A. D.

The richness and exuberance of the floral designs on these gateways are among the greatest beauties of these monuments; motifs taken from the plant world have at all times been handled with exquisite taste by the Indian artist, but never more exquisitely than by the sculptors of Sanchi.

*Stupa 2*.—350 yards down the western





Capital of the Asoka Pillar at Sanchi.

slope of the hill is situated Stupa No. 2. There are no gateways to this stupa but the ground balustrade is in almost perfect

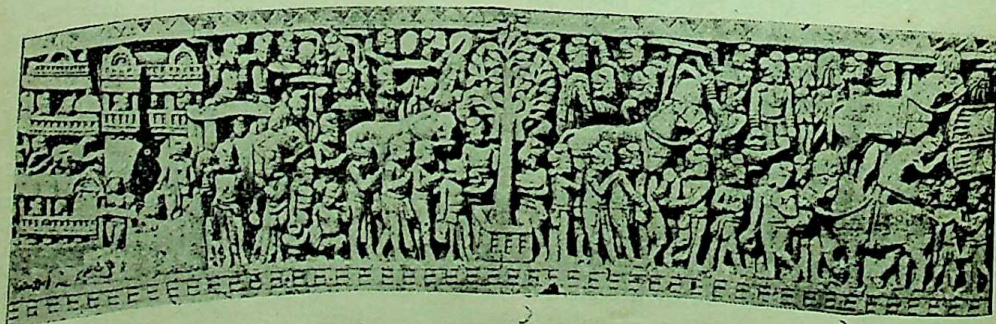
preservation, and exhibits a variety of most interesting reliefs of the primitive Indian school which present a striking contrast with the more advanced art of the gateway sculptures. What strikes one especially about these reliefs is the extraordinary crude treatment of living figures coupled with the no less extraordinary power of decorative design.

(b) *In the second class are the memorial pillars* which were set up by the Emperor Asoka, or other devotees in later ages.

The number of these pillars must once have been very considerable; but very few of them now remain, and only one need be described here, being the earliest and most famous of all.

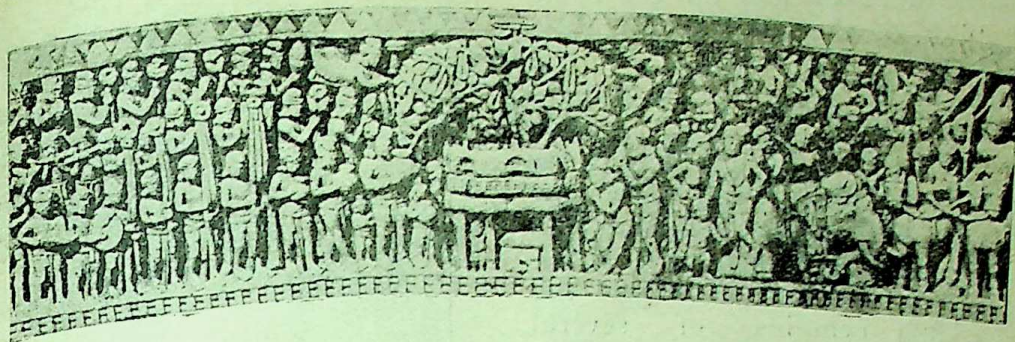
This pillar of the Emperor Asoka is placed near the south gateway and is of particular interest for the perfection of its workmanship, and the edict inscribed on its shafts. Many years ago this pillar was broken into several pieces by a local zemindar, who wanted to utilize its shaft in a sugar-cane press!

When intact this pillar was forty-two feet in height and consisted of a round and slightly tapering monolithic shaft with bell-shaped capital surmounted by an abacus, and a crowning ornament of four lions, set back to back, the whole finely finished and polished to a remarkable lustre from top to bottom. This pillar of Asoka is the handiwork of a Perso-Greek sculptor who had generations of artistic effort behind him. Persian or Greek influence is apparent in every



The Departure of Buddha from Kapilavastu (A bas-relief decoration on the middle architrave of the east gateway-front).





The visit of Asoka and his Queens to the Bodhitree ( A bas-relief decoration on the lowest architrave of the east gateway front ).

feature of monument as well as in the edict incised upon it.

The sandstone of which the pillar is carved came from the quarries of Chunar, near Benares. The lions from the summit, though now sadly disfigured, still afford a noble example of the sculptor's art.

These and other small fragments of this pillar are now removed to the museum building.

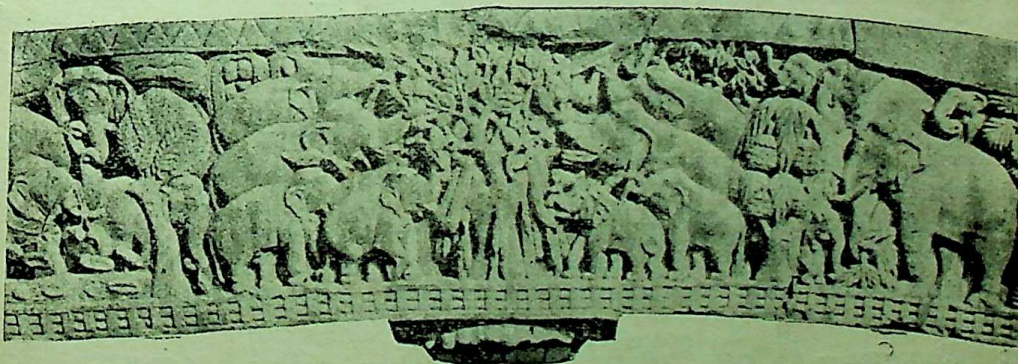
(c) *Thirdly, there are the chapels or Chaitya halls* in which the faithful met together for their religious observances, and the shines in which, in medieval times images of the Buddha were set up. The most striking of these subsidiary building is the Chaitya hall or temple which stands directly opposite the south entrance of the grand stupa. ( Temple 18. )

*Temple 18.*—The visitor will find a wonderful charm in the classic columns of the nave of this temple, which transport the memory back to the pillared aisles of Paestum or of Athens, and he

will mark with surprise the striking resemblance between its rounded apse and apses of the early Christian churches.

The pillars and walls of this chapel, that are now exposed to view, date back no further than the seventh century A. D., and the sculptured joint of the porch is more modern still by three or four centuries; but beneath the floor of this temple are the remains of three older chapels which successively occupied the same site, but being constructed of wood perished one after another before the existing edifice was built.

(d) *Fourthly, there are the monasteries* in which the monks and nuns lived side by side. Of these buildings there are five examples, and they range in date from the fourth to the eleventh centuries of our era. The earlier ones, which once occupied the eastern side of the plateau, were built of wood and have perished or been buried beneath the foundations of later structures. Those that have survived, or are now exposed to view,



The Chhadanta Jataka ( A bas-relief decoration on the lowest architrave of the west gateway front )



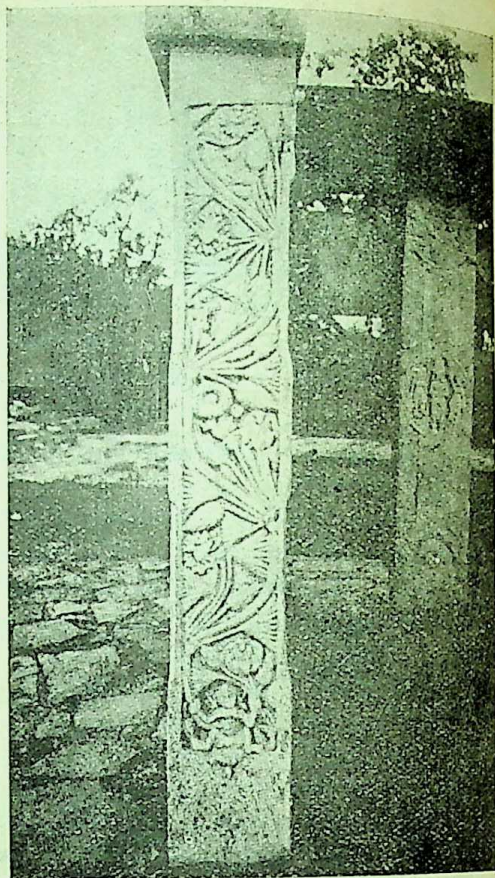
are all built more or less on the same plan, the plan of the ordinary domestic house of ancient India—with a square open court in the centre and ranges of two storied chambers on the four sides. The most interesting, as well as the most modern, among them is the one occupying the highest part of the plateau towards the east. Here, there have recently

been unearthed the remains of several courts surrounded by monastic cells; and on the eastern side of what was evidently the principal court is a lofty shrine containing an image of the Buddha seated in that familiar attitude, beneath the Bodhi tree, when touching the earth with his right-hand he called on her to bear witness for him against Mara, the Evil One. Not one out of ten visitors imagines that the shrine is not Buddhist at all but Hindu; for its style is precisely that of a Hindu temple of the late medieval period, and were it not for the statue of the Buddha is the sanctum and some of the images in the niches round its outer walls, there would be nothing to indicate its Buddhist character.

An ornamental decoration on the outer face of the right side pillar of the west gateway.

The reason for this is that by the eleventh century Buddhism had come deeply under the influence of Hinduism, and this influence made itself manifest in many new doctrines and ideas which it absorbed from the parent religion as well as in the more superficial matter of architecture.

*Recent Repairs.*—In conclusion, it remains to say a few words about the recent excavations and repair of these in-



A decoration on the railing of Stupa no. 2 at Sanchi.

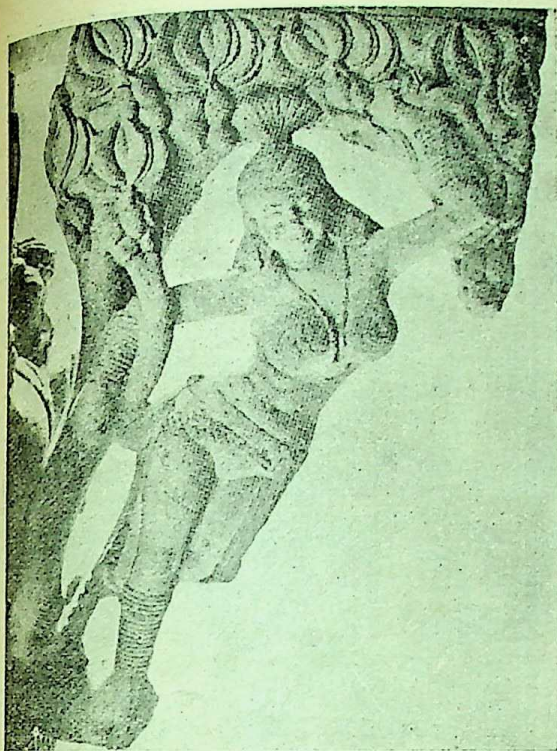
comparable monuments. The site has been recently restored by the learned head of the Archaeological Department of the Government of India, Sir John Marshall, at the instance of Her Highness the Nawab Begum of Bhopal, in whose domains these monuments are situated. The learned Doctor describes his operations as under:—  
'My operations have been of a fourfold character:—

1. In the first place the whole enclave up to the limits of the surrounding wall, which dates from the later medieval epoch, had to be swept clear of jungle.

2. The extensive areas to the south, east, and north-east of the great stupa had to be excavated.

3. The many fallen members of the buildings have had to be pieced together, and as far as possible, restored to the position they originally occupied, and the buildings themselves strengthened and protected against the ravages of the climate.





A woman under a tree ( A projected form from a pillar at Sanchi ).

'4. And, fourthly, a museum has been erected to house the many minor antiquities that the spade has brought to light and the whole site has been beautified by leveling and turfing and by the planting of trees and creepers.'

'As to the measure of repair that I have carried out,' says Sir John, 'the most important tasks have been the reconstruction of the dome and balustrades of the

third stupa: the setting up of the columns of the apsidal temple (No. 18) to the south of the great stupa, which were leaning at parlous angles; and the rebuilding of the whole south-west quadrangle of the great stupa itself which was threatening to collapse and carry away with it parts of the balustrades and two of the gateways.'

The crowning umbrellas have now been placed on top of the great stupa, and the sculptured balustrades of its stairways and terraces set up in their places.

The visitor who now wanders through the courts and chambers of the monasteries finds it difficult perhaps to realize that a short time ago scarcely a vestige of them was visible above the ground; standing on the high terrace to the east of the great stupa, he will hardly suspect that beneath his feet there still lie buried many more remains still older than these monasteries, which, it may be, some future explorer will bring to the light of the day.

A fact worth noting about Sanchi is that the emperor Napoleon III once wrote to the great Sikander Begum asking for one of the gates as a gift.

The Government of India, however, refused to allow it to be removed, and instead, plaster casts were taken and sent to Paris.

There are also casts at the South Kensington Museum, London; at Dublin, Edinburgh, and Berlin.

Bhopal.

B. GHOSAL.

## GLEANINGS

### Solidified Kerosene "Ice," New Form of Fuel

Solidified kerosene, which can be carried in the pocket or transformed into liquid and burned in a lamp after mixing it with water, is a discovery of Dr. O. F. Reinhold, of Maplewood, N. J., for which remarkable utility is claimed.

The new form of fuel looks like petroleum

jelly. It gives as much heat or light as liquid kerosene, and because of its compact, portable, solid form, it contains one third more heat units to the gallon. Unlike liquid kerosene, the new product requires neither wick nor mechanical contrivance to effect combustion. Kerosene cannot be ignited with a match, but you can set fire to Dr. Reinhold's product with a match, and it will burn like a stick of wood or "solidified alcohol."

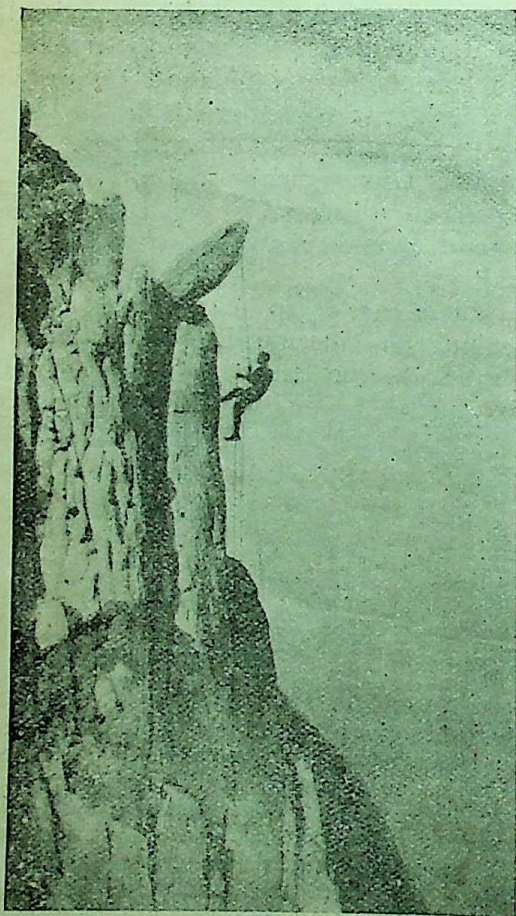


The jelly burns steadily at an even heat until consumed, leaving an oily residue, which the inventor claims can be used as a lubricant. When mixed with water, the jelly can still be ignited by a match, and the same oily residue appears.

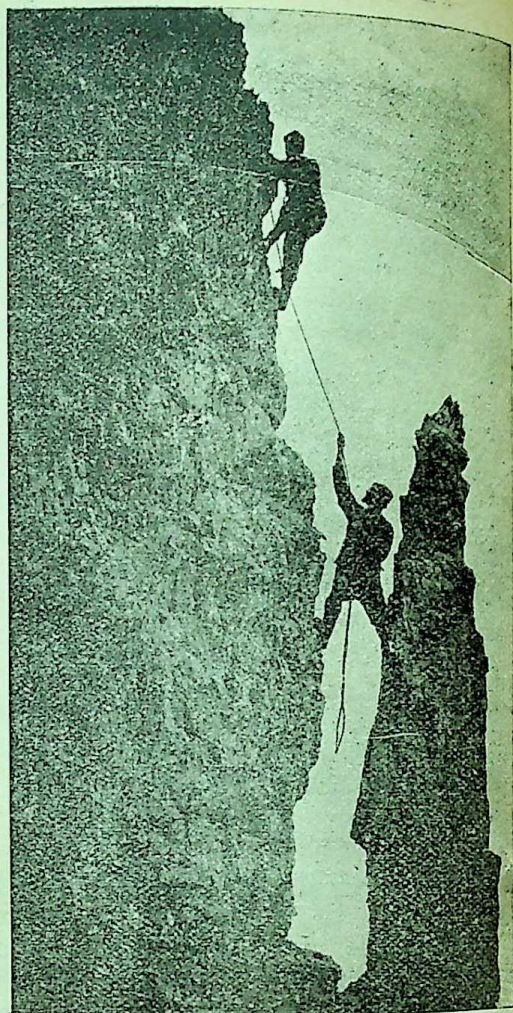
Another advantage is the fact that the new substance eliminates the danger of kerosene explosions.

### Risky Method of Climbing A Peak in Switzerland.

Mountaineering in the Swiss Alps furnishes many thrills, but few equal to that in connection with the scaling of the peaks of the Kreuzberg in the valley of the Upper Rhine. There are eight peaks, the lowest being 5,673 and the highest 6,207 feet above sea level. The ascent and descent have to be made with ropes suspended from a large protruding boulder. With the help of the ropes and the use of his feet, the mountaineer negotiates the almost vertical face of any of these peaks.



Risky Method of Climbing A Peak in Switzerland.



Climbing Stiff Mountains in Switzerland.

### Marine Safes Will Float if Ship Goes Down

A novel method of equipping a ship with four or more floating marine safes that will release themselves if the ship goes down and will float, even if the doors are open, has recently been devised.

The safes, manufactured of triple steel, are lighter than the water they displace, are mounted in a shaft or well that opens from an upper deck of the ship. Each safe is accessible to a deck through a door. The upper opening of the shaft is covered with canvas, so that in case of sinking, the safes simply float out of the shaft as the ship goes down.

### One Man Builds Domed Church

Combining in its wide sweeping dome, its windows, and cornice decorations, interest.



ing features of both Greek and Norman architecture a unique religious edifice under the name of Bethany Temple, has been constructed in the city of Sierra Madre, California, by one man. Nothing about the edifice is professional. All the materials were taken from near-by sources.

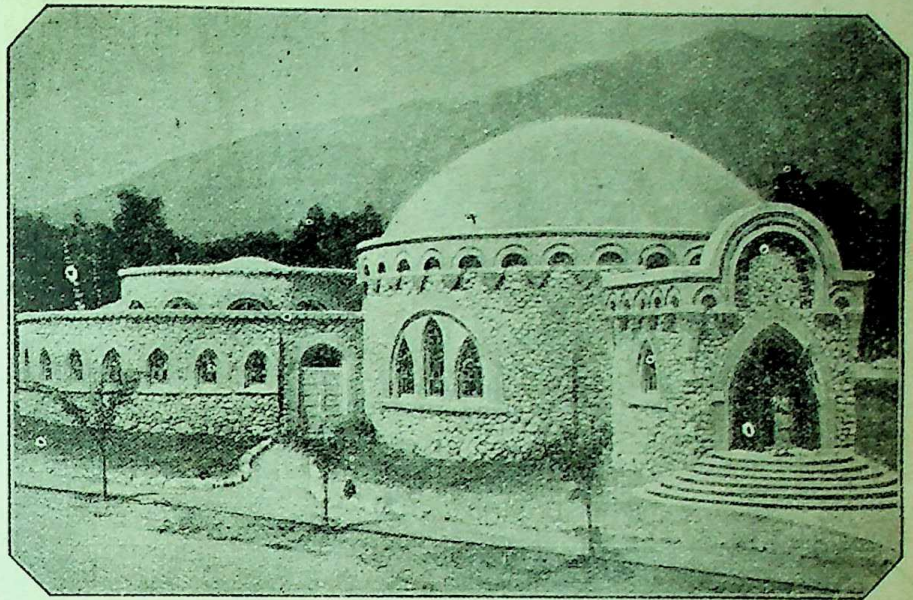
The temple proper is 52 feet in diameter and 30 feet high from ground to top of dome. A second building, which houses the Sunday school, is 57 feet in diameter and 18 feet high.

The entire construction work was done by a local artisan, L. D. Cornuelle, under supervision of the Rev. W. H. Rawlings. It required a year and a half to complete the structures.

Gothic windows and graceful domes with walls of stones taken from nearby streams were selected by the designer to distinguish Bethany Temple, a religious center at Sierra Madre, Calif.

Only the dome is of wood; all else is concrete.

The edifice is illuminated by indirect lighting in invisible fixtures in white and soft colors that can be manipulated at will.



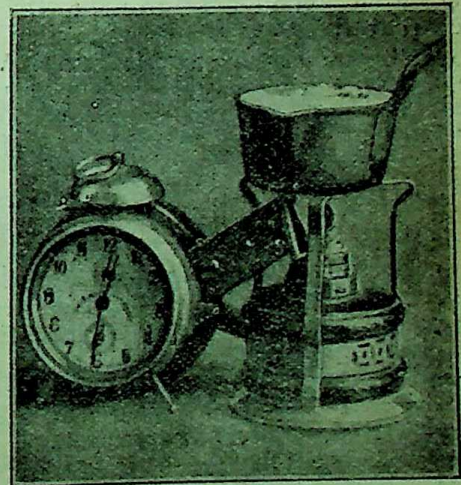
The Domed Church built by One Man.

of the neck and throat, as well as those of the jaws, necessary for this trick of balancing, can readily be seen by comparing the line from the chin to chest with that of an ordinary person standing with chin raised in the air.

### Alarm Clock Lights the Fire in the Morning.

For the benefit of persons who dislike to get up in the morning to light the fire, a Frenchman has invented a clock that lights an alcohol lamp when the alarm sounds.

The mechanism, released by the alarm, moves an arm, which removes a cap cover-



Alarm Clock Lights the Fire in the Morning.

### Colored Nets Fool Fishes.

Because fishes are "wise" enough to steer clear of white nets, fishermen of Dalmatia color their nets with brown and bright green dyes, extracted from the bark of plants. Into these nets the fishes swim unsuspectingly, possibly because the green and brown nets resemble seaweed.

### Can You Stand on Your Upper Teeth?

One of the most amazing muscular feats is being exhibited by Gladys Portia, a woman gymnast, who can support her entire weight by her upper teeth alone. Upside down, bent almost double, and with only the grip of her jaws on a rubber pad to sustain her, she is able to maintain this position for more than a minute by her remarkable sense of balance.

The remarkable development of the muscles

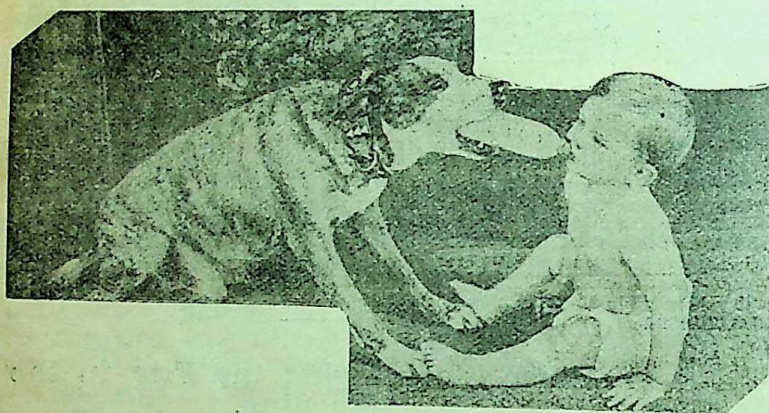


ing the burner of the lamp, while another arm rubs a point of ferrocerium over a rough stone and produces sparks that light the lamp.

If a pan of water has been placed on the lamp before retiring, the sleeper may have another beauty nap after the alarm has sounded, until the water for shaving or making coffee reaches the boiling point.

### The Dog-nurse

This dog does not wear a cap and gown but makes an excellent Nurse just the same. "Brownie"—the wonder dog holds the feeding bottle just the way baby likes to have it.



Brownie—the Dog-Nurse.

### New Discoveries about Twins

A nation-wide twin hunt, following the recent dramatic death in Chicago of the famous Blazek sisters—"Siamese twins," joined together from birth—has brought to light the fact that there are now living in this country two attractive young girls, Violet and Daisy Hilton, who are also said to be fastened together at the spine in fashion similar to the joining of Rosa and Josefa Blazek.

Now, the amazing fact has been unearthed by scientific investigation that while Siamese twins, such as the Blazek sisters, may be utterly unlike in all respects, although closely shackled by bonds of flesh for life, certain ordinary twins may be so nearly identical—not only in appearance, but in mind and spirit—as to seem almost the same personality.

The original Siamese twins themselves, Chang and Eng, made famous by P. T. Barnum and exhibited for years in all parts of the world, bore no marked similarity in features, yet were strikingly similar in tastes.



The original Siamese Twin.

The mutual adjustment of their movements was amazing. When 'bodies' joined, the twins could tumble head over heels without the slightest inconvenience.

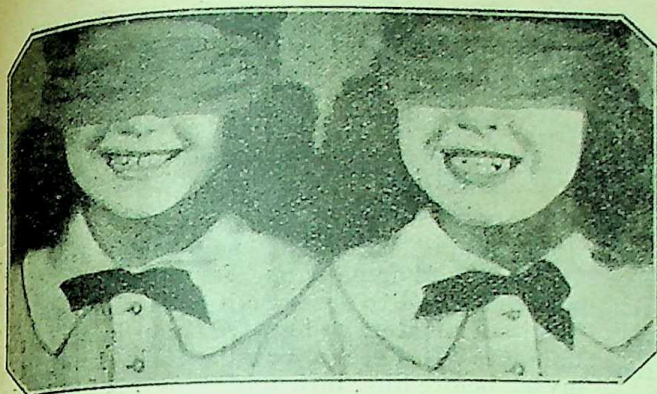
These twins were discovered in Siam and rescued from a tragic fate by a British merchant in 1824, when they were about 13 years old. Fearing that the strange brothers were evil spirits and might bring harm to his country, the superstitious king of Siam was planning to put them to death when the merchant prevailed upon him to allow the boys to be taken away for exhibition.

Some biologists believe that fraternal twins, who may or may not be of the same sex, but show ordinary fraternal resemblance, are presumably derived from two separate ova. Identical twins, on the other hand, who are always of the same sex, are supposed to originate by division from one and the same fertilized ovum, while the conjoined twins may have developed from separate ova that have grown together during the prenatal period.

### TWINS IN MIND AS WELL AS BODY.

Sitting in separate rooms and told to draw a man and a tree with a bench under it, these





Twins in Mind as Well as Body.

"Identical" twin sisters produced the remarkably similar freehand drawings shown here. Dr. Gesell's admirably thorough study of them showed that their physical development at the age of nine years, their height, weight, head dimensions, pulse, blood pressure, muscular strength and degree of ossification of the bones of the hands were almost identical. Particularly astonishing in this list of similarities, was the coincidence of the patterns of the palms of their hands and the soles of their feet.



Said to be joined at the spine Violet and Daisy Hilton, 16-year-old twins recently attracting interest in San Antonio, Texas.

Most interesting of all is the mental similarity of the twins, discovered by Dr. Gesell's novel scheme of giving the twins a series of 25 educational tests. In many instances both girls



Drawings of the Twins in Body as well as Mind.

made the same mistakes and showed the same tendencies of alertness, attention, deliberation, sense of humor, and emotional reactions.

## Modern Fire-alarm System for New York.

New York City has just inaugurated a new fire-alarm system for the Borough of Manhattan, that has taken a number of years to complete, at a cost of \$1,500,000. The system has been so perfected that it takes only 10 seconds for an alarm to pass through the central station and reach the station intended to answer the call.

When it is desired to send in an alarm, the person goes to one of the fire-alarm boxes that are located at every other street intersection, and, noting the instructions on the door, turns the handle until the bell rings. A mechanism is thereby set in motion that transmits to headquarters four complete rounds of the code signal indicating that particular box. After the first round has been received at the central station, the dispatcher takes from a file a perforated card corresponding to the box sending in the alarm, and places it in the selector switch. Directly after the second round from the box, he presses a key and sets in motion the automatic-transmitter control, which instantly sends the alarm to all fire houses, during the day, and to all companies due at the station on the first and second alarm, at night. This signal is thus transmitted twice over what is called a "combination circuit," and once over what is called the "gong circuit," to all the engine houses. The fire companies are under instruction to proceed to the point designated by the alarm, according to which station it is nearest. When the call comes into the central station, it is heard and seen by the dispatcher and automatically registered to avoid error. The alarm boxes are of the succession-noninterference type, meaning that, if two or more boxes on the same circuit are pulled for a fire, each box will transmit its signal of the alarm to headquarters with no interference to the signal from any other box.



## SHORT STORY FROM SIKH HISTORY

## 1

**A**T Tarn Taran, Guru Arjun Dev, the fifth Guru of the Sikhs, was preaching the holy name and giving lessons in Sikhism to the assembled congregation of the seekers after truth. They had come from far and near to get the nectar of life at the hands of the Great Guru. A simple-hearted man, from some remote corner of the Punjab, approached the holy Guru with folded hands and down-cast eyes, and humbly enquired—"What is 'Sikhi'?" The Guru smiled, and told him to go to Bhai Bhika in Gujrat. The whole congregation had expected a fine discourse from the Guru, but they were amazed when he directed the thirsty truth-seeker to go to an unknown Sikh for quenching his thirst. But the Guru's actions are unquestionable and none dare ask the reason or object of this quaint order. The Sikh bowed, took the dust of the Guru's feet and left the congregation.

After paying homage at Amritsar, he wended his way to Lahore, crossed the Ravi and the mighty Chenab of those days, and reached Gujrat, a small town on the western bank of the river. He found out the residence of Bhai Bhika with some difficulty. Bhai Bhika was not very rich, but was a workman who worked with his own hands. In Bhai Bhika's house, the Sikh heard music and songs, and saw preparations for some marriage. The inmates of the house welcomed the stranger with great warmth, gave him a seat and enquired about his journey and the place he came from. When the Sikh told them, he had come from Tarn Taran, the abode of the Guru, all the inmates joyfully exclaimed, "Blessed art thou, blessed art thou," and took the dust of the feet which had come from the Guru's nagri.

## 2

The new-comer was amazed at the warmth of his reception in the house of Bhai Bhika. He enquired about the master of the house, and a closed door to one side of the house was pointed out to him, and he was told that Bhai-Ji was working quietly inside and none was allowed to disturb him. But the new-comer, seeker after Sikhism, could not wait for Bhai Bhika's emergence from the room. He went and stood before the door, and sang praises of "Wahiguru", the Great God and shouted aloud—"Sat Kartar, Sat Kartar." Bhai Bhika at once knew that another of his holy fold had come. He opened the door and admitted the Sikh into his room and shut the

door again. When the new-comer told Bhai Bhika he had come from Tarn Taran, Bhai Ji was overjoyed to see a Sikh from Guru's nagri, he kissed his feet, and seated him in a seat of honour. "If I see a Guru's Sikh, I prostrate myself before him, bow and kiss his feet,"—this lesson of the Guru was ringing in Bhai Bhika's ears and he acted accordingly. The great pleasure and happiness of a Sikh at meeting another of his creed, in those remote times in the reign of Emperor Jahangir, can better be imagined than described.

## 3

When the first obligations of hospitality were over, both the Sikhs sat and sang praises of Wahiguru. Bhai Bhika enquired about the great Guru and the congregation, and heard attentively the account of the daily routine at the holy Sat-Sangs. After they had remained in Sat-Sang for some time, the time of dinner arrived. Before leaving the room, the new-comer enquired, whose marriage was going to be celebrated? Bhai Bhika replied, "The Guru's younger servant's" (meaning thereby his own son). When the Sikh rose and looked through a door opening into a back courtyard, he noticed there a wooden bier, usually used for carrying dead-bodies to the cremation ground—under construction. The Sikh was confused at this, and enquired what it was. He was told, it was an "Arthi" for carrying the dead-body. "Of whom?"—was the further enquiry. "Of my son, who is to be married tomorrow," was the quick reply. Horror and wonder petrified the Sikh for a moment, he was speechless. Mystery shrouded in mystery loomed before his eyes. He asked Bhai Bhika to explain all this, he could not understand why there were preparations for the marriage in that part of the house, and preparations for the last journey to the cremation ground in this. Bhai Bhika calmly replied, that there was no mystery at all in this. It was all the great Guru's Will—Will to which every Sikh had to bow. He was simply obeying orders of the great Guru in all his acts. It was His Will that the marriage should take place next day and there were preparations for it in one part of the house. It was the same Will again that had ordained that the boy should die after marriage, and he was arranging in the other part for the death ceremonies. These happenings were all ordained by the Supreme Guru, and the Sikh has to obey, obey like the wooden puppet, the pulls of the string of the conjurer. Bhai Bhika



prostrated himself at the feet of the Sikh, and implored, "Oh true Sikh of the Sat Guru, Oh seer of Tarn Taran, do not examine this humble servant, full of sins and shortcomings. I cannot stand scrutiny at the sight of a Sikh, I am sinful, full of sins, I cannot carry out His commands. Forgive me ! Oh, forgive me !" The new-comer was speechless and all the time pondering in his mind over the object of his visit. He was learning the living "Sikhi". He embraced Bhai Bhika and said, "Bhai, the Great Guru remembers you, and it was He who directed me to come to you."

4

Next morning, the marriage procession of Bhai Bhika's son passed with great éclat through the streets of Gujrat. Songs in praise of God were sung. The whole atmosphere was resounding with echoes of the holy songs, and people said, it was the marriage procession of a Sikh's son. After three days the marriage party returned to Gujrat with pipes and drums playing in the van. The bridegroom was riding a mare while the palanquin of the bride was borne by "Kahars" in the rear. Just outside the city gate, the bridegroom complained to his father of acute pain in his intestines ; Bhai Bhika understood the pain to be the fore-runner of the great tragedy. He advised his son not to mind it and to concentrate his mind on the holy *Shabad*—"Wahiguru." The party entered the town and the nearer it reached the house of Bhai Bhika the acuter became the pain of his son. The boy told his father, it was becoming unbearable, but Bhai Bhika always consoled his son by saying,—"It is Guru-sent, hence, must be endured. Remember the Guru." The party dispersed on reaching the house of Bhai Bhika. Bride and bridegroom were taken inside with due ceremony. Great joy and rejoicing prevailed in the house at the incoming of the new bride, but the indisposition of the bridegroom rather damped the enthusiasm.

5

Bhai Bhika's son is lying in a room, suffering from acute colic ; medicine is of no avail. The Hakim has seen the patient and left. All joy is converted into anxiety for the life of the only son of the family. Bhai Bhika shows not any sign of anxiety on his face, he sits by the side of his suffering son and sings :—

"What pleaseth Thee, Thou doest, but few abide by Thy will, Oh Lord !  
He who bows to Thy Will, enjoys the happiness.  
The self-willed man shows his cleverness.  
He does not accept the inevitable (Will) and suffers pain.  
Deceived by an illusion, he suffers pain of birth and death ; and cannot find rest in the Abode of Happiness."  
(GURU AMAR DAS).

The boy cries, "Papa, the pain is acute. Something is cutting the intestines and piercing the sides. I am dying, do something for me, dear father." The father replies calmly—"My dear boy ! You are a Sikh, you must abide by the Supreme Will. This pain is the Guru's Messenger and we must greet it. Don't think of it, with every breath the holy name must be inhaled and exhaled. My boy, see, thou mayst not lose the grain of "Sikhi", thou hast earned during thy life-time. This is the time of trial, stand firm." The boy is silent, his eye-balls are immovable, as if in Samadhi, but with every breath a faint voice—"Wahiguru"—is heard. A calmness rests on the face, signs of return of glow and rosinness on the cheeks appear, which hearten the poor mother and the horror-struck bride sitting in one corner. But Bhikha-Ji who was all this time holding his son's head in his lap and reciting "Asa-di-Var"-song of the Morn, sings the last stanza,.....places the head on the bedding and rises for a prayer. All is over.

6

It was about noon when the people of Gujrat witnessed the strange spectacle of the procession carrying the dead body of the boy, whose marriage party had passed through the very same streets the evening before. This was the last procession of a Sikh-marriage of the human soul with the Almighty Purkh. This was the great *Anand* marriage—"Lose thyself in order to find the Lord—the husband." Kabir says—"It is through death that eternal happiness is found." This procession to the cremation ground was preceded by drums and pipes. Bhai Bhika's face showed no signs of grief, he was all the time singing praises of God—"Thy will is sweet to me, Oh my Lord."

The last rites were performed with as little attachment as the marriage rites the day before.

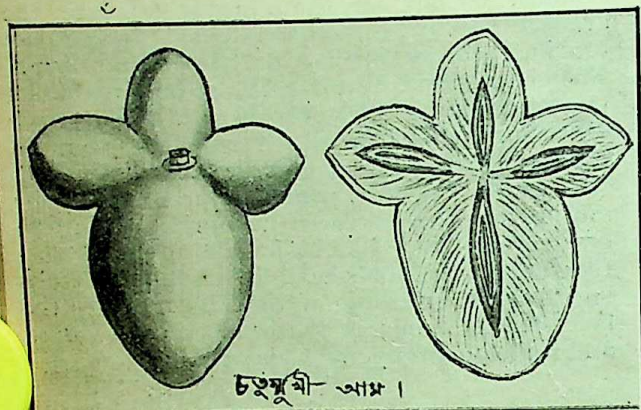
7

The Sikh who had come from Tarn Taran at the Guru's bidding, to take lessons in "Sikhi" from Bhai Bhika, witnessed all these happenings and was all the time saying—"Dhan Guru, Dhan Guru." Blessed is the Guru. The path to Sikhi was now as clear to him as daylight, no lectures were needed, no private conferences wanted ; no Raja-Yoga, neither seclusion in mountain caves nor baths in rivers, were required, but one thing alone—resignation to the Supreme Will.—This is the path to "Sikhi". Surrender thyself to the Supreme Will and thou art a Sikh. The Sikh saw this experiment in the laboratory of Professor Bhika and was satisfied ; all his doubts were set at rest.

BUDH SINGH.



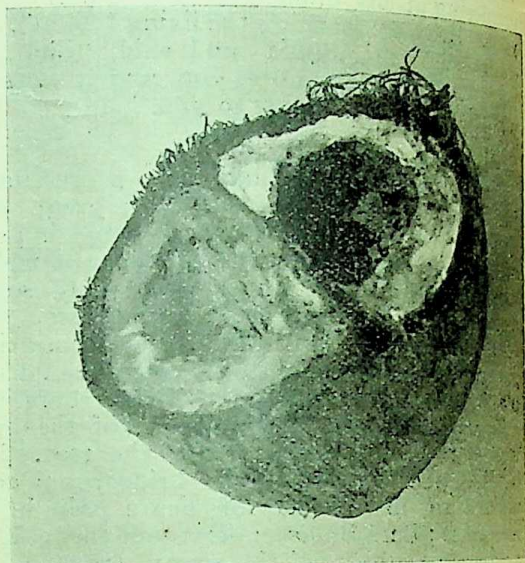
## FREAKS OF NATURE



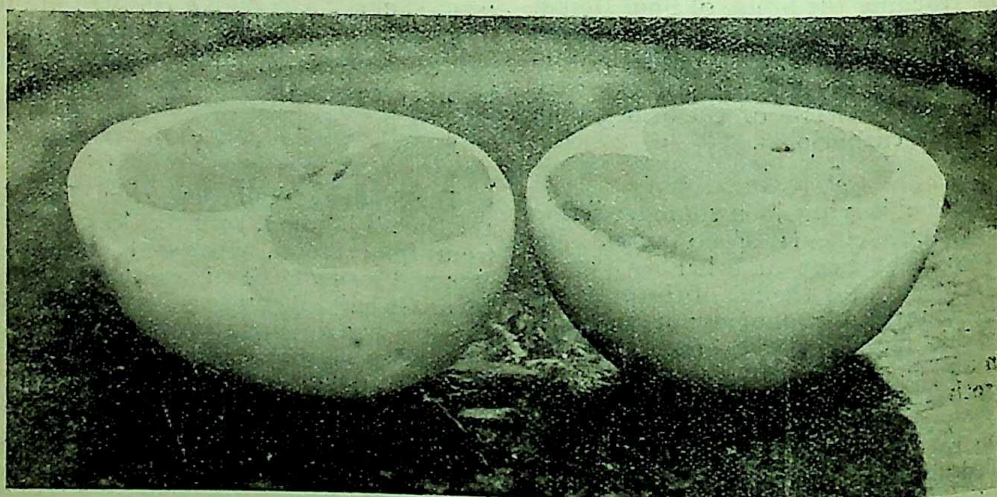
3-horned Mango

This curious specimen was collected and sent by Mr. Surendra Nath Roy of Khetupara, Pabna. Although union of fruits or 'Syncarpy' is or fairly common occurrence, we very rarely come across 4 mangoes united in such a curious fashion. The left hand figure shows the external view of the intact specimen and the right-hand figure shows the inner view of a section cut lengthwise.

P. M. D.



Cocoanut with two shells.



Two Yolks in an Egg.

( Photo taken by Mr. Atul Chandra Bose, Artist, Calcutta ).



## A HERO OF OLD MAHARASHTRA

BY PROF. JADUNATH SARKAR.

## I

IN the long history of Aurangzib's struggle with the Marathas, after the sun of Maratha royalty had set in the red cloud of Sambhuji's blood and the people's war had begun, two stars of dazzling brilliancy filled the political firmament for nearly a decade and paralysed the alien invader till at last they clashed together with fatal results. They were Dhanaji Yadav and Santaji Ghorpare, and the history of Southern India from 1689 to 1698 is very greatly the biography of these two men.

Dhanaji Yadav was the great-grandson of Shivaji's mother's brother and was born about 1650. He first saw service under Pratap Rao Gujar, the Commander-in-Chief of the Great Shivaji and continued to fight under the Maratha banner ever afterwards. His first great achievement was the defeat that he inflicted upon a Mughal detachment in the plains of Phaltan, shortly after Rajaram's accession (1689), for which he was given the title of Jai Singh. He accompanied this king in his flight to Jinji, in the Madras Karnatak, in the autumn of that year.

Like him Santaji Ghorpare was a Maratha of Shivaji's caste and descended from that branch of the Ghorpare family which lived at Kapshi in the Kolhapur State. Entering Shivaji's service with his father and two brothers, he won an extensive jagir for his family in the Kopal district north of the Tungabhadra.

## II

Santaji had an inborn genius for handling large bodies of troops spread over a wide area, changing his tactics so as to take prompt advantage of every change in the enemy's plans and condition and organising combined movements.

The success of his tactics depended on the rapid movement of his troops and on his subordinates carrying out his orders punctually to the minute. He, therefore, insisted on implicit obedience from his officers and enforced the strictest discipline in his army by draconic punishments. As Khafi Khan writes [ii.446], "Santa used to inflict severe punishments on his followers. For the slightest fault he would cause the offender to be trampled to death by an elephant."

The man who insists on efficiency and discipline in a tropical country makes himself universally unpopular, and, therefore, "most of the Maratha nobles became Santa's enemies and made a secret agreement with his rival Dhana to destroy him." [*Ibid.*]

The first recorded exploit of Santa was done during Rajaram's flight to Jinji. After that king had been surprised by the Mughal on an island of the Tungabhadra and escaped with his bare life, he hid himself in the territory of the Rani of Bednur (now the Nagar division in the N. W. of Mysore) for some time. Aurangzib sent a large force under Jan-nisar Khan, Matlab Khan, and Sharza Khan to invade this country; but as the Emperor's official history admits, "Santa triumphantly opposed them, till at last the matter was settled by the Rani paying a small fine under the name of tribute." [M. A. 329.] Santa's younger brothers Bahirji (surnamed Hindu Rao) and Maloji were among the companions of Rajaram captured on the island and lodged in Bijapur fort, whence they escaped by bribery. [*Ibid.*]

Rajaram, when going to Jinji, had left Santa in Maharashtra, charging him to act under the orders of Ramchandra, the *Amatya* who had been practically invested with a regent's full powers for Maratha



affairs in Western Deccan. [same, letter 433.] For some time he did so, and we find him co-operating with the Amatya and other generals in defeating the famous Bijapuri general Sharza Khan (now in the Mughal service with the title of Rustam Khan) near Satara on 11th May 1690. Sharza offered a long resistance, but was worsted and made prisoner with his wife and children; the entire baggage of his army was seized together with 4000 horses and eight elephants; and he had to ransom himself by paying one lakh of Rupees. [M. A. 336, K. K. 416, Z. C.]

## III

Late in 1692 Santa and Dhana were sent by Ramchandra to the Madras Karnatak, each at the head of 15,000 cavalry to reinforce Rajaram, who was threatened in fort Jinji by a new imperial force despatched by Aurangzib under Prince Kam Bakhsh and the Wazir Asad Khan, a year earlier. Santa arrived first and burst into the Conjeveram district. The terror inspired by his raiding bands caused a wild flight of the inhabitants far and near into Madras for refuge (11th to 13th December 1692). When the Maratha force arrived near Kaveripak, Ali Mardan Khan, the Mughal faujdar of Conjeveram went out to encounter it, deceived by the screen of cavalry as to his enemy's vast numbers. He could not avoid a battle when he learnt the truth. In the course of the fight, his corps of Bahelia musketeers deserted to the enemy, and Ali Mardan in vainly trying to retreat to Conjeveram was hemmed round and captured with 1500 horses and six elephants. His entire army was plundered by Santa (13th Dec.). [Fort St. George Diary, Dilkasha, 108b, Z. C.] The defeated Khan was taken to Jinji and held to ransom for one lakh of *hun*.

After the Mughal siege-army had purchased its retreat to Wandiwash and Jinji had been freed from danger (January 1693), Santaji laid siege to Trichinopoly, the ruler of which was at chronic war with Rajaram's first cousin and firm ally, Shahji II., the Raja of Tanjore. Rajaram himself arrived

on the scene soon afterwards and the Trichinopoly Nayak had to make peace in April. [Z. C.]

## IV

Early in May Santa quarrelled with his king and went back to Maharashtra. Rajaram, in anger, took away Santa's title of *Senapati* (Commander-in-Chief) and gave it to Dhana Yadav. [Z. C.]

Malhar Ramrao Chitnis, who is usually wrong in his dates and names, reports an earlier quarrel (in 1690) and describes it thus:—"When Rajaram went to Jinji, he commanded Santaji Ghorpare and his two brothers to obey the orders of the Amatya (Ramchandra). But Santa did not co-operate at the siege of Panhala and did not act according to his instructions. Remaining in the Sendur district, he waged war up to the Tungabhadra, captured the fort of Guti, seized some frontier *thanas* and stayed there. The Amatya reported these things to the king at Jinji, who was displeased and took away the post of Commander-in-Chief and conferred it on Mahadji Pansabal in 1690. He wrote about it to Ramchandra, and sending two men to Santa took away his *Sikke-katar* and placed them in charge of Ramchandra..... Then Santa tried in vain for a fortnight or a month to interview Ramchandra who declined to see him. So, he went to the King at Jinji and staying there gave an undertaking to serve like all other officers to the satisfaction of the king, while his two brothers would remain under the orders of Ramchandra. Making this agreement he went to Jinji to oppose the army sent by the Emperor....." [ii. 34]

"For his great services..... Rajaram greatly liked Dhana and..... now gave him honour equal to that of *Senapati* with the right of playing the *naubat*." [ii. 36] Mahadji fell in battle at Jinji and Santa was made *Senapati* in his place. [ii. 40]

\* This is how I interpret the phrase *Dhanaji namsad kele*, according to Persian idiom.



Chitnis reports a later quarrel which I am inclined to place in May 1693 :— "For some reason or other Santaji Ghorpare quarrelled with the courtiers of Rajaram and insulted them. Thereafter, the king sent Mane to attack Santa, but the other sardars after much reasoning dissuaded him..... So, Santa was merely censured and his post of Commander-in-Chief was given to Dhanaji. Things went on in this way for two or three years." [ ii. 42. ] Much of Chitnis's account is unsupported by contemporary sources, and I am inclined to regard it as confused and partly inaccurate.

V

Returning home about the middle of 1693, Santaji acted as his own master and devoted his time and resources to carving out a principality for himself in the Bellary district. He refused to obey the orders of the king's *locum tenens* and did not lend his aid to the national party when they raised Prince Muizuddin's siege of Panhala in November next.

His brother Bahirji, too, had left Rajaram in a huff ( March 1693 ). The reason for the rupture I infer to be the usurpation of the real control of the government by the Brahman ministers at Jinji in consequence of Rajaram sinking into debauchery and imbecility, so that the men of the sword rebelled against their own loss of influence at Court and the appropriation of the wealth of the state by the men of the pen. Bahirji joined another malcontent, Yachapa Nayak ( who had made himself master of Satgarh fort ) and probably tried to imitate his example of winning an estate for himself. The royal forces attacked the two deserters near Vellore in May. But the quarrel was made up and Bahirji returned to his master's side in February 1694. ( Z. C. )

While thus "fighting for his own hand" and pursuing an independent career of predation in imperial territory, Santa was defeated after a long chase and a three days' running fight by Himmat Khan at the village of Vikrambali.

( early Nov., 1693 ). Three hundred of Santa's own soldiers and 200 of his Berad allies were slain, and 300 mares, some flags, kettledrums, &c., were captured by the Mughals, who suffered a heavy loss in killed and wounded. But the pursuit failed through a quarrel between Himmat Khan and his coadjutors Hamid-ud-din and Khwaja Khan, so that Santa, without any fear, sent 4000 men under Amrit Rao towards Berar, while he himself led 6000 cavalry towards Malkhed—Karnul hills—Haidarabad &c. In March 1694 we find him in the Mahadev hills ( *Akhbar* year, 37 ).

Another cause of Santa's attitude of aloofness from the government was his being drawn into the cross-currents of ministerial rivalry at the western capital of Maharashtra. He sided with Parasuram, the rival of the Amatya, while Dhana belonged to the faction of the latter ( *Dil.*, 122 a. )

For nearly a year after the battle of Vikramhalli we hear of Santa only as a fast roving raider all over the Deccan.

VI

But in October 1694, Shankarji Malhar ( the *Sachiv* ) formed a plan of joint action and sharing of profits with him and persuaded him to March to the Madras Karnatak, saying, "Go with your troops and do our master's work. Hasten to the Raja with light equipment [ literally, alone ]. Remain there showing due respect. Raise the siege. Don't violate your faith." He took an oath from Santa to act in this spirit, and added to his forces the contingents of Hanumant Rao Nimbalkar and other generals, making a total of 25,000 horse, which marched in a compact body, firing its artillery on the way. Shankarji made an agreement with Santa to conduct the revenue [ collection ] in concert and to remain faithful [ to each other's interests ], and sent his brother (?) Yesaji Malhar as his representative with this expeditionary forces. [ Z. C. ]

Meantime Zulfiqar Khan had concluded a successful campaign against the Raja of Tanjore and exacted from him a bond to abandon the cause of Rajaram which he



had hitherto helped most usefully with money and provisions, and to pay a tribute of thirty lakhs of rupees every year. ( May 1694. ) Then he came back to Jinji and renewed his pretended siege of it, occupying the country around. [ Z. C. ; Fort St. George Diary. ]

Santa seems to have effected nothing for his master this time, and soon returned to the north-western corner of Mysore. In November 1695, Dhana was sent to prop up the Maratha cause on the Madras side, which he succeeded in doing, by driving away Zulfiqar from the siege of Vellore. [ Z. C. ]

## VII

But in this very month, Santa performed the most glorious achievement of his life,—one which still further raised his reputation for invincibility and made him the dread of even the greatest Mughal generals.

Santa was reported to be going back to his own estate in the Chittaldurg district, heavily loaded with booty from the imperial dominions. Aurangzib, then encamped at Brahmapuri ( on the Bhima ), ordered Qasim Khan, the able and active governor of the Sera country ( western Mysore ) to intercept the raiders. To reinforce Qasim Khan, he sent a detachment from his own camp under some of his highest younger officers,—Khanazad Khan ( afterwards Ruhullah Khan II and Lord High Steward ), Saf Shikan Khan, Sayyid Asabet Khan and Muhammad Murad ( the Paymaster of Prince Kam Bakhsh's army ),—with a command of 25,000 men on paper but five to six thousand troopers in actual muster. It was, however, a very choice corps, being composed of men from the imperial guards and personal retinue and the contingents of the nobles who had to petrol round his tent on different days in the week (*haft chanki*), with artillerymen. They joined Qasim Khan about 12 miles from the Marathas' expected track, early in November. Santa, who had been roving at a distance, heard of his enemy's position and movements, came up with them by swift marches, and matured his plan for their destruction

with consummate skill, which the luxury and thoughtlessness of the Mughal generals crowned with the most complete success imaginable.

Khanazad Khan was a Persian of the highest descent, being the son of the late Paymaster-General, Ruhullah Khan I, and great-grandson of the Empress Mumtaz Mahal's sister. With him had come some officers of the greatest influence and favour in the Emperor's personal circle. Qasim Khan rose to the height of hospitality required by such guests. Discarding the simple and light kit of a general who wishes to wage war with the Marathas wisely, he brought out of his stores in Adoni fort, his 'showy articles, such as unused Karnataki tents; gold, silver and China vessels of all kinds, etc., and sent them six miles ahead of this halting place to be kept ready for himself and his guests when they would arrive there at the end of the next day's march. [ M.A. 375. ]

But on that day doom overtook him in the person of Santa Ghorpare, who showed the highest tactical power, in making his dispositions and moving his three distinct and scattered divisions so as to ensure the perfect timing of their movements and exact co-operation among them. He divided his army into three bodies, of which one was sent to plunder the Mughal camp, another to oppose the soldiers, and the third was held in reserve ready for action wherever required. The zamindar of the Chittaldurg district sided with the Marathas in the hope of a share of the spoils and thus the Mughals were ringed round by enemies and cut off from all information. [ M. A. 375, Dil. 117b ]

## VIII

An hour and a half after sunrise the first Maratha division fell upon Qasim Khan's advanced tents ( six miles to the front ), slew and wounded the guards and servants, carried off everything they could, and set fire to the heavy tents. On the news of it reaching Qasim Khan, he hurried towards the point of attack, without rousing Khanazad Khan from his sleep or maturing any plan of



concerted action. Before he had gone two miles, the second body of the enemy appeared in sight and the battle began. This awoke Khanazad Khan, who left his camp, baggage and everything else on the spot and quickly advanced to the aid of his friend. But the enemy's numbers were overwhelming and they had a very large body of *Kala-piada* musketeers,—the best marksmen and bravest infantry of the Deccan,—in addition to their numberless mobile light cavalry. "A great battle was fought and many were slain on both sides. In spite of the steadiness of the imperialists and the destruction done by them, the enemy did not yield one foot of ground or show the least wavering. Then the reserve division of Santa fell upon the camp and baggage left behind and looted everything. This news reached Qasim and Khanazad in the heat of the battle and shook their firmness. They took counsel together and decided to go to the small fort of Dodderi\* close to which the advanced-tents had been sent and where there was a tank. Fighting for two miles† they reached the tank in the evening and halted; the enemy retired from the attack but encamped close by." The fort of Dodderi was small and the food-store in it limited. So "its imperial garrison shut its gates upon their newly arrived comrades. The two Khans shared with the other officers the food they had brought with themselves, and the common soldiers found nothing to eat except the water of the tank; grass and gram for the elephants and horses were nowhere. As the night closed, the enemy completely encircled them. The imperialists stood to arms ready to meet any attack. But for three days the Marathas only appeared in sight without fighting, till some thousands of infantry sent by the zamindar of Chittaldurg—who had been reduced to

humility by Qasim Khan—seized the opportunity and made an attack. On the fourth day, before sunrise, ten times the former number of *Kala-piada* darkened the plain and began to fight. The imperial artillery munitions had been plundered in their camp and what little was carried with the soldiers was now exhausted; so after vain exertions for some hours, they sat down in despair. The enemy's hail of bullets destroyed many men in this situation."\*\* Fully one-third of the Mughal army had been slain at the two camps, during the retreat, and on the banks of the tank of Dodderi. Then the chiefs decided to save their own lives by sneaking into the fort, and a disgraceful scene ensued which is thus described by Khafi Khan (ii. 331):—

"In this extremity of distress, Qasim, Khanazad and Saf Shikan, who had dismounted close to one another, secretly planned to enter into the *garhi* without informing Muhammad Murad and other comrades who were at a distance. They began to send within such stores as were left after the enemy's plunder, pretending to lighten themselves for fighting. The first night Qasim Khan, on the pretext of patrolling, left his post and entered the fort by scaling the wall with ropes, as it

\* This is the contemporary record compiled from State papers like despatches and newsletters, (M. A. 375—377). But more than 30 years later, Khafi Khan (ii. 429), gave the following different and seemingly inaccurate account:—"A party of the enemy fell upon Qasim Khan's tents... and 10 to 12 thousand horsemen attacked the baggage of Khanazad... 7 or 8 thousand more appeared between the two Khans, so that neither could reinforce the other.... The battle raged till sunset.... All night the chiefs remained on their elephants and the soldiers holding the bridles of their horses, to repel night-attacks. At dawn the Marathas renewed their attack... in this way the imperialists were attacked for 3 days, at last [on the fourth day] they marched fighting all the way and took refuge under the *garhi* of Dodderi. For these three days they had had no food. In the same way 3 or 4 more days were passed, the imperialists entrenching and repelling charges under shelter of the walls of the *garhi* day and night, while their camels, horses and oxen were carried off by the Marathas. As the gates of the *garhi*... had been closed upon them, the grocers of the *garhi* threw down to them grain from the top of the wall, charging one or two rupees per *seer*. On the 4th or 5th day [i.e., the 7th or 8th day after the first battle] the two Khans decided to enter the *garhi*."

• Dodderi, 14°20' N., 75°46' E., in the Chittaldurg division of Mysore, 22 miles east of Chittaldurg, and 50 miles in a straight line south of Adoni. South of it stands a large reservoir.

† "The imperialists, giving up all plan of fighting, took the road to Dodderi in confusion, reached the place with extreme difficulty, and were invested." [D.I., 118 a.]



was not advisable to enter by the gate owing to the crowd assembled there (outside). Then Khanazad and Saf Shikan entered by the gate by charging the crowd of common soldiers round it. Lastly Muhammad Murad and other officers, learning of it, came in with the greatest difficulty. Saf Shikan, turning to Muhammed Murad, cried out—'How gallantly we have brought ourselves here!' Murad's nephew retorted—'Shame on the type of valour you have shown in coming here, of which you are bragging!'

The Marathas besieged the fort\* on all sides, being confident that hunger would destroy its defenders. On the day of entering the fort, the soldiers, high and low, were all given bread of millet (*jawari* and *bajra*) from the local stores, while the transport cattle fed on the old and new straw-thatching pulled down from the roofs of houses. On the second day no food was left for either man or beast. Many of the cattle of the army had been carried away by the Marathas, many others had perished from hunger,—'They chewed each other's tails, mistaking them for straw,' as the graphic exaggeration of a Persian writer well describes it;—and the remaining oxen 'lean like the ass's tail,' were now eaten up by the Muslim soldiery. Then they faced utter starvation. Qasim Khan was a great eater of opium, his life depended on the drug and the lack of it caused his death on the third day. [M. A., 378; but many suspected that he committed suicide to escape disgrace by the enemy and the censure of the Emperor.] Of the common soldiers, many in the agony of hunger leaped down from the fort walls and sought refuge in the enemy's camp, who took away the money they had concealed in their belts. The traders of Santa's camp-bazar used to come below the wall of the fort and sell fruits and sweets at fancy prices to the starving Mughals on the top, who threw down money tied in rags and

drew the food up by means of ropes. [K. K.].

When the food supply was absolutely exhausted and the water in the fort became scanty and unwholesome, Khanazad Khan, in despair of relief, sent his diwan and a Deccani captain of the imperial service to Santa to beg for terms of capitulation.

Santa at first demanded a lakh of *hun* besides the elephants, horses and property of the imperial army. But the treacherous Deccani captain whispered to him, 'What is this that you are asking for? Raise your terms. This amount will be paid by Khanazad Khan alone as his ransom.' At last the ransom was fixed at 20 lakhs of rupees; and all the cash articles, jewels, horses and elephants of the doomed army were to be given up, each general being allowed to go away on a single horse with the cloth he wore on his person. The generals individually signed bonds for their respective ransoms and each left a kinsman or chief servant as security for its payment. The terms were faithfully kept on the Maratha side\*, thanks to Santa's iron discipline, [K. K. corrected by M. A.]

Santaji sent word that the men might come out of the fort without any fear and live for two nights in front of its gate; those who had any money need fear no extortion but might buy their necessities from the Maratha camp. The lean woe-begone and bedraggled remnant of the imperial army filed out of the fort after the 13th day. The enemy gave them bread from one side and water from the other. Thus they were nursed back to life and strength in two days. On the third day Khanazad started for the Court with a Maratha escort. He had lost everything, but the imperial officers on the way supplied him and his men with horses, tents, dress, food and money to

\* But not on the Mughal side, according to Khafi Khan, who says, 'Not even half the ransom was paid as many of the hostages escaped from the wretch's army and he was [soon afterwards] killed. But the property seized by him was worth 50 or 60 lakhs.' [ii, 433.]

\* They overthrew one tower of it and attacked all sides. [M. A. 378].



relieve their urgent distress. [ M.A. 378, K. K. 433. ]

Meantime, the Emperor then at Brahmapuri, 280 miles north of the scene of disaster, on hearing of the danger to Qasim Khan, had sent Hamid-ud-din Khan from his side and Rustam-dil Khan from Haidarabad to support him. They had united near Adoni, but in time only to receive and help Khanazad on his return. Here Khanazad's army was reclothed and newly furnished by the gifts and forced contributions from the officers and residents of Adoni. [ M. A. 379, but *Akhbarat*, year 39. sh. 72, differs. ] \*

### IX

In less than a month from this, Santa achieved another equally famous victory. Himmat Khan Bahadur, who had been deputed to co-operate with Qasim Khan, had taken refuge in Basavapatan (40 miles west of Dodderi ) on account of the smallness of his force, not more than one thousand cavalry, though he had received the impossible order to go out and punish Santa. [ M. A. 379. ]

After the fall of Dodderi, Santa had established his own garrison there and told off two forces to watch and oppose Hamid-ud-din ( in the north ) and Himmat Khan ( in the west ). On 20th January he appeared before Himmat Khan's position at the head of ten thousand cavalry and nearly the same number of infantry. His Karnataki footmusketeers—the best marksmen in the Deccan, took post on a hill. Himmat Khan, with a very small force, advanced to the attack and dislodged them from it, slaying 500 of them.

\* M. A. 375 has made an astounding mistake of date by saying that Khanazad and Qasim Khan united their forces before sighting the enemy, on 23 *Jamadi-us-sani* ( = 19 Jan., 1696 ). But the absolutely trustworthy contemporary news-letter, *Akhbarat*, shows that on that date the mace-bearers sent by the Emperor returned to him at Brahmapuri after delivering his gifts to the vanquished officers, who had then reached Adoni. Qasim Khan had died more than a month before 10th Jan. The Madras Diary records on 15th Dec. 1695, the report of Qasim Khan having been already defeated, [ say, about 25th Nov. ]

Then he drove his elephant towards the place where Santa was standing, when suddenly he was shot by a bullet in the forehead and fell down unconscious into the *hawda*. His driver wanted to turn the elephant back, but the Captain of his contingent (*jamadar*), Ali Baqi, told the driver—'The Khan is alive. Urge the elephant onward. I shall drive the enemy back.' But he, too, was wounded, thrown down to the ground and carried off by the enemy. Then his son fell fighting. Santa received two arrow-wounds. The leaderless imperialists fell back to their trenches. At midnight Himmat Khan breathed his last. Three hundred of his men were dispersed and fled to various places. The rest held their fortified enclosure successfully for some days, after which the Marathas withdrew from its siege and went away with the captured baggage of the Khan.\*

### X

Flushed with these far-resounding victories, Santaji went to Jinji to wait on Rajaram ( March 1696 ). He seems to have claimed the office of Senapati, contrasting his own brilliant performances with Dhanaji's poor record of victories. Hitherto Prahlad Niraji ( the *Pratinidhi* or regent ) had, with great tact and diplomacy, kept peace between the two rival generals and taken great pains to show in all the acts of government that

\* This narrative is based upon the despatch received by the Emperor on 2nd February and included in the *Akhbarat* of the next day, with some additions from M. A.. The rest of M. A. and the whole of Khafi Khan ( gossip fabrication ) have been rejected by me. Khafi Khan writes ( ii. 433-434 ) : Santa, on hearing of the near approach of Himmat Khan, formed his army in two divisions and hastened by two routes to meet Himmat Khan. At a distance of 32 miles Himmat Khan encountered the first of these divisions ( led by Santa ). Severe battle; many slain on both sides, Marathas fleeing drew Himmat Khan's army near their second division. Santa had posted crack marksmen in dense jungles at various places across the path of Himmat Khan. The latter was shot through the forehead by a *Kalia* musketeer from a tree top. All his baggage elephants and stores were looted.



the king treated the two as absolutely equal. But he was now dead, and his successor in the king's council was less clever and could not keep the balance even. [Sardesai, i. 661.] Santa's vanity, imperious temper and spirit of insubordination, roused to an inordinate height by his recent triumphs, gave great offence to the court at Jinji and the result was an open rupture near Conjeveram (May 1696). [Z. C.] Rajaram sided with Dhanaji and placing Amrit Rao Nimbalkar in the van of his army, attacked his offending general. But Santa's genius again triumphed; Dhana was defeated and driven precipitately to his home in Western India; Amrit Rao fell on the field. [Z.C. But K. K. and Dil. wrongly give the victory to Dhana.]

This victory is thus graphically described in *Masir-i-Alamgiri*, which wrongly places it in October 1689:—"On the way to Jinji, this wretch had a fight with Dhana Yadav, who was escorting Rajaram there, on account of an old quarrel. Santa triumphed, and caused Amrit Rao, the brother [in-law] of Nagoji, the comrade and assistant of Dhana, to be crushed to death by an elephant. He also captured Rajaram, but Dhana escaped. The next day Santa appeared before Rajaram with his wrists bound together, saying—"I am the same loyal servant [as before]. My rudeness was due to this that you wanted to make Dhana my equal and to reach Jinji with his help. I shall now do whatever you bid me." Then he released and conducted Rajaram to Jinji." (401.)\*

Of Santa's doings in the Eastern Karnatak this year we have full information from the English factory-records of Madras and the Persian memoirs of Bhimsen. On his arrival at the head of 15,000 horse, Maratha bands spread into several parts of the country, the Mughal army with

its reduced numbers was powerless to defend its many outposts, and Zulfiqar Khan was forced to hold himself in the defensive in the fort of Arcot, after repelling one attack of Santa near Arni. Indeed, he made a secret understanding with the Marathas for mutual forbearance. In November it was reported that treasure for the Mughal army sent from the Court had reached Kadapa. Santaji immediately marched to that side to intercept it. Zulfiqar set out after him to defend the convoy; but, hearing that Santa had changed his plans, the Mughal general fell on Arcot after making three marches only. Santaji entered the uplands of Central Mysore and returned home, Zulfiqar marching to Penu Kunda (75 miles north of Bangalore) to join Prince Bidar Bakht.

## XI

In the Maratha homeland an internecine war now raged between Dhana and Santa, all other captains being ranged on the two sides. They fought together in the Satara district in March 1697. But fortune now deserted Santaji; his severity and insolence had disgusted his officers and most of them were secretly corrupted by the agents of Dhana. Hanumant Rao Nimbalkar, in concert with Dhana's troops, fell on Santa's baggage train, and most of the latter's officers deserted to Dhanaji, while the rest were killed or wounded. Santaji, despoiled of all and deserted by his army, fled from the field with only a few followers to Mhaswad, the Home of Nagoji Mane whose wife's brother Amrit Rao he had killed. With Nagoji, however, the sacred rights of hospitality to a refugee rose higher than the claims of blood-feud; he gave Santa shelter and food for some days, and then dismissed him in safety. But his wife Radha Bai followed her brother's murderer with a woman's unquenchable vindictiveness. She had urged her husband to slay their guest, but in vain. And now when she saw him escaping unscathed, she sent her surviving brother after him. One of the many

\* Rajwade, XV. 45, is a letter styling Santa *Senapati* in June 1695; but I cannot accept this date in defiance of the Zedhe Chronicle, which says (as I interpret it) that Dhana was given that title in May 1693. Santa's outbreak in May 1696 ended in his victory and Rajaram could not have ventured to disgrace him then.



diverse accounts \* of his death (given by Khafi Khan) is that the pursuer (wrongly called Nagoji Mane by both Khafi Khan and Z. C.) came upon Santaji when, exhausted by fast travel, he was bathing in a *nala* near the Shambhu Mahadev hill, in the Satara district. The party from Mhaswad surprised him in this helpless situation and cut off his head. "Mane [i. e., Nimbalkar] threw it into his saddlebag, fastened behind his horse... On the way the bag got loose and fell down. Firuz Jang's spies, who had spread in that hilly region, in pursuit of Santa, picked it up, recognised it as that general's head, and sent it to Firuz Jang, who sent it on to the Emperor. The severed head was paraded through the imperial encampment and some cities of the Deccan." [M.A. 401-402, Z. C., K.K. 447-448, *Dilkasha* 122a.] The date of his death is given in the *Zedhe Chronicle* as

*Asharh* 1619 *Shaka*, or June, 1697. Bhimsen places it (without date) before the fall of Jinji in January, 1698. But the *Masir-i-Alamgiri* records it (without stating the day or even month) at the conclusion of the events of the 42nd year of Aurangzib's reign (3rd March 1698—20th February 1699,) but I have not found all dates of this work unimpeachable. Khafi Khan places it in 39th year (5th April 1695—24th March 1696); but his chronology is palpably confused.

Thus died Santaji Ghorpare most ignominiously at the end of a most dazzling military career, like Charles X of Sweden. But his greatest monument is the abject fear he inspired in all ranks of the Mughal army\*, which is faithfully reflected in the curses and abuses invariably used as the epithet to his name in the Persian histories.

\* Admittedly diverse and conflicting, according to M. A. 402, which omits all of them. The Mane family "old paper" printed in Parasnis's *Itihas Sangraha*, *Junya Aitihasik Goshti*, ii. 45, is so palpably incorrect as to suggest an opium-eater's tale. Khafi Khan, after giving the account followed above, adds, "There is another story current [about his end]. God alone knows the truth"! [ii. 448].

\* "When the news arrived that Santa had come within 16 or 18 miles of him, Firuz Jang [Aurangzib's highest general] lost colour in terror and making a false announcement that he would ride out to oppose him, appointed officers to clear the path, sent his advanced tents onward, but then fled towards Bijapur by a roundabout path" [K. K. ii. 446].

## INDIA'S FIRST HIGH COMMISSIONER IN LONDON

By ST. NIHAL SINGH.

WE are at present in such a bitter frame of mind that it is well nigh impossible for us to take a just measure of services rendered to us by any Englishman. That is the only reason, so far as I can see, why so little has been said and written about the work done by Sir William Meyer, who died suddenly in London the other day. The lack of appreciation may, of course, be partly due to our ignorance of his services to us, for officials are wont to throw a veil of secrecy over their actions.

Sir William Meyer was a faithful servant of India. He was genuinely interested in

our people and problems, and sincerely tried to safeguard and to promote our interests. Often his attempts were countered by the bureaucrats here and the politicians in Britain. He did succeed, however, in measure denied to most mortals, and some day when the papers which are held in secret that only sacred official eyes are permitted to scan them are made public our people will realise how much they owe to his single-minded efforts.

Sir William was a shy man, as men of short stature often are. He was a man of humour and could not repress a joke,



matter how cutting it might be. His wit kept many persons away from him or made it impossible for them to become friendly to him. His kindness of heart, his desire to do a kind turn whenever the opportunity offered, his generous recognition of any service rendered to him, and above all, his attitude of camaraderie towards his co-workers, made up, in a large measure, for his hyper-sensitiveness and biting wit, and he has left behind a large number of devoted friends and admirers.

I met Sir William Meyer for the first time soon after he returned to England after retiring from the Indian Civil Service. He immediately took to me and I to him, because, in spite of difference of views, exceedingly sharp on many questions, we both realised that we were working for the same end—the steady and rapid advancement of India. In my relations with him I found him remarkably frank, singularly unaffected and with a marvellous capacity for getting work done and for working himself.

As I sit at my typewriter, the last chat I had with him rushes back into my memory. It took place just a few days before my departure from London—towards the end of September, 1921. He sat at his table in the tastefully furnished room in the High Commissioner's office. As he puffed away at his cigar—he was an inveterate smoker—he declared that he wished he was accompanying me to India so that he could witness the changes which had taken place since he retired. "Perhaps I am of some use here," he said wistfully. Only a real lover of India could have spoken thus.

And now Sir William has passed beyond the mortal sphere of usefulness, and I am attempting to give a faint impression of the services which he rendered to our people.

## II

Ler me be clear, first of all, about the motive power of Sir William Meyer's life.

I have referred to him, at the beginning of this sketch, as an Englishman—not directly, but inferentially. Many Englishmen would deny that he was English. They used to do so when he was alive.

How, well I remember a conversation which I once had with Sir William on this subject. The very day I saw him, there

had been a fierce attack upon the Jews in the columns of an English newspaper which was trying to make out that Jews had managed to instal themselves at the head of the India Office, the High Commissioner's Office, and the Palestine Government, with the set purpose of ruining British prestige and wrecking the British Empire.

"They call me a Jew," protested Sir William bitterly, "when my family has professed Christianity for goodness knows how many years, and we have married again and again among the gentiles. But, I suppose, once a Jew, always a Jew." And, with that remark, he dismissed the subject. At heart he was a philosopher.

Just because Sir William belonged to a despised race, he had great sympathy with the aspirations of our people struggling to secure equality of treatment in our own country—and abroad. He was not one of those "renegade" Jews, whom I have met in India and elsewhere, who feel that by behaving rudely towards Asiatics they raise themselves in the estimation of Europeans who otherwise would look down upon them, in spite of the fact that they belong to one or another of the exclusive services.

Change of religion and mixture of blood did not dilute in Sir William Meyer that high idealism which is the heritage of the Jewish race. It was that high idealism, innate in him, which, I feel, was the motive power of his life, and which made him so true a friend of India.

## III

I pass over the earlier years of Sir William Meyer's Indian career because I am not competent to write of them, and also because I feel that the real service which he did for our country dates from the time he became the Finance Member of the Government of India. The great European conflict commenced shortly after he was placed in that position. Immediately a cry was raised by Britons in India who wished to be patriotic at our expense that India should contribute to the Empire's war chest in a manner commensurate with her importance. India is always important when it is a question of paying. The Finance Member knew how poor our country was, and resisted all demands beyond the obligation assumed by the Legislative Council to continue to bear the cost of the Indian



contingent on foreign service as if the troops were still in India.

The men whom Sir William Meyer thus thwarted became his implacable enemies and maligned him in season and out of season. The cry was taken up in Britain and echoed in the press and the clubs. "That Jew" who prevented India from assuming her share of the war-burden must be got rid of at any cost. That was the demand, made from every quarter. Only a courageous man, with the highest sense of duty to the country whose "salt he was eating" could have put up with the abuse which was heaped upon his devoted head from all sides. A less bold and a less conscientious man would have not embarked upon such a line of action in the first place, and if he had done so, would have found a way out of it as soon as he saw how unpopular he was becoming. Sir William, however, remained firm.

While that crusade was going on, the Government of India began to feel the financial pinch entailed by the war. The Finance Member had to provide more money, and proposed to do so by increasing the import duties. He was too good a servant of India, and knew the Indian temper too well, to suggest that the "excise" duty forced upon cotton manufactures at the behest of Lancashire should also be raised *pro tanto*.

The Conservative Minister who presided at the India Office would not hear of the proposals. He promptly voted them down.

Sir William, undaunted, set to work to evolve a scheme which would enable him to get over his difficulties the next year.

The plan which the Finance Minister finally adopted was nothing short of a stroke of genius. It enabled him to silence the Britishers who were howling at his policy of keeping India from being saddled with heavy financial burdens, and at the same time to deal a crushing blow to Lancashire—India's most determined foe—and thereby prepare the ground for India to acquire fiscal autonomy. He proposed to make Britain a "free gift" of £100,000,000, provided he was allowed to raise the import duties without raising the cotton "excise".

Few Indians were gifted with the far-sight to see the wisdom of Sir William's action. Most of us could only see that he had capitulated to the British demand, and that he was

going to bleed India to help Britain. Most of us blamed him for making a poor country give away so large a sum of money, while the other members of the Empire, far richer per capita of population than India, were hardly lending anything to speak of.

In Lancashire, however, they knew better. They had the shrewdness to realise that Sir William Meyer had hit upon an irresistible scheme to raise India from the humiliating position into which the English textile industry had thrown her a generation ago. Once she was allowed to raise her custom duties above the "excise" level, the machinery perfected by Lancashire to manipulate her tariffs would become so much junk. *In other words, Sir William paid £100,000,000 for India's fiscal freedom.*

The war was on. Money was wanted from India, in the nature of a war contribution. The Indian Budget could not be balanced, in any case, without fresh taxation, and about the only avenue which was open was the one suggested by the Finance Member. So reasoned the India Office.

That Office knew that Lancashire would howl: but what was to be done? If it considered the susceptibilities of Lancashire and repeated the action taken the year before, there would be no financial contribution from India to the war-chest, nor could the Government of India remain solvent. There was no way out of it except to let "that Jew" have his way. Lancashire must gulp it that time. That was the policy which the India Office finally was compelled to adopt.

And "that Jew" had his way. The proposals sanctioned by the India Office were incorporated in the Budget, and the Budget was introduced into the Council. A summary was telegraphed to London, and duly appeared in the press.

The fat was immediately in the fire. Lancashire declared that the Government of India had been permitted by the India Office to unsettle a question which had been "settled" for a generation. India was a part of the British Empire. That *Empire* was not a "free trade" Empire: but Britain was "free trade" and so long as India was *directly* administered by Britain, she must remain "free trade". That was only another way of saying that so long as Britain was in effective control of Indian policy, Lancashire trade



MUST BE FORCED UPON INDIA, whether she wished it or not.

If Mr. Chamberlain, who was at the time at the head of the India Office, had not anticipated howl, as I have supposed above he did, he found immediately upon the publication of the Indian Budget proposals that he had counted without Lancashire. The English textile industry lost no time in letting him know its views. The papers shrieked their protests, and so did the various capitalistic and labour organisations. They demanded his capitulation, and when they found he was not knuckling under, they insisted upon his receiving a deputation representative of Capital and Labour. They, however, failed to over-awe Mr. Chamberlain, who had taken the precaution of having, at his elbow, His Highness the Maharaja of Bikaner and Sir Satyendra Prasanna (afterwards Lord) Sinha.

Filled with rage, the deputation insisted upon seeing Mr. Chamberlain's chief. The proceedings at No. 10 Downing Street have never been published in full for reason best known to Mr. Lloyd George. He began by assuring the irate cotton merchants and their employees that he was the "last man in the world to be indifferent to the interests of Lancashire," since he was himself a native of Lancashire, and nativity was "the first appeal in the elementary interests of" everybody. He said that he had read every word of what had been said at the deputation at the India Office the day before, and undoubtedly they had "presented a very powerful case, and had it not been for the overwhelming and imperative consideration based upon the war," he should have said that their case was "absolutely irrefutable". He had, he continued, taken part in the discussion at the time the government had decided that the decision upon the all-important question of the cotton duties was to be put off until the end of the war, and he had fully approved of that decision, which had been "conveyed to India in words which gave the impression to the Indian that we meant at the end of the war to consider the whole of this problem from what the Viceroy then called a different angle to the one which we had done before the war."

Describing the new circumstances which compelled the Government to come to that decision, Mr. Lloyd George reminded the Lancashire men that it was not "merely that India

was giving us (the British) 100 millions." That, in itself, was, of course, a very important factor: but they "were calling upon India to make a greater contribution" than she had "ever made to the winning of the war in men and material." That was a fact which, of course, "it would be very difficult to publish." And he continued:—

"This war is going to be settled by that consideration. The Germans are calling up their very last men out of their industries, and they are trying to counter the greater resources we have in men by utilising the prisoners of war, by deporting labour from Poland, Belgium and elsewhere, and putting the whole of their man-power in, with the result that they have a bigger Army than they ever had."

It was obvious, therefore, the Prime Minister explained, that the war was going to be settled very largely by the question of man-power. Britain could not put her last man in. It was incumbent upon her, therefore, to mobilise the whole of the resources of the Empire in man-power for the purpose of conducting the war. There were two contributions that India could make. She could relieve Britain very largely in labour in France, and she could create armies for Britain to use to deal with Turkey. There was also the consideration that India had made an offer of 100 millions. This was the one grievance that India was worrying constantly about—"that undoubtedly affected the judgment of the Government in coming to the decision that if they were going to offer 100 millions to" the British, this was the only way in which the revenue could be raised for that purpose, and in addition to that it would "alter the whole temper of India towards the Empire. At the gravest turning moment in the war," that fact influenced the judgment of the Government "in spite of considerations which we were just as alive to as you are of the importance of the matter from the point of view of Lancashire."

In the burst of eloquence which followed, Mr. Lloyd George showed that he was fully aware of the solidarity of Indian public opinion upon the question of the cotton duties. "If you had a general election in India on this subject," he declared, "not one of my friends, at any rate, would be returned from India." It was not, he declared, "a question of the native mill-owners. The operative, the consumer, the educated classes, the official classes, the British people there, the people of native birth, the Mahomedans, all sections and



creeds, all classes and conditions of men, are solid against the excise duty."

Picking up the thread of his narrative, the Prime Minister went on :—

"We wanted the whole-hearted support of India in the winning of this war. We can see our way to making use of the resources of India for a victorious termination of this war that perhaps we had not fully realised even before. The first step was to get the Indian with us whole-heartedly, and I believe we are doing it."

Supposing the Government ought to have consulted Lancashire interests—what would be the effect if, to-morrow morning, the Indians were to be told, "we have decided to withdraw these duties"? They would lose any confidence they had in British rule.

The Prime Minister assured the deputation that the Government proposed to communicate with the Government of India as to "what arrangements could possibly be made to see that any advantage that would inure to the consumer or to the wage-earner.....should not go into the pockets of a very small section of mill-owners in Bombay." But he dared not wipe out the new duties. "It would create such a feeling in India," he insisted, "that no Minister would accept the responsibility of facing it." That fact did not, however, preclude the Government, at the end of the war, after Lancashire had seen by experience how the duties worked, from "considering the whole position at the great Imperial Conference where the fiscal arrangements of the Empire must necessarily be reviewed and revised." If it was found that the new duties had a disastrous effect upon the trade of Lancashire, they would be "entitled to come to the Government and present to the Government the actual state of facts," and they would be entitled to say to the Government that this was "a state of things which is not in the interests of the Empire, and not in the interests of India itself, and therefore we ask you once more to look into the matter, and in view of the altered condition of things, to come to a decision which will be beneficial not merely to ourselves, but to the Empire as a whole."

When the transcript of the verbatim proceedings from which I have quoted reached Sir William Meyer, he must have had a hearty laugh. He must have known that either Mr. Lloyd George did not expect to be at No. 10 Downing Street when the time would come for

the fulfilment of his promises, or that, if he were there, Lancashire would have forgotten what he had said, or, more probably, he would have found some new pretext on which to delay Lancashire's request that he live up to his word.

Apparently Lancashire knew that it would be unsafe to rely upon a promise given behind the sealed doors of No. 10 Downing Street. It, therefore, insisted upon discussing the issue in open Parliament and compelled the Government to assent to the proposal, put forward by Mr. Asquith, that the Government should add to its resolution some such words as these :

*"This House at the same time declares its opinion that such changes as are proposed in the Indian Budget in the system of Indian Cotton Duties should be considered afresh when the fiscal relationships of the various parts of the Empire to one another and to the rest of the world come to be reviewed at the close of the war."*

The Prime Minister replied that the Government not only had "no objection to it but it was exactly what" had been put before the Lancashire deputation the day before. "If by putting these words at the end," he declared, "if by adding that proposal to the Motion which", Mr. Chamberlain "put before the House—if that will be acceptable, certainly we should not only have no objection, but should welcome the addition of those words," and he accepted the responsibility of moving the addition of these words.

I never had the opportunity of asking Sir William Meyer what he thought of this motion. I am sure, nevertheless, that he did not take it seriously. He must have known all along that such sentiments expressed in time of war would lose their warmth with the cessation of hostilities.

So, indeed, they did. As we all know, Sir William Meyer's successor proposed, the following year, a further increase in the cotton duties, and got his proposal sanctioned by Mr. Montagu, who had, in the meantime, succeeded Mr. Chamberlain at the India Office. Lancashire protested and asked Mr. Lloyd George, who was still at No. 10 Downing Street, to fulfil his promises. It, however, protested in vain. Mr. Montagu, evidently with the full consent of the Prime Minister and his other colleagues, told the Capitalists and Labourites who had journeyed from Lancashire and contiguous



counties, that Parliament had given India fiscal autonomy in 1919, and if she was imperialistically inclined she could concede Imperial Preference to Great Britain and her Dominions and Colonies, but she could not be forced by Whitehall to alter her fiscal arrangements to oblige Lancashire.

## IV

While Mr. Montagu was thus talking to the delegates from Lancashire, Sir William Meyer was sitting comfortably in his office, not far away. Shortly after his appointment as India's High Commissioner in London, he began to look around for separate offices. I have always felt sorry that he did not ask the Secretary of State to leave the India Office, because, unlike the other Government departments in Whitehall, that Office had not been built at the expense of the British Exchequer, but had been paid for by India, and, therefore, was India's property and, as such, should have been turned over to India's High Commissioner as soon as he was appointed, while the Secretary of State should have sought quarters in some building set aside for his use by the British Government.

Sir William Meyer was not the man to try to indulge in Imperialistic fancies at the expense of so poor a country as India, as is the case with so many officials. He, therefore, selected two modest buildings in Grosvenor Gardens and had them refitted to serve as offices. While he refused to be extravagant, he did not stint money upon making the place business-like and at the same time furnishing it artistically.

The High Commissioner showed great wisdom in choosing for his right-hand man Mr. J. W. Bhore, I.C.S., who, in earlier years, had been associated with him in Madras. Mr. Bhore happened to be on leave at the time, and, therefore, was near at hand and could help his chief to organise the new department from the very beginning. The two, working together, formulated the plans for taking over the functions of an "agency" character, of which the Secretary of State divested himself, and such staff as he wished to transfer.

It was a pity that Sir William Meyer and Mr. Bhore could not have had an entirely free hand in the selection of the men who were to serve under them. It was a still greater pity when the retirement of the Controller of the

Stores Department gave the opportunity for installing an Indian in his place, that a non-Indian was appointed. I do not know, however, whether the official was selected by Sir William Meyer, and, if so, with Mr. Bhore's concurrence, or whether he was appointed by the India Office of its own motion.

If my choice had been limited to the selection of a non-Indian to fill that position I have no doubt that I should have selected the present incumbent, who is an Irishman with knowledge of Indian conditions, and exceedingly sympathetic with Indian aspirations. I feel, however, that no non-Indian can ever be so suitable as a capable Indian for such a position. There is no department in which more questions arise out of the clash of British with Indian interests than in the Stores Department, and I am "firmly convinced that only an Indian with a sound knowledge of Indian finance and gifted with strong determination can adequately safeguard them.

Apart from yielding in regard to this appointment, Sir William Meyer had a constant and not always a successful fight to prevent the Stores Department from being administered to India's detriment and to the advantage of British trade, industry, and finance. As he made it quite plain in his evidence before the Indian Railway Committee, the political pressure brought to bear upon him was so great that, with all his love for India, on occasions he could not prevent India's interests from being subordinated to those of Britain.

As I wrote an article in this *Review* dealing with Sir William's evidence before the Indian Railway Committee, it is unnecessary for me to refer to it again. His death, however, enables me to make certain revelations in connection with the statements which he made.

The Government of India, or at least Sir Thomas Holland, was furious with the High Commissioner for "giving the show away." Sir Thomas had reason to be irate, for when the Indian Merchants' Chamber and Bureau addressed certain questions to him based upon a cablegram which I had sent to the *Hindu* (Madras), he found it impossible to deny that in making purchases for India the High Commissioner was patronising British trade and industry. No wonder that he sent



a telegram to Sir William Meyer telling him that it would be awkward for him to explain some of his (Sir William's statements to the Central Legislature, and asking him to furnish, confidentially, materials which would enable him to make his reply.

When Sir William Meyer told me how he had got into trouble with the Government of India for telling the truth about the purchase of Indian stores, shortly before I left London in the autumn of 1921, I could not help but admire the man. He said that he had only done his duty. His position was most peculiar. While he was the agent of the Government of India, and, therefore, the servant of the Indian people, he was subjected to such pressure in London that he found it difficult to protect Indian interests on every occasion.

"To give you an illustration," said Sir William, "you no doubt read a question asked by an Honourable Member of Parliament about certain orders for stores which had been placed by the Stores Department with Continental firms instead of in Britain, and the answer given by the representative of the India Office in Parliament. That question came to me in the ordinary way, and I drafted the reply. The reply was not, however, made as I had drafted it. Mr. Montagu found it politic to leave out some of what I had written. I don't blame him for doing so, for while I was sitting comfortably in my office, he had to face the music in Parliament. But there it is. Some British people feel that they conquered India and that India must be kept for British trade. They are represented in Parliament, while India is not. The situation is neither of your making nor mine. We may not like it. But there it is. I have to face it each time I have to authorise any purchase on behalf of India."

To say that I was deeply touched by Sir William Meyer's sincerity is to describe my emotions very feebly.

## V

Sir William Meyer, as the nominee of the Government of India at the various assemblies of the League of Nations, tried to serve India as faithfully as he had served her as Finance Member of the Government of India, and as her High Commissioner in London. I remember how furious he was when he returned from the first of these missions, because, as he

put it, India was regarded as a first-class Power when it was a question of paying, and as less than the dust when it was a question of dividing the loaves and fishes. Tenth-rate countries, he declared, had been given seats on the Governing Body of the International Labour Bureau, while India, with her multi-millions of labourers, was left outside on the door-mat.

On more than one occasion, Sir William made a fight to get the rights of India's labourers recognised. He failed each time. When the rights of Indians are not recognised within India, how could he succeed in having them recognised in the outside world? We should esteem him, nonetheless, for he fought bravely and persistently. In Sir William Meyer India has truly lost one of the most faithful servants she ever had.

## VI

And now that our friend is no more, what of his successor?

Britons in our employ are clamouring for the appointment of one of themselves to the post. That is natural, for in the past every post carrying a high salary has gone to them automatically. Indians who expected that a son of the soil would be appointed to succeed the Baron Singha of Raipur, or, at any rate, that an Indian would be appointed to one of the Governorships which recently fell vacant, saw how strong the "I. C. S." tradition is in the "reform" period.

Mr. Lloyd George's reply to our cry for the "Indianisation" of our services was merely an expression of the belief which nearly every Briton cherishes, and which every one of them who has any power over India has put into effect. For 150 years the British have found adventure, fortune, and authority waiting for them in our country, and the scions of their aristocratic—and other—families have made careers here. So to expect a mere sense of altruism to induce Britons to give up their opportunities is fatuous. Mr. Lloyd George has spoken to us in no uncertain voice. He has vacated No. 10, Downing Street, but there is not the least reason to suppose that the "steel frame" policy which he enunciated has gone to limbo with him.

By degrees Indians have come to realise that India's High Commissioner in London holds a "key" position, and that only an



Indian placed in it can protect their interests. That is a sufficient reason to make the British manufacturers and traders, who have succeeded in pushing their wares upon the Stores Department, whether India profited or suffered, mobilise all their resources—and they are great resources—to thwart us.

It is British practice to concede in principle and take away in detail, and, I fear, therefore, that we may have an Indian placed in the chair vacated by Sir William Meyer who may have the intelligence to understand the work, but who may not have will-power to protect India's interests no matter who suffers or who is offended. I have shown that Sir William, with all his experience and his truly strong character, had often to yield and to permit purchases of stores to be made in Britain when it would have paid India to place her orders abroad. It can, therefore, be easily imagined how difficult it is going to be for any Indian who

may be appointed as his successor to resist the pressure which is certain to be brought to bear upon him, from all sides, to make him patronise British industry and workers, especially at the present time, when the United States has raised her tariff wall, Europe is too poor to buy, and there is great industrial depression and unemployment in Britain.

There is no dearth of suitable Indians, even if Mr. Bhore were not to be confirmed as, being undoubtedly the most suitable man available, he should be. I could name at least half a dozen Indians, any one of whom would fill the position with distinction and protect Indian interests.

We are, however, a lethargic people. Having once made our demand that the High Commissionership should go to an Indian, we have gone to sleep. And the job is still vacant. Our agitation should cease only when an Indian whose abilities and character we can implicitly trust has been installed in it.

## REVIEWS AND NOTICES OF BOOKS

[ Books in the following languages will be noticed : Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu, and Urdu. Newspapers, periodicals, school and college text books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book reviews and notices will be published.—Editor, M. R.]

### ENGLISH.

TOWARDS THE DAWN : *By J. N. Mitra, M. A.*  
(Anglo-Oriental Press. Price Rs. 2.)

The political novel has always been a luring temptation leading even novelists of eminence to failure. It is not surprising that Mr. J. N. Mitra should have failed to make a work of art of this novel of contemporary political life in India. Political sermonising, journalistic superficiality and the subordination of the artistic to other aims are some of the weaknesses of the literary attempt to portray the present political ferment in the country. There are excursions into the fields of romance but they are mild and ineffective, as they are cramped by the most conventional and rigid notions of morality. Sukhalata promises to be a fine centre of love and romance, but she is soon swept along into a "worldly" marriage and is lost to the artist. There are possibilities of an entrancing domestic idyll in the life of the beautiful Mahratta girl Ashrumati, but everything has got to be subordinated to the political purpose of the

novel and men and women are looked upon not as men and women, but as the revealers of the political conditions of India.....a standpoint fraught with the greatest danger to artistic success. It would not be unfair to say of the book that it contains the weaknesses of novels like George Eliot's *Felix Holt* exaggerated beyond measure and the author has to be reminded that a novel must primarily be a novel and only secondarily a picture of contemporary or any other politics. The language also needs revision in many places. In spite of these defects, it must be conceded that the book is marked by fine aspiration and real patriotism and should prove of interest to students of Indian problems.

MY DAYS WITH UNCLE SAM : *By Rash Behari Day.* (Alexandra Press, Dacca. Re. 1.)

This is an interesting autobiographical sketch of a Bengali youth who made his way to America as a sailor with five rupees in his pocket and rose to be an Engineer, working for his livelihood even during the period of his education. It is a vivid story



of enterprise and adventure extremely creditable to the young man. The book does not pretend to any literary merit, nor is the author so highly educated as to be able to offer any profound remarks on American life, and civilisation. The book is distinguished by a cheerfulness of spirit, and fairness of judgment that are appreciative. We have no hesitation in thinking that this story of industry and perseverance deserves the attention of our young men.

CONFESSIONS OF A LOVER : *Anonymous.* ( *Business House, Karachi* ).

It was probably not altogether an advantage for this anonymous author to have chosen such an alluring and ambitious title as the *Confessions of a Lover* for the translation of his own Urdu quatrains. It raises in the minds of students of literature memories of writers like Rousseau and Goethe whose intimate spiritual revelations of love are objects of admiration and is apt to create disappointment by the comparative absence of merit in the volume. It is also probably a misnomer to call the book *Confessions*, as there is practically nothing in the nature of *Confessions* in the volume, and as it contains only some reflections on love, touched with philosophy and spiritual aspiration. It is hardly possible to estimate the poetic accomplishments of the writer, as this is only a translation from his Urdu, and excellence in poetry in two different languages is a standard not easy to attain, though the author is content in this translation with a kind of "prose-poetry" which should not necessarily hide poetic genius. Here are two quatrains chosen from different parts of the book :—

We are evil ones but we wish good to all :

May those enjoy good, even those who contemplate evil,

Is there not enough of evil here,

That we must needs add to the pile ?

\* \* \*

O Love, in vain dost thou seek perpetuity.

O Beauty, in vain dost thou cherish lastingness.

Every cup, O drinkers, is the final cup.

Such is the injunction of the sorrow-bedewing *saki*.

We grant that the sentiments are worthy of treatment in art, but where is the *art* and where are the *Confessions* of the lover ?

VISIONS FROM AFAR : *By Sanjib Kumar Chaudhuri, M. A., Lecturer in English, Dacca University.* ( *Published by the Author. Price Re. 1* ).

This is a pleasing volume of prose rhapsodies, eloquent and inspiring, brimming with fine sentiment and deep thought. The subjects embraced in the volume show considerable variety and range over such diverse things as *War, Music, Evolution* and *The Dawn*. The author has caught the secret of success in the style of prose rhapsody and steers clear of prosaic commonplace while avoiding, at the same time, the other extreme of turgid extravagance in which such writers are often prone. He knows the line beyond which it would be unwise to wax eloquent and he also understands the need for brevity in compositions of this kind, one of the best sketches in the volume is that on the inauguration of the Dacca University, and it is no ordinary compliment to him that he should have been able to make a 'vision' of the theme which might easily have deteriorated in treatment into the style of clever, and popular

journalistic jargon. "Be thou not like 'stars in the deep of the sky', which arise only on the glass of the sage," he writes. "But be thou rather like daylight and sun, to be shared and rejoiced in by all. Let thy glorious form and thy far-beaming blaze of majesty shine on all, on the high as on the low, on the poor as well as on the rich..... We welcome thee to-day as the holy sages of old did the holy child at Bethlehem. We have no verse, no hymn, no solemn strain for thee. Our call is humble, almost a prayer. Do thou hear it. Come, revive and succour us. Give us new light and life."

BAJI PRABHOU :—*By Aurobindo Ghosh.* ( *Arya Office, Pondicherry 12 as.* )

If Mr. Aurobindo Ghose has now unfortunately ceased to exercise his literary genius in the production of English verse, it is some consolation to students of poetry that at least some of his early writings are being published for their delectation. The other day we had the privilege of extending our cordial welcome to his beautiful narrative in blank verse, *Love and Death* and here we have another, on a heroic theme of Mahratta history written in the columns of the *Karma Yogin*, as many as thirteen years ago, when the poet was actively interested in politics and had not withdrawn himself to the secluded retirement of spiritual contemplation. Brought up on the fine traditions of the great epic-masters of ancient Greece and Rome as well as of modern Europe, Mr. Aurobindo Ghose has acquired a special gift for dignified and effective narrative verse in one of the most time-honoured metres of English. Dealing with the episode of a Mahratta warrior, Baji Prabhau, a lieutenant of Sivaji, heroically defending himself with a handful of warriors against an advancing Moghul horde at the entrance of a narrow mountain defile, Mr. Aurobindo Ghose has been singularly happy in his choice of theme, and he has done justice to it with a vividness of imagination and a dignified flow of expression worthy of the highest praise. At a spot

Narrowing where

The hills draw close and their forbidding cliffs  
Threaten the prone incline

Baji Prabhau takes his stand against the onrush of the Moghul army.

Thou seest this gorge

Narrow and fell and gleaming like the throat  
Of some huge tiger, with its rocky fangs  
Agrim for food : and though the lower slope  
Descends too gently, yet with roots and stones  
It is hampered, and the higher prone descent  
Impregably forbids assault ; too steep  
The sides for any to ascend and shoot  
From vantage.

In that noonday sun of the Deccan, the battle was fought for hours :

But from the near,

The main tremendous onset of the north  
Came in a dark and undulating surge  
Regardless of the check,—a mingled mass,  
Pathan and Moghul and the Rajput clans,  
All clamorous with brazen throats of war  
And spitting smoke and fire.

The tide had been stemmed—the Moghul warriors lay dead in their thousands and before



The sun in fire

Descending stooped, towards the vesper verge,  
Baji himself lay dead on the rocks, sword in hand,  
having fought like "a lion hungry on the hills". But  
the day had been won for the Mahrattas and the great  
Sivaji himself came up with re-inforcements :

Baji lay dead in the unconquered gorge,  
But ere he fell upon the rock behind  
The horsehooves rang.

Baji had immortalised himself. Musing on him, the  
chief exclaimed :

Thirty and three the gates

By which thou enterest heaven, thou fortunate soul,  
Thou valiant heart.

Mr. Aurobindo Ghose has in him the spirit of "a  
brave soldier in the liberation war of humanity," to  
use the exquisite words of Henrick Heine and it would  
not be difficult to conceive of the author of these lines  
in other circumstances, as a soldier marching in grim  
determination to sacrifice himself for a great national  
cause.

The weight of modern learning has an unfortunate  
tendency to stiffen and complicate poetic expression,  
when it is not corrected by a scrupulous attention to  
verbal felicity and literary polish. It would be idle  
to deny that Mr. Aurobindo Ghose has occasionally  
succumbed to it, especially not being able to bestow  
upon his verse the loving and continued attention  
which may be expected from one who feels that his  
vocation is song. Otherwise he could not have written.

Still the *velocity and lethal range*  
Increased of the Mahratta bullets.

Or,

They with a rapid regal reckless pace  
Came striding to the intervening ground  
Nor answered uselessly the bullets thick.

Or again,

The daylight  
Was *ordinary* in a common world.

Such lapses apart, it is a fine poem which will  
gratify all students of English literature in India  
and provoke their curiosity, leading them to wonder  
if the weird magician has any other treasures of the  
same kind up his sleeves which he may some day reveal  
to the world by some lucky chance.

ENGLISH PROSE: Chosen and selected by W.  
Peacock. Vol. V (Mrs Gaskell to Henry James). (The  
Oxford University Press, 2s. net The World's  
Classics.

The last few days this writer has been reading  
the Hon. Stephen Coleridge's *Letter to My Grandson*  
on the *Glory of English Prose*, and the truth is, being  
brought home once more to his mind that the achieve-  
ments of English Prose will bear constant and  
repeated analysis and appreciation. The volumes of  
Sir Henry Craik's monumental *English Prose* enabled  
a student to range over this beautiful panorama of  
literary achievement with considerable advantage,  
though they never reached the highest level of the  
excellence of their companion volumes in Ward's  
*English Poets*. But the Oxford University Press  
is furnishing in these five volumes of English Prose  
chosen and edited by Mr. Peacock, a literary guide  
of considerable value enriched with an extensive

range of prose literature. The absence of introduc-  
tory matter as well as of notes of any kind militates,  
it is true, against its effective usefulness for the  
student, but the selections are very well chosen and  
should form a reliable guide for literary study.  
Extending from Mrs. Gaskell to Henry James, it  
covers the entire period of the nineteenth century  
and it is no exaggeration to say that most of the  
important writers are there represented by some of  
their best passages, though it is possible by some of  
of some writers who should have been there and who  
are not there and also of some passages which should  
not have been missed. It is however good to remem-  
ber that no anthology can ever satisfy all tastes  
in the matter and one can only expect to find  
some of the standard passages in each writer.  
Examined by this test, Mr. Peacock's volumes  
will meet with wide appreciation. Looking into  
the pages of this part, for instance, under Dr.  
John Brown, we find his admirable paper on *Rab*  
and *His Friends*; much of Becky Sharp under  
Thackeray; a good slice of Mr. Poyser's humour  
in George Eliot; some of the fine things of *Sesame*  
and *Lilies* in Ruskin; the best of the *Egoist* in  
Meredith; and some of the great flights of eloquence  
in the essay on *Leonardo da Vinci* and the beauti-  
ful imaginative sketch of *Marius the Epicurean*  
under Walter Pater. We have great pleasure in  
recommending the volumes to all lovers of English  
Prose.

P. SESHADRI.

## BENGALI.

JANJAL: By Birendra Kumar Dutta, M. A., B. L.  
Messrs. Gurudas Chatterjea & Sons, 203-1, Cornwallis  
Street Calcutta. Price Rs. 3. Dedicated to Mr. P.  
Chowdhury, M. A., Bar-at-law. Pp. 407. 1329 B. S.

This is the author's third novel, and in a sense the  
most powerful of the three. The story deals with a  
Hindu and a Brahmo family, but the principal charac-  
ters the two heroes and the heroine belong to the  
latter group. A beautiful and accomplished under-  
graduate girl, full of life, romance and love, is married  
to a learned professor who is immersed in his books,  
and the one aim of whose life is to write a monumen-  
tal work on the History of Indian Civilisation. Their  
married life is sweet enough at first, but soon the  
woman feels that her husband has an object dearer to  
his heart than all that her love can give, and perceives  
her mistake. The dull monotony and uninteresting-  
ness of the days as they pass by is relieved by a friend-  
ship of childhood, an atheist doctor, who is up in arms  
against society and all its conventional terms, and the  
inevitable downfall follows, as well as swift retribution.  
And yet as we close the book the author leaves on us  
the impression that had society been civilised enough,  
the lives of the erring pair need not have been marred  
for ever, and the author need not have been put to the  
necessity of removing them from the arena so that they  
might not, as the title of the book indicates, lag super-  
fluously on the stage; on the contrary, the healing in-  
fluences of nature, and the philanthropic work in which  
the couple had devoted themselves in an industrial  
centre among the labouring classes would, in the eyes  
of society, have redeemed their one *faux pas*, sancti-  
fied as it was by mutual love and esteem, and the  
utter devotion of the one for the other. The effect of



the total subversion of the conventional moralities upon the child begotten by her husband, as well as upon the future offspring of her illicit love had her life not been cut off by a convenient suicide, has not been touched upon. Perhaps the author is of opinion that the children of the future will be wise enough to understand the problem in all its bearings and thus find it easy to forgive, and that society will have sufficient sympathy for the age-long sufferings of woman at the hands of the Lords of creation not to visit the weaker vessel with the reprobation which more properly belongs to her tempter, and to the unjust laws which govern society with an iron hand; or science may discover, as it is already said to have done, means sure enough to prevent the problem of the future issue of such irregular unions from arising at all to add to their complexity. Hindu lawgivers, as we know, permitted reunion with an erring wife, but drew the line at conception (*Vasistha-smṛiti*, ch. 3; *Atri*, ch. 5; *Vajnavalkya*, ch. 1). But the Devali-smṛiti would even reclaim a fallen woman after the foetus had been forced out of the womb (verses 47-51).

As for the ill-fated *savant* whose virtues far outshone his foibles and whose ambitious career was cut short by this domestic catastrophe, George Eliot in *Middlemarch* has depicted for us how a life of brilliant promise is blasted by an uncongenial marriage and Froude's *Life of Carlyle* is a living illustration of the sad disillusionment which awaits a gifted woman who has married a genius. Honore de Balzac once described the tragedy of a genius, and cursed him by making his wife say: "In your life-time you will be unhappy, like every man that was great..... A great man can have neither wife nor children. Go alone along your paths of poverty! Your virtues are not those of the common herd, you belong to the world, you could not belong either to a wife or to a family, you dry the soil around you, like big trees!"

Though the book deals primarily with the eternal feminine, sex-problem is not the only one with which it deals. All the grave issues of social inequality, the heartless oppressions practised, under the most innocent of guises, by the rich and the cultured classes upon the masses, the peculiar features of our hoary civilization which make it at once so loveable and so helpless, conventionalities which rule the world with pompous catchwords that signify so little—these, and many things besides, have been depicted with a masterly touch. The author's wide knowledge, his still wider sympathies, his masterly and impartial analysis of the feelings which surge in the human breast when it comes to grips with live realities before which all man-made conventions pale into utter insignificance—all command our admiration. He is one of the little band of Bengali writers to whom the future most assuredly belongs. Nothing, be it ever so shocking or unpleasant to ears hidebound by custom and tradition, is too bold for them to proclaim from the house-tops, for they owe allegiance to one God alone—the God of truth, as they perceive it. And the deep sympathy for all who are weary and heavy-laden pervading their writings exalts their messages to the rank of prophecies which are bound to receive their due fulfilment as man approximates his divine prototype and generations yet unborn inherit a new heaven and a new earth.

Like everything that has solid worth, the ideas, sentiments and active impulses awakened by the writer are

of the highest order, but one cannot help noticing the fact that there are a few easily avoidable blemishes in the book which grate on the sensitive ear. Certain turns of expression which may almost be called mannerisms, and provincialisms, solecisms, and misspellings which can hardly be laid at the printer's door, occur here and there to mar occasionally the effect of an otherwise charming and vigorous style.

The author has a new message to deliver, which will surely make a violent commotion in the placid waters of our social life; but the book is meant for the thoughtful reader, and he will find in it ample food for digestion. A fit audience, which will cease to be few in the spacious days of mental expansion already visible among us, is assured to the writer, and by interpreting to the young generation in their own language the great social movements which are agitating the world outside, and by enshrining them in a story full of pathos and interest which not a few will read for its own sake, the author has done a memorable service to Bengali literature.

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# ENGLISH.

PRINCIPLES OF EDUCATION: By Chandra Chakraverty. Published by Ramchandra Chakraverty, 58 Cornwallis Street, Calcutta. Pp. 112. Price 1s. 4d.

In Part i of the book, the author deals with—'What is Education', 'Educative Process', 'Recapitulation Theory and Its Significance', 'Intelligence and Memory', 'Physical Education', 'Intellectual Fatigue', 'Sexual Education' and 'Female Education'. In Part ii, the following subjects are discussed:—Elementary Education, Preparatory School, University Education, National University, Girls' Schools, and Foreign Universities.

This little book is well-written. Our author's suggestions about 'Sexual Education' are worth considering. The subject should not be ignored.

FROM THE COUNCIL TO GOD: By Joseph Mazzini. Published by S. Ganesan, Triplicane, Madras, S. E. Pp. 62.

The subjects of discussion are—The Council Then and Now, The Miasma of Materialism, The Law of Life, Our Dogma—God and Progress, Humanity and Christian Humanity, Our Mission on Earth, The Evolution of Faith.

It is a reprint of the letter addressed to the members of the Ecumenical Council. Worth reading even now.

CHITTA RANJAN DAS: Published by G. A. Nateson & Co., Madras. Pp. 45. Price annas 4.

A sketch of the life and career of Mr. C. R. Das. The name of his father is Babu Bhuvan Mohan Das and not Babu Bhuvan Mohan Das as has been written in more than one place.

CHRIST AND HIS MESSAGE FOR INDIA: By K. K. Kuruvilla, M. A., B. D., with an Introduction by C. F. Andrews. M. A. Pp. 40 (Printed at the N. M. S. Press, Vepery, Madras).

Written from the standpoint of orthodox Christianity.

TEACHINGS AND SAYINGS OF HARANATH: Published by the Haranath Society, Bombay, on the occasion of the 57th birthday of "Shree Thakur Shree Haranath Banerjee of Sonamukhi, Bankura." Pp. 52.



"BEYOND PHILOSOPHY ! AN EXPOSITION OF YOGA. A PEEP INTO THE TRANSCENDENT" : By Prof. Dharmendra Nath Shastri, with a foreword by the Rev. T. D. Sully, Professor of Philosophy, St. John's College, Agra. Pp. 47. Price annas 6.

THE IMMORTAL SPARK OR LIFE BEYOND LIFE : By Jamsetji Dadabhoy Shroff. Published by D. B. Taraporevala Sons & Co. Bombay. Pp. X+110. Price Rs. 2.

It contains five chapters, viz.—(i) Dreams, Premotions, etc., (ii) Hypnotism and Spiritualism, (iii) Spontaneous Generation, (iv) Psychic Evolution, and (v) Conclusion.

This booklet is a defence of Occultism and Spiritualism.

Our author has "come to believe in an Evolving God who still is not perfect."

KARLIMA RANI : By Sri Ananda Acharya. Published by the Brahmakul, Gaurisankar, Scandinavia. Pp. 243. Price annas 10. (Sole agents for India—The Punjab Sanskrit Book Depot, Lahore).

The book is "a series of eighteen lectures on the Reconstruction of the Humanity-Ideal together with a new Interpretation of the Laws of Real Living and their relation to a hitherto undiscovered Aspect of Nature, called Person-Nature and to God, delivered by Sister Karlima Rani, Abbess of the Kristo cloisters on the slopes of Mount Kailash above Lake Mansarowar in the Himalayas to Hallgerour Hallgrimsdottir, a truth-seeker from Isafjorur in Iceland, who, having suffered an earthquake of the soul during the Great War, set out for India in quest of Yoga, Peace and Truth, and landed at Cape Comorin on the Eve of Christmas in the year of Grace nineteen hundred and nineteen and travelling through the sacred land reached Mount Kailas on the twenty-fourth day of March in the year of Grace nineteen hundred and nineteen" (author's).

There are eighteen Chapters in the book under the following headings :—(i) In the Quest of the Holy Lotus, (ii) The Epic of Duty, (iii) The Bird of Unity, (iv) The Knight of Prayer, (v) The Blossom of Remembrance, (vi) the Dreaming Knight, (vii) Dewdrops of Imagination, (viii) Eternal Messengers, (ix) The Star of Sacrifice, (x) The Coming of Peace, (xi) The Herald of Power, (xii) The Spring Garden of Hope, (xiii) The Mountain Path of Conduct (xiv) The Dawn-light of Progress, (xv) The Bamboo-plot of Resignation, (xvi) Sun-faith, (xvii) Forest-Whispers of Immortality, and (xviii) God-ward.

Some of the Chapters are unscientific, unphilosophical and purely imaginery. But on the whole the book is helpful.

THE REPENTING GOD OF HOREB : (MAHABODHI PAMPHLET SERIES NO. 3) : By Anagarika Dharmapala. Pp. 61. Price annas 8.

An adverse criticism of non-Buddhistic religions and especially of the Jewish God.

MAHES CHANDRA GHOSH.

CHARKA—Satish Ch. Das Gupta, with an introduction by Sir P. C. Ray—Cloth cover.

THE DUTIES OF MAN—Joseph Mazzini. (Reprint) Cloth cover—As. 12.

DYARCHY AND AFTER—C. R. Reddy, M. A. Cloth cover, As. 4.

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A VOICE FROM PRISON—C. S. Ranga Iyer, Madras. Cloth cover—As. 8.

GANDHI AND THE ANGLICAN BISHOPS—Cloth cover.

The above two books are published by Messrs. Ganesh & Co., Madras.

SYNOPSIS OF HOROSCOPY—H. N. Subba Rao. Printed at the G. T. A. Press, 1922. Cloth cover—Re. 1.

ELEMENTS OF INDIAN ASTROLOGY—Sinheswar Prasad. Bad Print—Bad get-up. The price is rather too much for this small book. Printed by The Utkal Sahitya Press, Cuttack. Price Rs. 2.

THE MODEL TOWN, PART I—Diwan Khem Chand, Punjab Central Press, Anarkali, Lahore. Cloth cover.

The following books are published from the Christian Literature Society for India, Madras, Calcutta, etc.—

(1) OUR DAILY LIFE AND RELIGION—Marie L. Christlieb. Cloth cover—As. 6.

(2) THE BIBLE IN ISLAM—The Rev. William Goldsack. Cloth cover—As. 8.

(3) THE JESUS' WAY—The Rev. R. A. Hume, M.A. D. D. Cloth cover. As. 2.

(4) RELIGION, IN ITS PURITY AND ITS POWER—T. W. Gardner. Cloth cover. As. 14.

(5) THE WAY OF PRAYER—The Rev. E. S. Oakley, M.A. Cloth cover.

## HINDI.

BRITISH BHARAT KA ARTHIC ITIHAS : By Sri Keshav Das Saharia and Published by the Gyan Mandal Office, Bhelupur, Benares. Crown 8 vo. Pp. 216. Price Re. 1-1-0.

This is a valuable addition to the economic literature in Hindi and is a well-written synopsis of the late Mr. R. C. Dutt's Economic History of British India. It is good that the latter's views on the subject are now available to Hindi students. The language is good—no criticism against it seems to be called for. An alphabetical index at the end of the book increases its value. The book no doubt removes a decided want and most of its theories and conclusions will be a good eye-opener to those writers in Hindi newspapers and periodicals who are not acquainted with English. The printing is not bad and the get-up is satisfactory.

SARNATH KA ITIHAS : By Sree Brindaban Bhattacharyya and published by the author himself. D. Crown 8 vo. Pp. 117 and 11. Price Re. 1-4.

To them who wish to visit Sarnath near Benares this will be a very instructive handbook and guide. The book will furnish valuable information to those who have a taste in archæology. It has been written on



original lines and this makes the work interesting. The compilation must have cost considerable pains to the author and owing to his acquaintance with best sources of information on the subject, he has made the work sufficiently informative. The language is not quite up to the mark so far as symmetry and chasteness are concerned, but all the same it is better than that of many similar publications. The get-up is fair and the book can be had in bound cover too with a little additional cost. It is well worth being secured. The book is a translation from the Bengali and the author, who is a professor in the Benares Hindu University, wrote it originally in that language. We have no hesitation in saying that it will be of great help both to the ordinary traveller and the students. Buddhistic culture is receiving special attention in these days and a treatise on Saranath where a Buddhist Vihar has been opened must be valuable.

**TARANAYE QAFAS :** By Pandit Krishna Kanta Malaviya and to be had from him at the Abhyudaya Press, Allahabad. Crown 8vo. Pp. 123. Price as. 12.

A collection of selected poems in Urdu composed by some non-co-operators imprisoned in the Agra jail and transcribed in Hindi character. Short accounts of the poets have also been given. A few of these began to compose poems seriously after they were in the jail for some time. Short accounts of poets have also been given and a critical survey of Urdu Poetry and its characteristics have been given at length in a separate chapter. This will help purely Hindi readers to appreciate the poems. Most of the poems show poetic skill of a high order.

**MODERATION KI POL :** By Kunwar Chandkaran Shavada and printed at the Vaidic Press, Ajmir. Foolscap 8vo. pp. 92. Price as. 4.

The author has answered in his own way most of the questions which according to the extremists expose the hollowness of the moderates. Definite forms have been given to questions which cover a wide area, and answers to these have been prepared in considerable detail.

M. S.

**AKBAR AUR JAINADHARMA :** Translated by Krishnalal Varma. Published by the Atmanand Jaina Tract Society, Ambala. Pp. 14 and V. 1922.

Mr. M. S. Ramaswami Ayengar, M. A., L. T., published an article in English in the "Jaina Gazette" to show that the emperor Akbar had the three Jaina saints and savants, viz., Hiravijay Suri, Vijaysena Suri, and Bhanuchandrajī in his court. The pamphlet is a translation of that article into Hindi. Besides this article the translator deals with Dr. V. A. Smith's "Akbar," and Vidyavijayji's "Suriswar aur Samrat" in the preface.

**ASIA-NIBASIYON KE PRATI EUROPEANON KA BARTAB :** By Thakur Chhedilal, M. A. (Oxon), Bar at-law. Published by the Pratab Pustakalaya, Cawnpur. Pp. 62. 1921. Price as. 6.

The inhuman treatment of the white, civilized and Christian races of modern Europe towards the coloured and unmilitant races of Asia, viz., the Egyptians, the Persians, and the Chinese are delineated in this work in a most interesting manner. The cartoon pictures are very enjoyable. The opinions of sympathetic European writers have been laid under contribution. The mention of India has only been passingly made.

**PREM-PUSHPANJALI :** Edited by Shiwpujan Sahaya. Published by Ananta Kumar Jain, Vira-mandir, Arrah. Pp. 100. Price Re. 1-4.

This is the third edition of the collection of poems on love from the various modern Hindi poets originally published by the late Kumar Devendra Prasad Jain.

**SEVA-DHARMA :** Edited by Shiwpujan Sahaya. Published by Ananta Kumar Jain, Vira-mandir, Arrah. Pp. 112. Price. Re. 1-8.

This is the second edition of a work on all kinds of social service published by the late Kumar Devendra Prasad Jain. Maxims, stanzas and poems are collected from various authors besides some articles

**ODDYOGIKI :** Compiled by Pandit Mahavirprasad Dwivedi. Published by the Rastriya Hindi Mandir, Jubbulpur. Pp. 113. Re. 1. 1921.

Pandit Dwivedi has compiled this popular treatise on various subjects of commercial and industrial interest at the time when the people are realising the need of such useful works. The topics of currency, credit, paper money, bank, brokerage and exchange are explained in a simple style. Painting, sculpture, embroidery, wood-carving, glass manufacture, agriculture, sugar industry, etc., are also dealt with in this work.

**SRI SAMADHI-SATAKA :** Edited by Brahmachari Sitalprasad, editor of the "Jainamitra", Surat. Published by Pandit Fatahchand, Delhi. Pp. 175+ii. 1921. Price Re. 1-4.

The original Sanskrit work is a collection of 100 verses by Pujyapada Swami, the 11th Jaina Acharyya, flourishing in the 3rd century of the Christian era. This work has been ably edited with prose order in Sanskrit, and elaborate explanatory notes. Parallel passages from various works, and the gatha slokas in Jaina Prakrit, have been very useful. Towards the end of the work, much information on Jainism has been gathered.

The printing should have been better.

RAMES CHANDRA BASU.



## INDIAN PERIODICALS

## Compulsory Education for Girls.

According to *Stri Dharma*, the Madras Publicity Bureau has announced :—

The government have accepted the Resolution of the Erode Municipal Council, Madras Presidency, that elementary education shall be compulsory within the whole of the local area under its jurisdiction, for all children of school age excepting Muhammadan girls. The act shall come into force within that area from the 1st November, 1922. This is the first instance where compulsory education for girls is proposed.

This stout-hearted little organ of the Women's Indian Association observes :—

The application of the principle of compulsion in the case of girls' education has been strongly opposed by the ultra-orthodox party among Hindus, and by the Mussalmans; in fact, school education has been much opposed, and the lamentable custom of child-marriage has taken many away from school long before they are able to bear the burden of household life. Happily the ancient Hindu ideal of girls' education is making its way against that of later Hinduism, and we may again hope for women philosophers and mystics as of old. Erode is the first place in Madras where the system will be put into operation, and we trust that the fathers and mothers will co-operate with the municipal and educational authorities in making the experiment a thorough success. That will be practical appreciation and thanks for the wise and far-sighted policy of their unique Council.

The same journal quotes from a Japanese paper the following statement made by an American lady who visited India and 27 other countries in less than two years.

"Of all the countries I visited," Miss Emerson said, "I found the best educated women in Japan. There they have compulsory elementary education. The Japanese are willing to sacrifice everything for education. They have women's papers and magazines and women reporters but the transition between the old and the new has brought many sad tragedies." "How about India?" she was asked. "It is a mistake to think that it is the men who retard the progress of women in India," she replied. "It is the women who hold themselves back. A friend and I called on an Indian woman in 'purdah'

whose husband is an Oxford graduate. He had tried for years to make her mingle with people but she couldn't be persuaded to. She thought it wasn't proper. And when my friend asked what she had been doing since her last call, she answered, 'Just sitting!'"

## Women and Underground Work.

There can be no question that, as urged by the Women's Indian Association, underground work in mines by women should be prohibited by the Bill to amend the Indian Mines Act which has been referred to a Select Committee. In connection with this topic we read in *Stri Dharma* :

A European manager in charge of several of the largest collieries in the Jharia Coalfield has stated : "There is absolutely no necessity for the underground work of women. Their employment could easily be eliminated within the next five years without in any way decreasing the wages of the miners or increasing the cost of coal to the purchaser. In fact, with modern equipment installed in the collieries I am certain that the price to the purchaser could be decreased considerably." With such assurances from an experienced expert the Government should take its courage in its hands and put an end within a definite and reasonable period of time to a state of injurious employment of women not allowed in any civilised country in which the social conscience is awakened.

## Wise Philanthropy.

It is very encouraging to read in *Stri Dharma* that

A well-known Bombay merchant, Seth Mulrai Kahatan, and his nephews Messrs. Thricamdass and Tulsidass, have donated two lakhs of rupees towards the Benares Hindu University for the construction and maintenance of a hostel for at least a hundred women students at the University. This splendid gift should give a great impetus to the higher education of Hindu women in Northern India. All women will in their hearts thank these wise merchants.



Mr. Iswar Saran, M. L. A., of Allahabad, has given notice of a resolution to be taken up at the next meeting of the Benares Hindu University Court that no new educational institution in connection with the University should be established unless adequate provision is made for the higher education of women.

### Child Mothers.

The reader is aware of the fate which has overtaken Bakhshi Sohan Lal's Bill which proposed to raise the age of consent in cases of girls from 12 to 14 years. As *Stri Dharma* is a woman's journal, its remarks on some passages of the press-report relating to the discussion of this Bill should be instructive :

Sir William Vincent said that the Government's greater objection was to the inclusion of married women in the Bill. (*These are girls of less than 14 !—Ed.*) He, therefore, informed the mover that Government could only support his Bill subject to two conditions—one of which was that it did not include married girls (*who, because of customs, most need protection before 14.—Ed.*).

Mr. Amjad Ali thought that if the Bill was passed all husbands would have to go to gaol. (*Laughter.*) (*What a confession of the self-indulgence of men !—Ed.*)

### Women the World Over.

The following items are taken from the same journal :—

#### THE PHILIPPINES

The women of the Philippines are women of keen intellect, and have the gift of organisation. There are women's clubs for the pursuit of literature, medicine, and sports in every little town in the islands. The women are also clever linguists and keen tennis players.

#### ENGLAND.

There are now over 600 women magistrates (J. P.'s) in England alone.

#### TURKEY.

Turkey has stolen a march over all other advanced countries in one particular respect. Her Excellency Madame Khalide Edib Khanum, who has been appointed the Minister of Education, in the Government of the Grand National Assembly of Turkey, is the first woman to be so prominently associated with a Government.

Her great intellectual powers are responsible for a vast number of writings. Her appoint-



Madame Khalide Edib Khanum, Minister of Education, in the Government of the Grand National Assembly of Turkey.

ment as the Minister of Education in the National Government is one of the most remarkable events of human history. From amongst the whole mass of civilised peoples of the world the Muslim Turks could alone vote for a Muslim Woman Cabinet Minister. Since the outbreak of the Greco-Turkish conflict Khalide Edib Khanum once more came out in the open, and after relinquishing her duties in the Cabinet, organised an appeal campaign in the cause of national defence and national relief.



## A Notable British Industrial Decision.

*Industrial India* states that more than one great British Corporation has carefully considered the desirability of transferring to, or, at least, of establishing textile plant in India.

On this point, it is, therefore, worthy of notice that the British Calico Printers' Association, after receipt of a report from a special investigator who has visited India, and studied conditions on the spot, has definitely decided that any expansion of the C. P. A. activities shall take place in Lancashire. There were many good reasons to urge in favour of development in India—the saving of transport costs, which form an appreciable percentage of working costs, the attitude of India towards imported cotton goods and others, but despite these advantages the special commissioner who carried out an intensive investigation of the problem reported that the balance of advantage lay in favour of development along established lines. The undeveloped state of India in a manufacturing sense, the difficulty of obtaining a supply of reasonable coal within a convenient distance, the question of an adequate supply of running water, and the absence of trained personnel were factors taken into full consideration. There are other reasons as well, but these are so obvious as to need no elaboration.

But, unfortunately for the struggling indigenous industries of India the decision of the British manufacturers of certain other kinds of goods appears to have been different. It is stated in the August *Journal of Indian Industries and Labour* that among the more important industrial enterprises recently floated in Bengal is Lever Brothers (India) Ltd., with a capital of one crore and twenty lakhs, for carrying on business as manufacturers of soap, soap-powder and toilet requisites, etc.

## Smoke Abatement.

Wakefield is an important industrial centre in Great Britain. The efforts made there to abate smoke nuisance have produced striking results, as the following extracts from *Industrial India* will show:—

A purer atmosphere, more sunshine in our cities and towns, fogs with their inconveniences

minimised, happier and healthier people and a greatly reduced death-rate, surely such benefits are sufficient to make one proud of being a rate-payer in the city taking the first step towards such attainments.

We are all satisfied without medical knowledge that the two chief essentials for good health are water and air, consequently both should be free from pollution, and yet the water seems to secure attention, and yet the senses of sight, smell and taste enable us to reject it when impure, but no matter how polluted the air is by which we are surrounded we are compelled to breathe it, and we who would not drink from another's glass, do not hesitate to inhale the products of combustion from the lungs of others which may be diseased. Knowing that pure air is necessary for health is there any reason in overcrowding houses, schools, music-halls, and trams and trains, and then to express surprise at the spread of even air-borne diseases, including tuberculosis, as we make the conditions we can only expect the natural results of our own work.

Coal and other fuels should be burned correctly, and perfect combustion should be secured and the formation of smoke prevented, therefore that of air pollution also.

## Georgian Poetry and Present Day Britain.

If you want to understand the present age in Britain, read its recent poetry: that is what N. Macnicol means to say in *The Young Men of India* in an article on some British poets of our day.

If it be the case, as Matthew Arnold said long ago, that poetry is "criticism of life," then there can be no better way of discovering the real tendency and temper of any period than to study its poets. If they are sincere—and the first essential of poetry is sincerity—they will disclose more certainly than any others of the time the prevailing motive, the dominant passion and ideal, by which the contemporary multitude are, perhaps quite unconsciously, controlled. Just as there is no person (to be honest) quite as interesting to us, or none that it is so important that we should understand, as our own age. We desire to pluck out the heart of its mystery, to see into its secret. "Art," it has been said, "is the thought of men with vision." If that be so then let us use the artist as our eyes and see what he sees. Then we shall understand, and understanding, sympathise. We do not want to be wholly isolated from the stream of contemporary tendency, stranded on the bank



and shoal of time. An old fogey is one who has lost touch with his times, and who keeps company with his own idealized youth and an idealized past. The fear that visits us sometimes when the light burns low in us,

At night when doors are shut,

And the wood-worm pricks,

And the death-watch ticks,

And a cat's in the water-butt,

the fear that visits us in such melancholy hours, lest the world is going hopelessly to the dogs and is not minding our admonitions, may perhaps be exorcised if we get nearer to the hidden springs of the life of the new age, and see them bubbling up as fresh and clear as ever they have been. Each generation comes, bringing its own gifts, some more precious, some less, but no gift to be contemned, if only it be possessed of life and of sincerity. What these gifts are is most fully revealed to us in the poets. I propose, therefore, while not claiming any complete acquaintance with the works of the many contemporary writers of verse, to try, with the help of several volumes of selections from their works, to seize some of their characteristics and to reach thereby a better understanding of our time. I would dip a bucket here and there in these shimmering waters, and judge whether they are sweet or brackish.

## Indians and Germany.

*The Collegian* writes :

INDIA'S CHANCES FOR APPRENTICESHIP IN GERMAN FACTORIES.

"As a general rule, it must be remembered," says *Commercial News* (Berlin) edited by Benoy Kumar Sarkar, "that facilities for industrial training in factories and workshops can be created, if at all, only through personal influence, friendship, or favour. No amount of correspondence from India is likely to be efficacious in the matter. Indians who are anxious to learn the technical processes in certain manufactures can avail themselves of the few opportunities only when they have lived for some time on the spot in Germany."

GERMANY ATTRACTING INDIAN TRAVELLERS.

We learn from the same source that during the last few months Germany has attracted a number of visitors from different parts of India. The manufacturing centres of Germany have been visited by Mr. S. R. Bomanji (banker, Bombay), Mr. D. C. Majumdar (pottery works, Gwalior), Mr. Tekchand Advani (importer, Hyderabad, Sind), Dr. Sumant B. Mehta (medical and sanitary officer, Baroda), Professor Pramatha Nath Banerjee (economist, Calcutta), Mr. H. Mehra (textile and general importer, Amrit-

sar), Dr. Bhalla (surgeon, Lahore), Mr. Gulam Ali (merchant, Bombay), Dr. Meghnad Saha (physicist, Calcutta), Mr. Govind Rao Jadhav (Bombay), Mr. Jeewanjee (merchant, South Africa), Professor Nadgir (anatomist, Bombay), Mr. Brojendro Doss (jute merchant, Calcutta), Mr. Inamdar (minister of education, Aundh), Professor Phanindra Nath Ghosh (applied optics), Mr. Banesvar Dass (industrial chemist, representing an American firm), Dr. Hemendra Nath Ghose (bacteriologist), Mr. S. Bose (importer), the last four from Calcutta.

## Cost of Agricultural Production.

Mr. Tara Nath Roy writes in the *Bengal Agricultural Journal* that in making an estimate of the cost of production and of the profit of some crop,

The average outturn multiplied by average price should be taken as the probable cost of producing a crop. In proportion as one's cost of production is kept below average and the outturn raised above average one's profit will increase. One will lose if one allows the cost of production to exceed the average unless the excess is covered by the above average produce.

He illustrates the application of the rule in the case of some of the important crops, as, for example, jute :

*Jute*.—The average outturn of jute is usually taken at 15 maunds per acre. The price of jute fluctuates so much that it is difficult to strike an average. It has however been proved that a price below Rs. 5 per maund offers no inducement for growing it and the acreage falls when no better prices prevail. If Rs. 5 is taken as the average price, the probable cost of production would be  $15 \times 5 = 75$  rupees per acre. With prices ruling at about Rs. 10 per maund, jute becomes a paying crop and comes under the exception.

## Education and Employment of the Blind.

*The Light of the Blind* informs its readers that the Bill presented by Mr. Ben Tillett, M. P., contains the following provisions for the education and employment of the blind :—

Every local authority will make adequate and suitable provision for the technical training, employment and maintenance of every blind person over 16 years of age resident within the area of such local authority. Schools shall there-



fore be established and maintained by the local authorities who, however, have permission to make arrangements at their cost in other schools for the proper care and education of their blind, if this method is more feasible.

Blind persons between 16 and 50 years of age are entitled to this benefit, and the training period is for five years.

With a view to provide employment for the trained blind man, it is the duty of every local authority to own a workshop or make suitable arrangements in any other workshop for their blind youths. During their employment after training, the blind are given the benefit of the advice and supervision by a specially appointed inspector.

The Bill provides for monthly grants to every blind person who through infirmity or incapacity is unable to learn or to support himself by means of any trade, industry or employment.

### Constructive Work of Trade Unions.

Mr. Khagendranath Banerjee gives expression in *Labour* to the opinion, that,

However we may hate Western Industrialism, it is staring us in the face and our labour will be crushed under it if they are not provided with western weapon in the form of Trade Unions to protect them. In the beginning of the Labour upheaval in Bengal there were many strike organisations which may be revived and along with those in existence developed into full-fledged Trade Unions in the true sense of the word. In our work of organisation we must always remember that strike is not the sole aim of Trade Unions. In the western countries Trade unions have great constructive programmes. They try to raise the standard of diligence, regularity, and good workmanship among the members and thus increase their efficiency and power of production. They also help as many as possible of the rising generation to acquire industrial skill and join the higher paid ranks of labour. Besides, they insure the members against accident or death, maintain them when they are ill or out of employment and also confer other benefits. They arrange for recreation, hold meetings and lectures and exert themselves seriously to diffuse education and culture among the members. These are real substantial work which are bound to improve the conditions of the working classes in all respects and we must so organise the Trade Unions among them as to be able to discharge these fraternal functions. But these works are evidently much more difficult than simple organisation of strikes and requires the services of a large number of trained workers. In the western countries there are

schools and colleges in the industrial centres to train students in social work which is not at all an easy task. A welfare worker must have an aptitude for social work and should be so trained as to be able to bring to bear a fresh and wide outlook on the relations between the employers and the employed. So it is first necessary to have an institution that can supply welfare workers well-grounded in principles and trained in their work. The Social League, Bombay, is fulfilling the functions of such an organisation at present so far as some of the Bombay Mills are concerned. In Calcutta there are also some organisations for the welfare of the Labouring classes such as 'Social Service League', 'Sanatan Vidyalay', 'Workmen's Association', 'Employees' Association' etc., but they are at present greatly handicapped for want of workers. If our countrymen take active interest in the advancement of the working classes, these associations can be developed or separate institutions can be started with branches composed of mainly local men throughout the industrial field which will not only train workers but will conduct them and organise welfare work on a sound basis.

### The Vedantic Ideal and the Future of Nations.

A Vedantist contributes to the November *Prabuddha Bharata* an article on "The Vedanta and Peace of Europe" which concludes thus :—

Rightly or wrongly Europe to-day enjoys a privileged position in the world. Upon her depends to a great extent the peace and happiness of the world. The realisation of the Advaita Ideal can alone make her happy and enable her to promote the happiness of others. Otherwise she will be buried in the very pit she is digging for others. People hugged various means to end war. They have made various experiments to achieve this purpose. Extension of commerce, growth of democracy, Court of Arbitration, Concert of Europe, progress of science—these are a few among the many experiments that were fondly hoped to bring peace on earth. But one by one all of these experiments have failed and failed lamentably and egregiously. And lastly we are witnessing to-day the big failures of that effete institution known as the League of Nations to stop the orgy of war from overwhelming the hapless and helpless people of the Middle East. No better result can conceivably be the outcome of an organisation which is mainly guided, managed and wirepulled by diplomats and statesmen who promise only to betray, flatter only to ruin; and however they may occasionally bind



themselves by oaths and treaties, their conscience, obsequious to their interest, always releases them from the inconvenient obligations.

Even the more philosophical conception of the formation of fraternal societies to promote brotherly feelings among men does not bring the prospect of peace nearer to human mind. Even the relation of brotherhood is a fragile bond which breaks up at any stress of circumstances. For brother stabs behind the back of brother. War can pass out of the arena of this world only when man looks upon man as his own self, considers the universe as part of his existence, and forgetting his little and limited ego, learns to live in the consciousness of the Universal Self. No one can say if there will ever come the day when the world as a whole will realise this ideal. Possibly not. However we may try to extend our vision through the dim vista of the future, we do not discern the possibility of an everlasting peace reigning in the world. The ideal shall ever remain an ideal for humanity as a whole, and may only be realised by the individual soul by his individual effort. But the more does humanity learn to proceed consciously towards this ideal the greater is the possibility of strifes and wars to come to an end and of peace and good-will to adorn the fair bosom of God's creation.

### Commercialised Vice

Rev. R. M. Gray, writing in *The Social Service Quarterly* on the report on prostitution in Bombay, observes:—

It is important that the issue should be made perfectly plain. The Report does not propose a direct attack upon vice as such. It presses for an attack upon commercialised vice. The Committee are quite aware that if their proposals are adopted, the evil of prostitution in Bombay will not be ended. That evil is far-spreading and hydra-headed. But they believe that the worst and ugliest feature of it, the traffic in women for immoral purposes with the urge of covetousness behind it, might be limited down to the point of abolition. They do not propose to make prostitution criminal, but to make the procuring of women and the keeping of brothels punishable offences. The policy which they recommend, therefore, is the policy, not of segregation or regulation, but of abolition. They believe that a system which condemns thousands of women to life-long degradation from which men make pecuniary gain is indefensible. They believe that if the citizens of Bombay realised the conditions under which this revolting trade is at present carried on, they would, with no uncertain voice, declare it to be intolerable.

The proof that State regulation does not,

among the civil population, have any effect in reducing disease or in lessening clandestine prostitution, is overwhelming. And, on the other hand, no proof is forthcoming that any of the evils, which opponents of abolition believe will result from it, do, as a matter of fact, ensue. The Committee believe that by far the greater volume of expert opinion, and the general teaching of experience, will be found to lend force to the proposals which they have made.

The signatories to the Minute of Dissent are no less conscious of the magnitude of the evil, and no less anxious to find ways of dealing with it. Their objection to the main proposal of the Report is twofold. First, they are possessed, not to say obsessed, by the conviction that public opinion is totally unprepared for so radical a change. They believe that there is no strong general condemnation of prostitution, and that in the absence of it, it would be foolish to legislate. We believe that this is an entire misapprehension. There may be lacking any very widespread sense of the wrongness of irregular sex-indulgence. There may be a common disbelief in the possibility or even in the obligation of chastity.

We do not think that there is a common disbelief in the possibility or even in the obligation of chastity.

That common opinion has any sympathy with the trade in vice, most of us find no ground to believe. As the "Servant of India" writes: "What public opinion has tolerated for centuries is hereditary prostitution by individuals or members of certain castes living in separate houses. The brothel system, in which a person keeps a number of prostitutes as debt-slaves for his or her gain, forcing customers on the wretched inmates up to the limit of endurance, irrespective of their physical condition, is the creation of the modern capitalistic regime, and is quite foreign to Indian traditions." There must be very few who do not feel, when the matter is put to them, that the compelling of women to live in degradation and practical slavery to bring gold to their masters, is an inhuman and disgusting business. The Minority, it is clear, quite under-estimate the good sense and humanity of the average man.

The second objection of those who have signed the Minute of Dissent is that closing of brothels would increase the number of clandestine prostitutes, and that many of the present inmates would set up in their sordid business for themselves. Here, again, it may be pointed out that there is no experience which supports this contention. In no country has it been proved that abolition increases the general disorderliness of a city. It has not done so in Europe. It did not do so in Ceylon. There is no reason to suppose that it will do so to any extent in Bombay. No one who knows the helpless condition and the feeble character of most of the brothel women in this city can



All the members of the Committee and all the witnesses agreed in holding that strong measures should be taken with the procurer and the male pimp. But it is more than doubtful whether so long as the brothel remains a recognised and not illegal institution it will be possible to treat as criminals those who provide the inmates of them. Experience, again, affords little reason to hope that efforts to secure any efficient medical examination of the women will be successful. In short, there is no middle course possible to adopt, and the proposals of the Minority, made as they honestly are in the interests of decency and humanity, are not likely either to prove workable or to have any appreciable result.

*The Bengal, Bihar and Orissa Co-operative Journal* writes that in foreign countries co-operative irrigation has been an eminent success.

In other countries co-operative irrigation has been an eminent success. In Belgium, Germany as well as in England and America it has been demonstrated by long experience that "in obtaining a water-supply for Irrigation co-operation has great advantages." Bengal already possesses many irrigation societies and an officer has been appointed to promote their development. The societies execute irrigation schemes of local utility, such as the building of dams across the rivers, the construction of channels and of minor irrigation works which are of supreme importance to a famine district like Bankura in which most of the societies are found. The demand for such societies has become stronger than ever in Bengal on account of a series of local failures of crops. There are various reasons why a co-operative agency for irrigation is superior to other instrumentalities. It has been felt by many that the provisions of Agricultural and Sanitary Improvements Act are too complex for being adopted and utilised generally. Again in the case of co-operative

societies there is the less likelihood of civil suits arising since the by-laws of co-operative societies bind their members to accept the decision of the General Meeting on any point in dispute without resort to courts of law. Moreover there is another argument for preferring irrigation societies which are co-operative in their nature; while co-operative irrigation societies can be and are easily controlled by the Registrar, the local bodies cannot in any similar fashion control societies composed of non-descript individuals.

Mr. B. M. Dadachanji writes a strongly worded and reasonable article in *The Hindustan Review* on "State Management of Railways". He thinks that company management in India has proved so harmful and such a flagrant injustice that even Sir William Acworth, the lifelong advocate of company management, was forced to favour state-management. He summarises the brilliant records of state management in actual practice in foreign countries. In his opinion,

Company management of railways in India is the most colossal and impudent swindle that has ever been recorded in human history. Company management of railways in India is nominal and has no risk or responsibility for financial results. It has extensive powers and little or no control or competition. The Government of India either finds the capital or guarantees the interest, defrays the costs of working and highly paid establishments, *all out of the public treasury*. Traffic is overflowing and the companies hardly take steps to foster or canvass for it. They manage the railways indifferently and spend money like water, because those who pay have no control over the railways. The masters of the railways, namely, the Indian Nation, have become the servants. The servants of the Indian nation, namely, the Companies entrusted with their management, have become the masters. The history of Company management of railways in India is a history of studied outrages on Indian public sentiment and supercilious contempt for Indian public opinion. Only the Indian nation with its meekness, want of self-assertiveness, and resignation to insults, affronts and outrages could put up so long with such treatment from its servants. No other nation on the face of the earth would have put up with it even for a moment. The Government of India is *impotent* to exercise any effective control over the companies, which by fair means and foul have acquired an extraordinary influence over politicians and Government officials, big and



small. Company management of railways in India is nothing but industrial buccaneering on a scale which has had no parallel in the history of the world. It is an example of capitalistic rapacity which has never been surpassed in any other age or country. The railway companies are so many highwaymen infesting the high-roads of the Indian nation and plundering her people.

He quotes Pandit Chandrika Prasada's indictment of company management.

"The system of leasing Indian State railways to private companies" says Pandit Chandrika Prasad, our great and truly patriotic writer on railway questions, "amounts to this that the people of India defrayed the costs and expenses of building up the property while the profits and other advantages of ownership are shared and reaped by others. In the early days of these railways, when the traffic returns were low and did not pay the expenses and interest and other charges, the people of India defrayed all the deficits. When the time came for profits, the companies stepped in and got hold of the railways, practically becoming masters of the same, sharing in the surplus profits, and exercising powers over large expenditure and lucrative appointments, keeping Indians down in the lowest grades of the service."

Mr. S. C. Ghose holds a similar opinion.

Company management of railways enables British merchants and purely British interests to maintain their deadly commercial grip of India. We have it on the high authority of Mr. S. C. Ghose, who has sacrificed much for the sake of vindicating India's claim for State management of railways, that if we want to recover India from the clutches of British merchants and purely British interests we must have State management of railways.

Some of the writer's "tips to Indian legislators fighting against company management of railways, the greatest and most wicked injustice to India", are worth quoting.

Remember that whoever manages the railways of a country virtually owns and manages both the country and its government. This has been the underlying philosophy of State management of railways in Germany and many other countries.

Remember further that the problem of State management of railways lies at the very heart of Democracy.

Remember that one of the most important lessons taught by the railway history of the world is that wherever Company management exists, the Companies by the use of both fair means and foul, acquire an extraordinary influence over politicians and Government officials, big and little, that the influence is

makes any real Government control over the companies impossible

Remember that long, long before many of the other countries of the world, India had adopted the policy of State management of railways and had made a complete success of it: that this policy was reversed by Lord Ripon at the bidding of the British exploiters; and that the reversal was effected in the face of strongly worded protests from the highly-placed English officials of the Government of India.

Remember also that the record of company management of the Indian railways has been a dark and dirty record from the very beginning to this day. Destruction of India's indigenous industries, and erection of foreign industries, on the ruins; crushing of Indian talent; diabolical *zulum* on helpless, voiceless Indian third-class passengers (who) contribute almost all the net profits of the railway companies from the entire passenger traffic; brutal sweating and mean, heartless underpayment of Indian subordinates, lavish expenditure of Indian money for pushing on railways for the benefit of foreign trade and commerce and for providing comforts, conveniences and luxuries for European and Anglo-Indian passengers; systematic debauching of the Legislature, Judiciary, and Executive of India; annual wastes of several crores of rupees in consequence of the altogether unnecessary multiplicity of managements; ever increasing, annual Drain of several crores of rupees from India; studied outrage on Indian sentiment; supercilious contempt for Indian public opinion—these are but a few of the innumerable inglorious and infamous achievements of company management of railways in India.

Remember that if you do not free India from the curse of company management of railways NOW you will never be able to do so later on, because by transferring their Boards of Directors to India, and giving some of the well-paid posts on the Directorates to influential Indians, the companies will increase their political influence to such an extent that a fairly good number of Indians will then be found both inside and outside the Legislatures, who would sacrifice the interests of the country for their selfish gains. It must have been with this very object of seducing Indians from the path of Duty, Righteousness and Patriotism that one of the European Chambers of Commerce first suggested to the Government of India the transfer of the Boards of Directors to India on the ground that it will stop the Indian demand for State management. As it is, the political corruption practised by the railway companies has already proved disastrous to India. How much more so it will be when the new system of increasing the corruption is in full working order can better be imagined than described. Remember, therefore, that you must abolish company management NOW.



## Clerks, "Be Organised and Strong."

Is the advice of *The Indian Clerk*.

Common sense demands that every clerk should help in the operation which the Stock Exchange terms "supporting the market"—the market of clerical labour. We want to sell our wares at the best price, not for a purely selfish purpose, but to enable us to keep up the clerk's standard of living. Any lowering of wages weakens the Nation, and most clerks, being patriots, should prevent this at the earliest possible date. Clerks unorganised are merely a mob which any disciplined force can buffet hither and thither. Clerking in olden days was considered slavery. To-day we will not have it said that clerks are slaves. Individually we are helpless. United we can become the strongest force in this Country, and no single interest could then compel us to put up with any sort of wrong. For your honour as clerks, join the forces—for Life, and for Health, for your fellow-clerks if not for yourself.

## The Message that Europe Needs.

Mr. C. F. Andrews believes—to quote from an article contributed by him to *The Indian Review* :

The message from the East that Europe needs in living form is the message of the Buddha and the Christ,—the truth, that evil can never be overcome by evil but only by good; that the secret of the higher life of man lies in forgiveness, not in taking vengeance; that higher justice consists in love, and not in retribution. The message that Europe needs is the truth of unity instead of intensive strife,—the message runs through all the upanishads which tell of the Advaitam whose nature is joy, the Universal One in whom all things subsist, the One without a second in whom all beings are united. It is the same message, which Christ himself declared in personal ways to man, when he said,—“I and my Father are one.”

This message of unity and love is at the very centre of all Indian life and thought. It has been lived in India for countless generations and has made India humane.

It is true that Europe has plundered Asia and often shamefully despoiled her. Yet in the hour of Europe's need, all this will be forgotten. For, in India, there is the heart to forgive the past. The question remains,—Has India still the power to sound the universal note which once was truly hers? Has she, in her political subjection, the spiritual strength to move the world? I, for one, believe that she has; and when that note is sounded, out of her own supreme

experience and with her supreme conviction, then Europe at last will understand the true mission of India among the peoples of the earth.

May the writer prove a true prophet.

## The Task before Oudh Taluqdars.

Here are some words of advice to Oudh Taluqdars by one of them—Raja Sir Ram-pal Singh, as published in *The Feudatory and Zemindari India* :

The times are changed and we shall have to adapt ourselves to the changed conditions of the country. The irresistible current of democracy is gradually sweeping over these lands. No barriers can withstand its force and aristocracy and bureaucracy will have to bow their heads before this mighty stream. All that we can do and may do is to do our utmost to guide and turn the current into proper channels so that the landed aristocracy may not be lost for ever. The affection and attachment that existed between these two classes is fast disappearing. The interdependence of self-interest between them that was a source of strength to both in pre-British times has gradually vanished away and has given place to a system which allows a regular tug of war between them to the extreme detriment of both. We are no longer all in all to them and they, in turn, are not what they used to be. It is a matter of great self-satisfaction to us that we still command some affection and attachment from the people whose destinies have been placed in our charge, but even these relations will not long be allowed to continue. It is of vital importance for the preservation of our class to introduce a change in our dealings with our tenantry where such change may be needed and to do them service by ministering to their real wants. I would appeal to my brother landed proprietors of all classes that the little powers that have been left to us under law, should be exercised only to adjust cultivation of land for the development of agriculture and for the protection of the poor from the oppression of the strong and to keep the discipline and peace and order of the villages.

The struggle is hard and odds are against us and howsoever considerate we might be there shall always remain great apprehensions and causes of friction between these two classes which at one time were considered to be of one and the same family—the landlord acting as the head and his tenants as his dependants. From economic, political, and social points of view, the best solution of the agrarian problem is to extend permanent settlement to these provinces as well as greater rights to tenants. But at present such demand, such cry, is only



a cry in the wilderness and no one is prepared or inclined to give even a thought to it.

### Ancient Indian Wisdom as regards Wood Work.

The series of articles on "Indian Engineering Philosophy" contributed to *The Vedic Magazine* by Mr. K. V. Vaze, I. C. E., continue to be instructive and interesting. He cites the original Sanskrit texts with references and gives translations.

We make a few extracts from the English portions.

The first consideration in wood work is the quality of the wood to be used. The following trees are not to be used for building purposes.

- (1) All trees that grow in the compounds of temples.
- (2) All trees struck by lightning.
- (3) All trees scorched by forest fires.
- (4) All trees growing in the compounds of buildings.
- (5) All trees along high roads or in village sites.
- (6) All trees grown by watering with pots.
- (7) All trees that afford shelter to birds and animals.
- (8) All trees broken by elephants or winds.
- (9) All trees that have died a natural death.
- (10) All trees affording shelter to travellers.
- (11) All trees that have grown entwined with each other and broken or grown through ant-hills.
- (12) All trees on which thick creepers have grown or which are full of cavities.
- (13) All trees having sprouts all over the body or which are too much spoilt by insects.
- (14) All trees that give fruit at abnormal times.
- (15) All trees growing in burial grounds or crematories.
- (16) All trees that grow near courts or hermitages.
- (17) All trees dedicated to God.
- (18) All trees that grow close by a wall or tank.

The reasons for rejecting some of these trees are obvious, (1) A man for instance should not wish to shelter himself by depriving others of their shelter, (2) Trees that have been struck, scorched or broken by force have their tissues spoiled and weakened, (3) Trees that have grown in bad surroundings have insects living on these insanitary things about them; (4) Trees that give fruits at abnormal times must have their body abnormally built and hence their quality is abnormal and should not be accepted (5) trees which have been injured by caves, insects, white ants etc., are not good and (6)

trees growing on scanty water-supply or too much water have no strong tissues. In short a tree which is abnormal in growth, weak in constitution or likely to be infected by insanitary microbes is to be rejected.

Western authors follow most of these rules but they make no sexual distinction in trees nor do they care to see that the bottom of a tree is the bottom of the frame. The bottom of a tree is accustomed to bear the weight of the upper portion and the veins run from it to the top and carry juice upwards. If the top is put at the bottom it cannot bear the superincumbent weight and as all fluid flows from the bottom to the top this collects at this end when it is low and causes the wood to rot. Wood is therefore to be used in the position it grew on the tree. When used horizontally the bottom of the tree should be towards the South or West as the rain and wind come from these directions and the strongest part of the tree is required to bear their force.

### Rural Credit.

Mr. L. N. Govindarajan discourses thus on rural credit in *The Wealth of India* :

During the past fifty years agricultural indebtedness in India has grown markedly through the operation of various causes. Among them are the unfavourable date of the land-revenue collection which compels the ryot to borrow before he can realise his harvest at the best market-rate, the use made of the money-lender as dealer by the agents of the great foreign firms, the decay of the village crafts and the consequent pressure on the soil and lastly the new laws altering the relation between the debtor and the creditor to the disadvantage of the former.

Attempts have been made to supply the agriculturist with easy and cheap credit, at the same time eliminating the danger of reckless borrowing. The problem is twofold. Firstly provision must be made for long-time credit to enable the farmer to pay off his old debts and to undertake costly improvements. Equally essential is it to supply the cultivator with working capital to carry on his normal agricultural operations.

Beyond question, the initial step towards dealing with the vast problem of the indebtedness of ryots is the wide extension of co-operative credit. With this end in view was passed the Co-operative Societies Act, later expanded into the Act of 1912. This Act encourages the cultivators to combine with a view to obtain credit on joint securities and to carry on the operations of their own Banks and Societies on the principle of mutual help and co-operation.



Their features are limitation of area so as to secure mutual personal knowledge on the part of the members, low shares, unlimited liability of members, loans being issued only for members for productive and provident purposes, absence of profiteering, and lastly promotion of moral as well as material advancement of the members.

The fact that these societies have done immense good cannot be gainsaid. It has been calculated that in interest alone the agriculturist by taking loans from them instead of from the village money-lenders are saving thirty lakhs of rupees per annum. Again, with the progress of co-operation, hordes of money have been converted into active Banking Capital. It has enabled the cultivators to use cheap manures and implements, has led to improvement in the breed of cattle and has provided means for the dissemination of useful knowledge.

### Plant for Road-sweeping.

In Bernier's Travels there is an anecdote that the Emperor Shah Jahan once asked the Persian ambassador at his court whether there was anything to compare in the capital of Persia with that of India, whereupon the Persian replied with scarcely concealed irony that there was nothing to compare in the Persian capital with even the dust of the Indian capital. This delightful and health-promoting feature of all cities in Upper India continues to maintain its ground. Calcutta, though not so dusty, may be in the running for the championship some day. But for towns and cities which have no ambition to beat the record, we cull the following lines from *Indian Motor News* :—

PLANT FOR ROAD-SWEEPING.—The necessity for keeping the roads free from dust, moistening them periodically, and clearing them of

refuse is common to all municipalities and it is, therefore, a matter of interest to those responsible for local government throughout the world to know what plant is favoured for such purposes in other progressive centres of population. Among municipalities that have recently placed orders for the Karrier motor road sweeper, sprinkler and collector are Bergen, Birmingham, Blackpool, Burnley, Carlisle, Colne, Huddersfield, Leeds, Manchester (Repeat), Nelson, Rotterdam, Sydney and Westminster.

### The Need for Schools of Journalism.

Mr. E. V. Subramania Iyer makes the following suggestion in *Everyman's Review* :

Our first suggestion is to incorporate the subject of journalism with University education. There is no reason why schools of journalism should not be made a feature of specialised higher education like schools of law, medicine or engineering. Journalism is slowly but surely finding its own place in the National life and it is time we recognised it and gave it its due share of attention in the University curriculum. Or if such a step is impossible to be taken all on a sudden under the present circumstances, a beginning might usefully be made by accepting it as a subject of special study, like those of Science, Literature, Philosophy, etc. The proposal advocated has been tried and found quite feasible in America, where the Universities of Illinois, Columbia and a host of others turn out every year thousands of finished young men capable of discharging the duties of the profession. We respectfully offer this suggestion to the University authorities in India and devoutly hope they will give to the matter the attention it deserves. And incidentally, if this innovation is given effect to, it will go a long way in mitigating and ultimately removing the stigma that now attaches to University gentlemen, viz., that their education does not give them any particular advantage in fighting the Great Battle of Life successfully.

## FOREIGN PERIODICALS

### What China Requires.

In a paper contributed to the November *Century* Mr. Bertrand Russell takes the point of view of a progressive and

public-spirited Chinese, and considers what reforms, in what order, he should advocate in that case. We give below a somewhat full summary of the article in the



hope that progressive and public-spirited Indians, would reflect on the writer's views and draw correct and needful lessons from them.

Says Mr. Russell :—

To begin with, it is clear that China must be saved by her own efforts and cannot rely upon outside help. All the great powers, without exception, have interests which are incompatible, in the long run, with China's welfare and with the best development of Chinese civilization. Therefore the Chinese must seek salvation in their own energy, not in the benevolence of any outside power.

The problem is not merely one of political independence; a certain cultural independence is at least as important. The Chinese are, I think, in certain ways superior to us, and it would not be good either for them or for us if in these ways they had to descend to our level in order to preserve their existence as a nation. In this matter, however, a compromise is necessary. Unless they adopt some of our vices to some extent, we shall not respect them, and they will be increasingly oppressed by foreign nations. The object must be to keep this process within the narrowest limits compatible with safety.

He proceeds to lay down :

First of all, a patriotic spirit is necessary; not, of course, the bigoted anti-foreign spirit of the Boxers, but the enlightened attitude which is willing to learn from other nations while not willing to allow them to dominate. This attitude has been generated among educated Chinese, and to a great extent in the merchant class, by the brutal tuition of Japan. The danger of patriotism is that, as soon as it has proved strong enough for successful defense, it is apt to turn to foreign aggression. China, by her resources and her population, is capable of being the greatest power in the world after the United States. It is much to be feared that, in the process of becoming strong enough to preserve their independence, the Chinese may become strong enough to embark upon a career of imperialism. It cannot be too strongly urged that patriotism should be only defensive, not aggressive. But, with this proviso, I think a spirit of patriotism is absolutely necessary to the regeneration of China. Independence is to be sought not as an end in itself, but as a means toward a new blend of Western skill with the traditional Chinese virtues.

After laying down that both political and cultural independence are required, Mr. Russell briefly outlines his programme.

The three chief requisites, I should say, are: first, the establishment of an orderly government; second, industrial development under Chinese control; and, third, the spread of education. All these aims will have to be pursued concurrently, but, on the whole, their urgency seems to me to come in the above order.

The state will have to take a large part in building up industry, but this is impossible while the political anarchy continues. Funds for education on a large scale are also unobtainable until there is good government. Therefore good government is the prerequisite of all other reforms. Industrialism and education are closely connected, and it would be difficult to

decide the priority between them; but I have put industrialism first, because, unless it is developed very soon by the Chinese, foreigners will have acquired such a strong hold that it will be very difficult indeed to oust them.

The patriotic Indian must needs doubly underline the sentence that, if he succeeds in having a National State and Government, "The State will have to take a large part in building up industry."

After the establishment of an orderly Government,

Sooner or later, the encroachments of foreign powers upon the sovereign rights of China must be swept away. The Chinese must recover the treaty ports, control of the tariff, and so on; they must also free themselves from extraterritoriality.

As regards industrial development, the very first thing that Mr. Russell says is :

I hold that all railways ought to be in the hands of the state, and that all successful mines ought to be purchased by the state at a fair valuation, even if they are not state-owned from the first. Contracts with foreigners for loans ought to be carefully drawn in order to leave the control to China.

Will our industrialists and legislators take note of the above dicta of one of the foremost thinkers of the West?

Mr. Russell explains why "given good government, a large amount of state-enterprise would be desirable in Chinese industry."

In the first place, it is easier for the state to borrow than for a private person; in the second place, it is easier for the state to engage and employ the foreign experts who are likely to be needed for some time to come; in the third place, it is easier for the state to make sure that vital industries do not come under the control of foreign powers. What is perhaps more important than any of these considerations is that, by undertaking industrial enterprise from the first, the state can prevent the growth of many of the evils of private capitalism. If China can acquire a vigorous and honest state, it will be possible to develop Chinese industry without at the same time developing the overweening power of private capitalists by which the Western Nations are now both oppressed and misled.

But if this is to be done successfully, it will require a great change in Chinese morals, a development of public spirit in place of the family ethic, a transference to the public service of that honesty which already exists in private business, and a degree of energy which is at present rare. I believe that Young China is capable of fulfilling these requisites, spurred on by patriotism; but it is important to realize that they are requisites, and that without them any system of state socialism must fail.

Indian industrialists should also take note of the following :—

For Industrial Development it is important that the Chinese should learn to become technical experts



and also to become skilled workers. I think more has been done toward the former of these needs than toward the latter. For the latter purpose it would probably be wise to import skilled workmen, say from Germany, and cause them to give instruction to Chinese workmen.

Our Non-co-operators, including their leader Mahatma Gandhi, want a democracy, but at the same time they appear not to value elementary education, reading, literacy. They appear to think that there can be a real democracy in an illiterate country. We have from the beginning opposed the educational opinions of the Non-co-operators; and to them we commend the following observations of Mr. Russell :—

If China is to become a democracy, as most progressive Chinese hope, Universal Education is imperative. Where the bulk of the population cannot read, true democracy is impossible. Education is a good in itself, but is also essential for developing political consciousness, of which at present there is almost none in rural China. The Chinese themselves are well aware of this, but in the present state of the finances it is impossible to establish Universal Elementary Education. Until it has been established for some time, China must be, in fact, if not in form, an oligarchy, because the uneducated masses cannot have any effective political opinion. Even given good government, it is doubtful whether the immense expense of educating such a vast population could be borne by the nation without a considerable industrial development. Such industrial development as already exists is mainly in the hands of foreigners, and its profits provide warships for the Japanese or mansions and dinners for British and American millionaires. If its profits are to provide the funds for Chinese education, industry must be in Chinese hands. This is another reason why industrial development must probably precede any complete scheme of education.

The last observation has to be taken with a previous one, *viz.*, 'all these aims will have to be pursued concurrently.'

As regards the provision of teachers, we read :—

For the present, even if the funds existed, there would not be sufficient teachers to provide a schoolmaster in every village. There is, however, such an enthusiasm for education in China that teachers are being trained as fast as is possible with limited resources; indeed, a great deal of devotion and public spirit is being shown by Chinese educators, whose salaries are usually months in arrears.

The obstreperous Calcutta University will please read the last few words quoted above. Those who profess to be patriots must sometimes suffer in silence.

Mr. Russell's remarks on foreign control and foreign instructions are quite apposite.

Chinese control is, to my mind, as important in the

matter of education as in the matter of industry. For the present it is still necessary to have foreign instructors in some subjects, though this necessity will soon cease. Foreign instructors, however, provided they are not too numerous, do no harm, any more than foreign experts in railways and mines. What does harm is foreign management. Chinese educated in mission schools, or in come denationalized and to have a slavish attitude toward Western civilization. This unfits them for taking a useful part in the national life and tends to undermine their morals. Also, oddly enough it makes them more conservative in purely Chinese matters than the young men and women who have had a modern education under Chinese auspices. Europeans in general are more conservative about China than the modern Chinese are, and they tend to convey their conservatism to their pupils. And of course their whole influence, unavoidably, if involuntarily, militates against national self-respect in those whom they teach.

As regards education in China or in foreign lands, Mr. Russell's opinion is :

Those who desire to do research in some academic subject will for some time to come need a period of residence in some European or American university; but for the great majority of university students it is far better, if possible, to acquire their education in China. Returned students have to a remarkable extent the stamp of the country from which they have returned, particularly when that country is America. A society such as was foreshadowed earlier in this paper in which all really progressive Chinese should combine, would encounter difficulties, as things stand, from the divergencies in national bias between students returned from, say, Japan, America, and Germany. Given time, this difficulty can be overcome by the increase in purely Chinese university education, but at present the difficulty would be serious.

The article concludes thus :

Out of the renaissance spirit now existing in China it is possible, if foreign nations can be prevented from working havoc, to develop a new civilization better than any that the world has yet known. This is the aim which Young China should set before itself : the preservation of the urbanity and courtesy, the candor and the pacific temper, which are characteristic of the Chinese nation, together with a knowledge of Western science and an application of it to the practical problems of China. Of such practical problems there are two kinds, one due to the internal condition of China, and the other to its international situation. In the former class come education, democracy, the diminution of poverty, hygiene and sanitation, and the prevention of famines. In the latter class come the establishment of a strong government, the development of industrialism, the revision of treaties, and the recovery of the treaty ports (as to which Japan may serve as a model), and, finally, the creation of an army sufficiently strong to defend the country against Japan. Both classes of problems demand Western science, but they do not demand the adoption of the Western philosophy of life.



If the Chinese were to adopt the Western philosophy of life, they would, as soon as they had made themselves safe against foreign aggression, embark upon aggression on their own account. They would repeat the campaigns of the Han and Tang dynasties in central Asia, and perhaps emulate Kublie by the invasion of Japan. They would exploit their material resources with a view to producing a few bloated plutocrats at home and millions dying of hunger abroad. Such are the results which the West achieves by the application of science. If China were led astray by the lure of brutal power, she might repel her enemies outwardly, but would have yielded to them inwardly. It is not unlikely that the great military nations of the modern world will bring about their own destruction by their inability to abstain from war, which will become, with every year that passes, more scientific and more devastating. If China joins in this madness, China will perish like the rest. But if Chinese reformers can have the moderation to stop when they have made China capable of self-defense and to abstain from the further step of foreign conquest, if, when they have become safe at home, they can turn aside from the materialistic activities imposed by the powers, and devote their freedom to science and art and the institution of a better economic system, then China will have played the part in the world for which she is fitted, and will have given to mankind as a whole new hope in the moment of greatest need. It is this hope that I wish to see inspiring Young China. This hope is realizable, and because it is realizable, China deserves a foremost place in the esteem of every lover of mankind.

### "England's Vanished Dream of Empire."

England's efforts to establish a vast Asiatic empire are thus outlined in the French paper *Journal des Debats* :—

Immediately after the Armistice the British Government spread the news throughout Eastern Asia that the victory of the Allies was due mainly to its efforts and, imagining that no effective obstacle remained in the way of its ambition, rapidly pushed its troops forward toward the Caspian Sea, the Caucasus, and Turkestan.

Mesopotamia was wholly occupied. A British garrison was stationed in Mosul. A British military expedition settled down in Persia. A line of communication maintained by British engineers and traversed by British military automobiles connected Bagdad with Baku at the north and with India at the east. Southern Persia was garrisoned by the 'South Persia Rifles,' a native constabulary organized and commanded by British officers. General Dunsterville was stationed at Baku. Tiflis, Batum, and the Transcaucasian republics of Azerbaijan, Armenia, Georgia, and the railway from the Caspian to the Black Sea were under British military occupation, and the English held complete possession of the principal petroleum districts of Russia. General Mallison advanced his headquarters to Ashkabad on the north Persian frontier, established his control throughout the former Russian provinces beyond the

Caspian from Merv to Krasnovodsk, and seized the railway line connecting the Caspian Sea with Tashkent in Turkestan. In Arabia, England made the modest Shereef of Mecca the King of Hejaz, with Colonel Lawrence as his guide and counselor. Thrones were also promised to the sons of this kinglet : Damascus to Emir Feisal, and Mesopotamia to Emir Abdulla.

In accordance with the Balfour declaration of 1917, Palestine was to become a Jewish state. England thus planned to keep her promise to resurrect the kingdom of Israel, and thereby to establish herself unshakably in the favor of international Jewish financiers.

At Constantinople Admiral Calthorpe took upon himself to conclude an armistice with the Turks on board the British warship Agamemnon, whereupon his fleet made its permanent headquarters in the Bosphorus. The Sultan became virtually a British ward, and a pro-English Cabinet displaced a Cabinet that sympathized with France. On March 19, 1920, the English took over by a coup d'etat the policing of the city, and placed under arrest their principal opponents, whereupon General Franchet d'Esperey, the real Conqueror of the Levant, packed up and left.

The British Government steadfastly asserted its determination to break up the Ottoman Empire. It promised the Greeks Thrace, Asia Minor, and the coast of the Black Sea. It encouraged their Smyrna expedition, and offered them Constantinople as a naval base. It also tolerated the restoration of King Constantine, who had betrayed the Allies throughout the war. To the Italians the English proposed to give Adalia, and valuable commercial privileges in the Black Sea and the Caucasus. They promised the Armenians an independent kingdom embracing Van, Bitlis, Erzerum, and Cilicia. The Kurds were to have upper Mesopotamia. The Syrians and Chaldeans were to be granted an autonomous government. The Caucasian republics were to receive the benevolent political and financial support of Great Britain.

In the opinion of the French journalist,

These fine plans were cleverly devised. They did not let an inch of Western Asia escape the direct or indirect control of England. France was granted the precarious occupation of Beirut, Lebanon, and Aleppo, from which she might easily be evicted whenever it seemed desirable.

Persia signed an agreement with Great Britain on the first of August, 1919, that made the country a protectorate of England, who was to control her revenues, command her armies, and practically administer her government. In Afghanistan, the pro-British Emir had been assassinated in 1917. The British Government, as soon as its hands were free, massed five army divisions on the south Afghan frontier, and made no secret of its purpose to dethrone the new Emir and crush the independence movement in that country.

England's ambitions even extended to Turkestan, which she hoped to alienate from Russia. Colonel Bayley established himself at Tashkent, where he busied himself promoting a Mussulman insurrection. The Emir of Bokhara and the Khan of Kliiva were



invited to make common cause with the Britishmade Menshevist Government at Ashkabad against the Bolsheviks.

The French journal thinks that if the ambitious project to reap all the fruits of the military entente in Asia succeeded, England would have gained the following objects:—

1. She would have possession of all the holy places of Islam—Mecca, the pilgrimage centre of the Mohammedans of the world; the great Shiitic shrines: Kerbela and Nejed, in Mesopotamia; Stamboul, Jerusalem, and Konia. Possession of these holy places would give Great Britain a telling influence over the leaders of the Islamic faith, and over the thousands of pilgrims who flock to these points from French Algiers, Morocco, and Tunis.

2. She would also control the political capitals of Islam—Constantinople, Damascus, Bagdad, Teheran, Stamboul, Samarkand, Bokhara, and Tashkent. Her preponderant influence in these famous centres of Islamic culture and opinion would make her virtually mistress of the Mohammedan world. She could play off one Asiatic nation against another if she so desired, or she could gather them within the confines of a vast Pan-Arabian empire, extending from the Sudan to the Pamir, and set up a puppet caliph at Bagdad.

3. She would thus bring under her sway an empire of great potential wealth—Mesopotamia, the valley of the Jordan, and the valley of the Amu, where modern irrigation promises to work wonders.

4. She would acquire vast markets and fields of investment to be monopolized by her merchants and manufacturers.

5. She would control the petroleum fields in the Caucasus, the Transcaspian district, Persia, Mesopotamia, and Palestine.

We are told that "Colonel Lawrence made no secret of these ambitious plans." "But those fond hopes have already been dissipated."

In April 1919 General Mallison withdrew his forces from the Transcaspian district, leaving in charge at Ashkabad a feeble Menshevist Government that was brushed aside by the Soviet troops a few weeks later. The local railway simultaneously fell into the hands of the Bolsheviks. The Emir of Bokhara took refuge with the Emir of Afghanistan. Tashkent became a Bolshevik propaganda centre among the Mohammedans, and the site of a seminary from which Communist missionaries set forth to proselyte all parts of the Islamic world. By October 1919 the British troops were forced to withdraw from the Transcaucasian republics, and to evacuate Baku, Tiflis, and Batum, which were occupied, without resistance, by Soviet troops the following spring. Thereby Moscow recovered possession of Russia's great petroleum fields. Late in May 1920, a detachment of the Red Army disembarked at Anzali, captured its garrison of two thousand English soldiers and its commander, General Champlain, together with large quantities of stores and munitions, and the fleet of General Denekin which had sought safety under the British flag. With

the aid of local insurgents, the Bolshevik troops soon overran the whole Caspian littoral, and even threatened Teheran, Persian capital. They thus forced the English troops to retire completely from Persia. In May 1921 the last of the South Persia Rifles were demobilized, their officers were shipped back to England, and the British military and financial advisers of the Persian Government were dismissed. Since that day the Bolsheviks have definitely kept the upper hand in that country.

Meanwhile the campaign against Afghanistan proved a failure, and the British authorities were forced to treat with the Afghan Government as an independent Power. This was a serious setback; for we must remember that for fifty years the foreign relations of the Afghans have been handled by the Government of India.

In May 1920 a violent revolt occurred among the Arabs in Mesopotamia. Many English officers were killed. The British forces speedily withdrew to Bagdad and would have been compelled to retreat to the coast had not the Assyrians and Chaldeans saved the situation for them.

The policy of arming the Kurds against the Turks likewise proved a failure. The Kurdish chiefs have refused obedience to King Feisal, and British political officers sent to treat with them have been assassinated. In Palestine the pressure of a self-assertive minority of Jews—recently arrived in a country five-sixths of whose people are Mohammedans or Christians—has proved a fertile source of trouble. In Arabia the authority of the Shereef of Mecca has been challenged and diminished by the growing power of the desert tribes.

We might add to this record of disasters the Egyptian revolt in 1921, the seething discontent in India, and last of all the recent disaster to the Greeks in Asia Minor. To-day the world is threatened with a general rising of Islam against the nation it has come to consider the mortal enemy of the Koran, the Caliphate, and the Ottoman Empire.

Recent British tolerant attitude toward the Bolsheviks is thus explained:—

The Lawrence policy met its first defeat at the hands of the Bolsheviks. Soviet imperialism is as shrewd as that of the Tsars, and the men who rule at Moscow realize at a glance that they can deliver in Asia their most telling blows against England. Great Britain's tolerant attitude toward the Bolshevik Government, of late, and her efforts to reach a political understanding with that Government, are ultimately to be explained by the situation in Asia.

The revival of Asiatic nationalism is said to be due to England's vanished dream of empire.

The total result has been a tremendous revival of Asiatic nationalism. It is commonly reported, especially in the British press, that Moscow is instigating this agitation for independence, and against the whites, throughout the Asiatic world. We should not lay too much stress upon that point. It is quite true that the leaders of the native races, seeing themselves threatened with absorption by Great Britain, have established diplomatic relations and made treaties with



the men who now sit in the Kremlin. Angora, Teheran and Kabul have received aid and comfort from the Soviets. Pan-Islamic Congresses have been held at Tashkent and Baku.

But Moscow's influence is more superficial than real. The native statesmen of Western Asia are well informed as to the respective strength of the European Powers. They accept Moscow's aid against London, knowing full well that the Soviet power itself is fragile and that Russia has been weakened by war, famine, and anarchy.

Bolshevism is the enemy of all religions. Soviet troops have plundered mosques and taught the doctrines of emancipation and free thought. The Mohammedan priesthood has rallied to defend itself against this sacrilege. The social hatreds preached by the Communists make no appeal to these theocratic nations, to these nomadic herdsmen and mountain tribes, blood-loyal to their chiefs, nor to the plodding Persian or Anatolian peasant, attached by law and custom to his little irrigated farm, and taught from infancy to regard the will of his manor-lord as law.

In a word: the nations of the Near East have simply used the first opportunity to shake off a foreign yoke. They have only pretended to rally to the banners of Bolshevism. Western Europe, which knows little of these complex regions and is prone to confuse Russians with Asiatics, misunderstands the situation. We dream of Huns and Mongols again knocking at the gates of European capitals. The truth is less dramatic. It is true, however, that a dazzling dream of empire, half-heartedly supported by the London Cabinet and by England itself, has been dissipated by the combined resistance of Bolshevism and of Islamic nationalism. The grandiose plan of Lawrence and Curzon required for its success the united and hearty support of the people of Great Britain, and great expenditure of money.

England's industrial crisis and unemployment, and the protests of her Labor Party against imperialist adventures, are the real reefs upon which the ambitious schemes of British colonial strategists were wrecked.

### Angora and Its Government.

We have been reading of Angora and its Government for months together continually without caring to know much about them. Angora is a city in Turkey in Asia, situated upon a steep, rocky hill, which rises 500 feet above the plain. Its ancient name was Ancyra. The Moscow *Isvestiya* has given an account of the place and its government from which we make some extracts.

Angora is an ancient and slow-moving place. Even the Bagdad railroad has not affected it. Here Turkish traditions work on, uninterrupted. The coasts of Asia Minor have become Europeanized. The Trebizond and Samsun differ very little from Batum. But Angora is original.

The first thing that strikes you as you enter Angora is not the city itself, but its cemetery. It is enormous, and is scattered all through the city, extend-

ing in a semicircle beyond the town and up the slopes of a mountain, finally becoming lost somewhere near the summit. Its low hedges and railings fail to segregate this domain of the dead. The city seems like a tiny village lost in the gigantic cemetery; and it reclines against the side of a hill, which is crowned by an ancient fortress. Only the white minarets break the gray and bleak monotony of the place.

The city is a thousand or more years old. It occupies the site of Roman and Greek towns, whose ruins are met on all sides. The fortress is built mostly of fragments of ancient structures. Millstones, statues, tablets with Greek and Latin inscriptions, cornices, columns—all these went into the construction of the fortress wall. In one quarter of the city, recently swept by fires, the only thing that remains is an old Roman temple. Its walls are so immense that in their niches and under their porticoes hundreds of people now find refuge. The municipal bath, which is still in use, was built by the ancient Romans.

European dress is rare here, though one finds it often enough in the coast cities.

All the city's 'intelligentsia' may be found in the streets and the two cafes near the government buildings. Deputies of the National Assembly walk about, staid and dignified, alone or in small groups. Numerous officers crowd around, reading the newspapers, drinking coffee or selling and buying horses. Pedlars hurry hither and thither, offering viands and cakes.

At rare intervals a woman may be met on a shopping tour. Sometimes Mustafa Kemal himself visits a local merchant's establishment. His appearance in the street always draws a curious crowd and causes every officer and soldier in sight to stand at rigid attention.

As regards government institutions, the information given is—

Most of the government institutions are located in small houses which form a single group. The Post Office is always crowded with soldiers and peasants. Scribes sit on the ground near the entrance, writing letters for those who can afford to pay them. Not far away, before the building occupied by the Police Department, stands a group of women with unveiled faces. They are the city's prostitutes, ordered to appear for registration. They are noisy and impatient. The gendarmes treat them roughly, pushing or dragging them along the street.

All the government bureaus are ridiculously small. They seldom have more than a dozen officials. From noon to 2 P. M. is lunch hour, during which the public offices are entirely deserted, and the restaurants and cafes are crowded with customers discussing politics, business, personal affairs, and current gossip.

The bazaar quarter is then described.

The bazaar quarter is even more crowded and animated. The confusion in the streets is increased by the number of donkeys, since there is scarcely a Turk who is not accompanied by one of these faithful servitors. Merchants, mechanics, bakers, barbers, restaurant-keepers—all try to get as close as possible to the passers-by. Blacksmiths fill the air with their jingle and pounding, as they forge the oval iron plates



with which donkeys are shod. In a small, stuffy building, three strong fellows are rolling on the floor a long pole on which wool is wound. In another place an elderly Turk is mixing a white mass, out of which he prepares *khalva*, a strange Oriental delicacy.

In the tiny market-place an improvised auction is going on. A powerfully built Turk, sparing neither his throat nor his feet, runs from group to group, shouting at the top of his voice, and offering an old carpet, which he waves in the air.

Groups of soldiers wander through the streets and the market-place. They are poorly dressed in uniforms of all kinds—Russian, British, German, Italian, French. Their shoes and boots are also of every variety. On their heads are caps or capes. Some wear cartridge-belt upon cartridge-belt, almost up to their armpits. They love to boast of their exploits against the Greeks.

Trade is very simple and is not extensive. Some booths sell cheap European goods, but most stocks consist of foodstuffs, local footwear, harness, brassware, and cheap ornaments, for which soldiers are the principal customers.

Things generally associated with Western civilization are mostly non-existent.

There are no clubs, libraries, book-stores, or theatres. Public opinion is formulated in the cafes and on the street corners, and its principal exponent among the masses is the priest, who in Turkey still retains his influence and power. Toward evening, when the bustle and noise of the working day die down, and singsong prayers from the minarets descend like a spell upon the ancient city, the streets become empty and still, except for countless dogs who prowl the streets and the cemetery till dawn.

The home of the National Assembly is not a large building. It is a one-story brick structure, with large windows and a substantial balcony.

During the last lull in the fighting at the front, the Assembly passed an important law providing a new method of choosing the Cabinet. Up to that time, the President of the Assembly, Mustafa Kemal himself, had the exclusive right to nominate candidates for cabinet posts, and the Assembly merely selected one of the candidates thus proposed. This procedure invited much criticism, which Mustafa Kemal and his followers took into account. As a result, a special commission of the Assembly drafted the new law providing that cabinet ministers should be chosen from among the members of the Assembly. A novel kind of republic was thus created, without any president, in which both the legislative and the executive power is vested in parliament.

After the political victory won by Mustafa Kemal Pasha's party,

True to his tactics of allaying the suspicion that he desires to usurp undue authority, Mustafa Kemal delivered a speech immediately after this electoral victory in which he said :—

"We shall all be happy on the day when Smyrna

and Thrace are restored to us. But I shall be doubly happy for then I shall be able to resume the status of an ordinary delegate of this Assembly, such as I was three years ago. There is no greater happiness on earth than to be simply a citizen of a free nation."

## Parental Heredity and Social Heredity.

In *The Ladies' Home Journal* Dr. Henry Dwight Chapin writes thus on the above subject :—

In approaching the subject of inheritance and child culture there are two aspects to consider: namely, parental organic heredity, and social heredity that begins at birth. A child may have a wonderful organic structure, and a very poor social inheritance.

Almost all the benefits of civilization come from social heredity. In language the infant of the wisest scholar is just as helpless when born, as the infant of the defective parent, but their respective developments soon reveal the social inheritance unfolding after birth.

The very construction and existence of society depend upon numerous and diverse social inheritances. The functioning of government, accumulation of wealth, protection of property, the marriage system, standards for art, literature, music and the sciences, all proceed from social ideals that are handed on from generation to generation.

Hence we must make a marked distinction between social inheritance and individual inheritance, as they are controlled by different laws. For the individual we have an organic heredity. For society we have what may be called a social heredity that passes along accumulations gained by parents from the surrounding civilization. Conscience, which is the best trait of later life, does not exist at the beginning. Moral sense is not born with the individual, but is a perfect example of an acquired characteristic of the individual. While the possibilities of moral development doubtless vary, according to innate social inheritances which are influenced by organic inheritances the superstructure must be acquired from the teaching example of others.

Many things, which are attributed to heredity, are really due to environment and that is why home-life is so important, being the great molding force of mind and character. Why is environment so much more important in the human animal than in the lower animal? Because with the child we have a long period of helpless infancy, followed by a plastic period lasting up to twenty years of age.

The chick can pick itself out of the egg and be instantly independent of its mother. Evolution has stopped for the chicken with birth. As you go up in the scale of life, the longer is the period of dependence and plasticity, and hence the necessity for stressing the importance of environment. The lower animal is pretty fully formed at birth and can soon look after itself—the kitten in a matter of a few weeks, the puppy possibly a



few months, and the monkey even a little longer. But in the human animal there are twenty years of receptive state, in which the developing nature can be worked upon by surroundings. That is why the early years of life are, biologically speaking, the most important we live. The growing organism has at this early period stamped on it the possibilities of future vigorous, useful life or of early degeneration and decay.

### Physical Education for Girls and Women.

Lydia Clark, Director of Physical Education for Women, Illinois State Normal University, writes in *Child-Welfare Magazine*:

Physical activity is an absolute necessity for the proper growth and development of girls as well as of boys. We have long recognized its value and importance for boys, but our ideal of womanhood has been decidedly hampered in its development by the notion that a short of attractiveness is attached to physical weakness and the consequent need of protection. Gradually we are emerging from this mediæval conception of womanhood, and are realizing that vigorous health and a reasonable amount of strength and independence are not incompatible with womanliness, beauty and attractiveness.

A few years ago the athletic girl with her mannish attire and stride was in our midst, very likely because of a mistaken notion that girls' athletics should be fashioned after those of boys. This is not the idea of thoughtful physical educators today. They realize that women are different from men in interests, desires, and co-ordinations. This is, however, not merely a matter of degree; it is an inherent difference. Therefore the sports should be organized and arranged on a different basis, with the aim in mind, not of specialization in one sport, but rather of the development of vigorous, all-round good health.

Today women are taking a part in the organization of the activities of the community and of the nation, which necessitates training for citizenship. Boys receive this on the playground and through their sports in a much more vital fashion than can be taught in the classroom. Play is the subject nearest the hearts of children, and through participation in this activity they learn to be loyal, to play fair, to be honest, to sacrifice themselves to the group, to co-operate, and to take hard knocks with a smile. Tremendously greater opportunities are afforded the boy to acquire these characteristics of good citizenship through play activities than are offered to the girl.

Work in athletic associations offers a fertile field for the growth of executive powers. Here the girls find opportunity for organization and a chance to shoulder responsibility. We need leaders among our citizens, but we also need intelligent followers, and, here again, the association affords opportunity for valuable training.

Physical activity is conducive to health and vigor, but, in addition to the participation in systematic, regular exercises, the health of the body depends upon regular habits of living, the wearing of hygienic

clothing, and the correction of any remediable physical defects.

An important detail which is often lost sight of in the education of high school girls is the need for interest and joy in some wholesome cause. The work and activities of an athletic association will help to fill this decided need in the lives of girls, and will supplant many of the artificial and vitiating influences which are rampant today.

*The Playground* also holds the opinion that girls should have plenty of physical activity.

The school medical officer of London, Dr. W. H. Hamer, has recently urged more play for all girls—even if the boys must help do the housework to set the girls free for a part of the time. Dr. Hamer thinks girls have too much to do, especially sewing and other indoor tasks, and therefore suffer more than boys from defective vision, heart disease, anemia and spinal curvature.

### Prohibition Referendum in Sweden.

The proposal at the recent prohibition referendum in Sweden was according to *The Woman Citizen*, that

The manufacture and sale of beverages containing more than 2½ per cent alcohol should be prohibited. This proposal was turned down by 51 per cent of the voters, so that the result was in favor of the continuance of the present system.

A unique feature of the referendum was that men's and women's votes were counted separately. The count showed that 57 per cent of the women were for prohibition, while only 40 per cent of the men favoured it. The total number of voters was 800,000 women and 938,000 men.

Though the prohibitionists have been defeated they scored a larger percentage of votes than at the previous referendum. Women are the preservers of the home, and they, therefore, vote more largely against drink, the destroyer of homes, than men.

### World News about Women.

The following items are taken from *The Woman Citizen* :—

#### *A Blind Leader.*

A noted blind Polish physician, Dr. Melanie Lipinska, has just arrived in this country to make a study of American methods for lightening the burdens of the blind. Madame Lipinska's work in re-educating blind people has earned her an international reputation. Primarily, her visit to this country is for the purpose of making a report on her observations to the Polish Oculists Association, but she will give a full account also to the French Association, for Impro-



ving the Condition of the Blind. While here she will lecture on her own theories and experiments.

#### *India's Women.*

According to the *International Women Suffrage Alliance News*, the newly-acquired spirit of independence among Indian woman is being strikingly displayed.

In Calcutta recently the 300 women employees of the Wellington Jute Mill struck work while demanding an increase in wages and the dismissal of an unpopular headman. This strike created a great impression, as it was the first time for women workers. Their proceedings were carried on with determination but no outward disturbance.

In the presidency of Madras the women of Salem are the sponsors of Women's Co-operative Banking in India. Eleven women clubbed together about two years ago and started a co-operative bank. Today there are fortyone members. Amounts may be borrowed at nine per cent interest, and loans are repayable in ten monthly instalments.

#### *Feminism in Japan.*

Japanese women are taking full advantage of the repeal by the Imperial Diet on May 10, of the law forbidding women to take part in political meetings. An organized women's suffrage movement is growing steadily and public meetings are held under the auspices of the new Women's Association of Tokyo. One of the age-old customs which is causing discontent among the modern Japanese women is that which gives to the husband's mother the ordering of the household. This ruling is particularly hard on the "foreign" bride who goes to Japan for the first time, on marriage, since a Japanese man invariably reverts to the customs of his country when he returns there.

### Difficulties of Idealism.

In *Liberator* Upton Sinclair describes the hard task of idealists as follows :—

All living creatures are part of a process of evolution, and they have at all times a double task, to secure their survival in their environment as it exists, and to keep ready to adjust themselves to changes in the environment which may occur. If the changes are rapid, this makes life very hard for the creatures; imagine, for example, the difficulties of a mouse which is struggling to pick up food and dodge its enemies, and at the same time is growing wings and becoming a bat.

In the case of us human creatures the task is harder yet, because we ourselves are to some extent the makers of our environment, and we have to secure our survival as we are, and at the same time to make ourselves something better. We find ourselves in a world of brutal force, and if we refuse to use our share of this force, we are exterminated like Jesus. On the other hand, we have in us a craving for a higher and unselfish kind of life, the impulse to make a better environment and adjust ourselves to that. We call that our "ideal," and it is the most important thing in us. No lover of social justice can afford to lose sight of this ideal, even for a moment: and yet it is a

fact that as we take part in the brute struggle for existence, we do lose sight of our ideal, we find ourselves drifting farther and farther from it, and we have to call ourselves back to it, or some prophet has to call us back. And that is why we have heroes of the class struggle like Gene Debs, appealing to the Soviet government not to execute some political prisoners, however guilty. It seems to me that we shall always have this kind of strife in our movement, for we all agree that government is a dirty business, and yet the working class has got to govern the world and we shall always find it fighting its enemies with fire, and at the same time wishing it did not have to do so—and also, perhaps, wishing that the few prophets and idealists only Jesus-Thinkers would not be so obstreperous, but would consent to lose sight of their vision of human brotherhood and justice for just a short while, until we get these blankety-blank social traitors exterminated or subdued.

For my own part, I am in the unfortunate position where I can understand both points of view, and always have an unhappy time trying to make up my mind what is right in any given emergency.

### The Goose and the Gander.

Nobody can say for how many centuries yet history will continue to illustrate the adage that what is sauce for the goose is *not* sauce for the gander; but here is a fresh example culled from *The New Republic* :—

The difficulty of administering the old rule concerning sauce for the goose and sauce for the gander is aptly illustrated in the question of the freedom of the Straits. Mr. Lloyd George is very plaintive about the action of the Turks in closing the Straits by entering the war—"an act of perfidy which cost us dearly." A little later, however, Mr. Lloyd George took the lead in closing the Straits to Russia during the great blockade of that country—an act of perfidy to humanity. Kemal Pasha complains that during the present war the Straits were closed to him while open to the Greeks. The Greeks complain that they were not allowed to interrupt the shipment of contraband of war by the Allies to Kemal. The question of freedom of the Straits cannot be separated from that of freedom of the seas, and although that was one of the most obvious points in making the world safe for democracy for which we went to war, it was the first to be excluded from the peace.

### Christianity and World Peace.

The same journal thus delivers itself on the question whether Christianity will convert the world to pacifism:—

Christian reformers who have hoped to convert the Christian religion into an influence making for peace on earth and goodwill to men have not



received very much encouragement recently from Bishop Cannon of the Methodist Episcopal Church. At a moment when there was no demand for war on the part of the politicians, the munition makers, the soldiers and the one hundred percent Americans, it remained for some of the Christian clergy and bishops to advocate the despatch of American battle-ships and soldiers to the Near East. If Bishop Cannon and the Rev. Mr. Barton could have dictated the policy of the country, the American government and army would have taken over the task of driving the Turks back into Anatolia, of protecting the Christian populations of the Near East from massacre, and of setting up a political regime in that region which would keep order and satisfy the conflicting ambitions and interests of its inhabitants and neighbors. Let us be thankful that they did not. When Christians come to apply Christianity to questions of peace or war, they seem irresistibly tempted either to glorify war as the very weapon of God or else utterly to condemn participation in war whatever the circumstances. If these are the only alternatives to which the effort to apply Christianity to politics reduces a democratic state, it will be indispensable to exclude Christianity from politics.

### U. S. A. and the Opium Evil.

There seem to be too many peaksniffs in America, as its attitude towards the opium evil seems to show. For *The New Republic* records:—

An exasperating result of the refusal of the United States to cooperate with the League of Nations is the failure of all efforts to check the traffic in opium products. Next to the British Empire the United States is the largest trader in this stuff. It imports immense quantities of raw material much of which is smuggled. Of the finished product in drugs, this country is the largest consumer per capita, and one of the largest exporters. The regulation of the traffic is one of the objects of the League, but the United States does not recognize this agency, and falls back on the ineffectual plan of control devised by the Hague Convention in 1912. It will approach the matter only through a special international conference. This is a case in which a stupid obsession plays into the hands of a powerful and unscrupulous commercial interest.

### Japanese Toys.

According to the *Japan Magazine*,

Of the various kinds of toys manufactured in Japan for export, the major part is made of celluloid, clay, rubber, paper, harmonica, tin, or wood, while the value of the annual production which was less than ¥10,000,000 before the great war, became in 1920, over ¥20,000,000. As to the localities producing these, celluloid toys are manufactured chiefly in Tokyo and Osaka, and most of them are dolls of various sizes and sorts, while the destination of the exported goods is America.

That the Japanese export toys to America, shows their industrial efficiency and enter-

prise. For America is industrially very efficient.

### Democracy in Japan.

S. Sheba contributes an article to the *Japan Magazine* to show that "pure democracy" is incompatible with Japanese national traditions and character. He asserts:—

Foreigners in Japan frequently give too much credence to the demagogic advocacy of radical political changes which are reported, with the result that they incline to the belief that Japan eventually will become a democracy. In this conclusion they betray a decided lack of knowledge of the history of the Japanese and a woeful misapprehension of the national psychology.

Japanese are neither hide-bound, nor moss-covered. Progressiveness is, with us, almost a fetish, so that suggestions for the improvement of political administration are sure of a sympathetic reception, but that the fundamental system of government should be changed is unthinkable to Japanese of all classes.

The general belief is, that a constitutional monarchy, impregnated with democratic ideals, as is that of the Japanese, is in truth more nearly an ideal government than a pure, unadulterated democracy, with its irresponsibilities, responsiveness to mob psychology and highly emotional character. The Emperor is regarded as the personification of honesty, justice and righteousness. He stands as an inspiration to progress and a safeguard against national corruption and degradation. He is at once a spiritual and a very material political balance-wheel.

With political privileges being granted the populace in wise proportion to their advancement in modern thought and methods, the Japanese are but little impressed with the *ignis fatuus* of pure democracy. Indeed, the fact that Japan for twenty-six centuries has been under the rule of a single line of Emperors, without a break or serious revolution, is so significant as to excite the interest of students of world-history especially under present conditions of general political strife and turmoil.

It is true that in times past military cliques have had their ephemeral ascendancy when the hereditary rulers were temporarily obscured, but no conqueror has been able to rule Japan, as has been the case in other countries.

### Japanese Religions.

*The Japan Magazine* contains an article by S. Kondo in which it is stated that

Liberty of religion is allowed to the Japanese people by the constitution. Three religions exist in Japan, namely, Buddhism, Shintoism and Christianity.

Buddhism is divided into 14 sects according to the interpretation of Shakya Muni's teachings and to the



tenets of their belief. These sects are subdivided into 56 sections according to slight differences in the interpretation of the Sutras and in the tenets of belief as well as owing to disputes regarding lineage of the religious sects.

Japan has 71,750 Buddhist temples, 181,100 Buddhist priests and 51,511,100 Buddhist believers. This fact suggests that the bulk of the Japanese people are Buddhist believers.

In introducing Christianity in Japan, it was attempted by some foreign missionaries to make Japan a territorial acquisition of their country by means of that religion as they did in South Sea countries. Toyotomi Hideyoshi quickly discerned it and prohibited Christianity in Japan. Tokugawa Iyeyasu who followed, absolutely forbade the propagation of Christianity. This led to the Amakusa Rebellion by Japanese Christians.

Coming to Shintoism the writer says :

Shintoism, originated in the combined spirit of Japanese ancestor worship and Imperial veneration, and its observance centers in shrines. It is represented by the spirits of the Imperial Ancestors and the Gods of Heaven and Earth in the Imperial shrine and the spirit of Amaterasu-Omikami in the Ise Shrines. Shrines are comparable to Buddhistic temples in some respects.

There are 171,725 shrines in Japan; their gods and goddesses being, first, the Imperial ancestors; second, men of renowned exploits; third, gods or goddesses of marvellous power, and fourth, other gods or goddesses. The total number of Shinto priests in Japan for these shrines is 14,900, a small number compared with the number of shrines. This is owing to the fact that there are not a few shrines which have no priests in ordinary times, but on the occasion of festivals they come from other shrines to conduct the rites,

Finally as to Christianity,

There are about 12 sects in Japan, their churches and oratories numbering 1,355. The Greek Church has 131 churches and oratories, its believers numbering 65,615. The Roman Catholic religion has 189 churches and oratories and 14,200 believers.

The Japan Christian Mission has 230 churches and 21,000 believers. The Anglican and American Episcopalian Mission has at present 213 churches and oratories and has 16,215 believers.

The Japan Methodist Mission has at present 181 churches and 13,356 believers. The Japan Congregational Mission has 151 churches and 15,847 believers.

Besides those mentioned above there are in Japan 164,000 Christian believers. The total number of foreign and Japanese missionaries here is put at 2,458.

### Cost of Government in Different Countries.

It is sated in *Current Opinion* for October that

The United States Government collected \$38 in revenue for each resident of the country during the

fiscal year just ended, according to an official statement of the Treasury Department. Business men and consumers supplied the money in taxes and tariffs. This figure represents the cost of government per capita in this country.

The cost of government in other principal countries follows :

England, \$95 per capita.

France, \$42.

Japan, \$13.

Italy, \$11.

The United States revenues totaled \$4,109,104,000 in the fiscal year just ended. In England the total was \$4,330,480,000, and in France \$1,744,725,000.

Japan collected \$764,392,000 and Italy \$456,384,000. The population of the United States is nearly twice as great as that of Japan and well over double the population of the British Isles, of France and of Italy.

Business is heavily taxed in France, Italy and England. The British normal income tax is more than 25 per cent, the American 4 per cent.

Five items suffice to describe all sources of revenue of the United States Government in the Treasury daily balance sheet. More than twenty items are required to enumerate the sources of revenue of the governments of France, England, Japan and Italy.

Business men of these countries are required to contribute to the support of their governments in much larger proportion than in this country. Operating costs are smaller in the United States as far as taxes are concerned than in any of the principal countries of the world. Taxes on business make high living costs for the consumer. The excess profits tax, adopted by many countries to furnish war funds, has now been abolished in this country, altho it is still retained generally throughout Europe.

American revenue collections are falling, those of other nations rising. The Government of the United States is spending less, other governments more. This Government in the last fiscal year collected approximately \$700,000,000 more than it spent, according to the ordinary balance sheet of the Treasury.

Per capita revenue collections is regarded as a more trustworthy measure of the cost of government to the individual than disbursements. Revenue per capita measures the amount of money actually paid into the government by citizens. Expenditures per capita includes borrowing to be paid by future citizens.

### The Open Mind,

In the *World Tomorrow* magazine R. M. Lovett tells the reader—

The mind of the modern world has been open chiefly on the side of natural science, and in its opening the moral duty of scepticism has played an important part. No one has set forth the claims of this duty upon the scientist, and the difference which its fulfilment makes in the world of his conduct with more eloquence than Professor Huxley, in his essay which bears the modest title "On the Adviseableness of Improving Natural Knowledge."

"As regards . . . the extent to which the improvement of natural knowledge has remodelled and altered what may be termed the intellectual ethics of men—



what are among the moral convictions most fondly held by barbarous and semibarbarous people? They are the convictions that authority is the soundest basis of belief; merit attaches to a readiness to believe: that the doubting disposition is a bad one and scepticism a sin; that when good authority has pronounced what is to be believed, and faith has accepted it, reason has no further duty...The improver of natural knowledge absolutely refuses to acknowledge authority as such. For him scepticism is the highest of duties; blind faith the unpardonable sin. And it cannot be thought otherwise for every great advance in natural knowledge has involved the absolute rejection of authority, the cherishing of the keenest scepticism, the annihilation of the spirit of blind faith."

It is a matter of concern to us to-day, and will be a cause of wonder to our children, that in all that pertains to social, politics science, human conduct, the open mind is far less evident than in the field of natural science.

The test of the open mind in the modern world is its willingness to prove all things, including and especially emphasizing the ideas of nationality, and to hold only by that which is good in the noble sense of commonwealth.

### "Civilizing" the Eskimos.

Dr. J. H. Kellogg, editor of *Good Health*, writes:

"Tea, coffee and tobacco are insidiously weakening the Eskimo physique. By contact with foreigners the Eskimo is losing his native honesty, independence and sterling character. He is changing so fast that in another decade or two he will be quite another person. His direct relationship to his homeland will be lost and his dependence upon the exterior world finally established. The demoralization of the Polar Eskimo as a distinct social unit is imminent and inevitable."

In Dr. Kellogg's belief, if "our highly intelligent American citizens" continue to use tea, coffee, and tobacco, we shall "suffer ultimately the same degenerating effects that our remote cousins of the Arctic are undergoing".

—*Literary Digest*.

### "Why Chemists Leave College".

Under the above caption *Chemical and Metallurgical Engineering* (New York) narrates an incident "throwing light on the movement of scientific men from University work to the industries," from which we make an extract.

"A young professor of analytical chemistry was doing unique and recognized research. His apparatus, such as he had, was begged and borrowed from friends and foundations. His

department supplied him with almost nothing. In addition, for his analytical course he had sixty platinum crucibles for over a hundred men. These crucibles were loaned to students by the day and had to be returned to him personally each night to be locked in the safe (by order of the department head). Not only did his department give him no funds for research, but it filled his time with meaningless routine that was irksome and useless."

"This same man subsequently accepted an industrial offer which, incidentally, paid him more than double the salary; but more pertinent to the immediate question, it gave him unlimited funds for equipment, almost unlimited assistance and complete freedom from the mechanical routine of even ordering apparatus. The moral back of the tale is this: Industry has a much better appreciation of the intrinsic value of the research man's time and energy than is found in the university. It relieves him of elementary routine, pays him for the quality of his service and gets value received."

So even in rich America, researchers in universities do not in all cases find their jobs very comfortable. But do they rend the skies with their lamentations?

### Medical Advice by Radio.

*Popular Radio* (New York) describes at length how by wireless telegraphy medical advice is now-a-days given to ships at sea by doctors on land.

"Sailors now can have the best of medical advice, even tho the doctor may be thousands of miles away. Many and many are the ships that have no doctor: freighters, cargo ships, tramp steamers, tankers, fruit-boats, fishing vessels, schooners. In fact, only 25 per cent of the ships that sail the seas carry doctors."

### Uses of Castor Oil.

You don't like castor oil—who does?

Castor-oil is best known to most readers as a drug—the repugnance of children to it, owing to its unpleasant taste and smell, being familiar to every mother. Various attempts have been made to eradicate these obnoxious qualities, and an American physician, a Dr. King, claims to have so far solved the problem that castor-oil may be made to simulate a custard. He says: I find it a very pleasant mode of administering to boil the dose of oil with about a gill of good sweet milk for a few minutes, sweeten with loaf-sugar, and flavour with essence of cinnamon or other pleasant aromatic. It then somewhat resembles custard in its taste and appearance, and is readily taken by even the most delicate stomach.



After this exordium Chambers's Journal tells us :—

Although castor-oil is one of the minor oils, it possesses properties which distinguish it from all other vegetable oils, and its industrial use is increasing in a marked degree. For lubrication purposes the most valuable asset of this oil is its viscosity, and it is generally admitted that under changes of temperature and climatic conditions this oil retains its viscosity better than any other vegetable oil and most mineral oils. For this reason, notwithstanding the increasing production of high-class mineral cylinder oils, castor-oil is still used in the tropics for lubricating heavy machinery; whilst it is found to be absolutely necessary in gas-engines, and has been used almost exclusively in all kinds of aviation motors. Castor-oil in association with cellulose nitrate dissolved in volatile solvents, is employed in the production of artificial leather; the oil imparts softness and elasticity to the product, thus enabling it to be coated readily on the cloth or other backing material. This artificial leather is an important article of trade, being largely used in upholstery, the manufacture of carriage-tops, motor-car fittings, trunks, suit-cases, boots and shoes, book-binding, and various side-lines of novelty goods favoured by ladies.

Castor-oil is used even more extensively in what may be termed the legitimate leather trade, both as a solvent and a lubricant. It is usually directly applied to belting as a sulphurated product, but is also frequently incorporated in a commercially valuable composite grease containing, in addition to the oil, such ingredients as paraffin, vaseline, tallow, and wax. Machinery-belts coated with the composition are rendered more flexible and do not crack readily; hence their durability is increased. It is claimed that leather treated with pure castor-oil is never attacked by rats—leather goods, including firemen's

buckets, are a delicacy eagerly devoured by those predacious rodents. If castor-oil is regularly applied to boots and shoes, these will last more than twice as long, and are rendered absolutely waterproof; another advantage resulting is that such boots and shoes are immune from the playful but destructive attacks of the ravaging puppy.

Castor-oil is equally important in numerous other industries. It is employed in the manufacture of the linoleum with which floors are covered, being found to impart flexibility and toughness to the material used. Sulphurated castor-oil, made under carefully controlled conditions of temperature, and with proportions of the requisite ingredients as determined according to a chemical formula, is sometimes used in the production of 'Turkey-red' dyes. In the manufacture of tire cement for the motor industry, it forms an ingredient of good thick shellac varnish. The oil is also employed in the textile industries as a 'wood-oil', and as a castor soap oil, both of which are indispensable in degreasing special woollen fabrics. It is even used in the manufacture of fly-papers.

The oil known as 'lamp oil' is also obtained from the castor-oil seed, and as an illuminant has the advantage of being very economical, as it burns slowly, gives a clear light with very little smoke, and as its flash and fire point is high, does not generate sufficient heat to be dangerous. At one time lamp-oil was in general use for lighting railway-carriages, and is even up to the present day still used extensively for that purpose. Pomades and cosmetics are also made from castor-oil; in short, its uses are varied, various, and valuable.

The green leaves of the plant are a good cattle food; it increases the flow of milk in cows, and they eat it with relish.

The cost of cultivating this plant is little and the yield large.

## CORRESPONDENCE

To  
The Editor  
Sir,

I am compiling a book on the Ancient History of the Kambojas and shall feel obliged for any information supplied to me in connection with the same, while they were governing in Kambodia or

any other part of the world including India. The information may be addressed to me to the following address :—Ganga Singh, I. M. S. M. G. P. V. C. Dharampore R. S.

GANGA SINGH, I. M. S. M. &c.,  
Editor,—*The Kamboj Gazette*.



## NOTES

## Controversial Methods of the Calcutta University.

If two persons quarrel, and if one of them retorts charging his adversary with being or doing the same as one's self, or, briefly, if he says, *tu quo que*, "thou also", it is popularly considered an effective reply. But from the point of view of the neutral or impartial onlooker, both parties may be in the wrong.

The Calcutta University has been charged with having brought bankruptcy upon itself by "thoughtless" financial mismanagement. As this accusation has proceeded from official sources, the advocates of the University have replied that the Bengal Government, too, has not been solvent, and it, too, has incurred expenditure which could have been avoided or curtailed. But the people of Bengal cannot be satisfied with such a reply. Waste, or extravagance, or thoughtless financial mismanagement, if it can be shown to exist, is to be condemned wherever it is found. And, therefore, along with many other journalists, we have repeatedly urged that the Ministers need not have been paid the high salaries which they receive. And for the same reason, the Indian Association, of which two Ministers are members and office-bearers, has pointed out that certain Government Departments and high posts may be abolished. It will not do, therefore, for the University to take shelter under the *tu quoque* argument. Posts which are sinecures or almost sinecures must be abolished. In a previous issue we specifically mentioned some such. Some of the things we said have been tried to be explained away. But we have not yet been told, for instance, what work Lieutenant-Colonel George Ranking did for which he was paid Rs. 500 a month in the year 1920.

21. Of course, we may be told some day in future when some work may be found for him in order to contradict us. For it is a favourite, though transparent, device of disingenuous controversialists to lie low and say nothing when for the time being there is no reply to a charge and to come forward with a reply when the necessary rectification has been made. But if no rectification is possible, then there is no reply; as, for instance, in the matter of depriving Birajasankar Guha of even the chance of getting the Premchand Roychand Studentship.

It appears that the Bengal Government has refused to sanction the increase of the registration fee of students from Rs. 2 to Rs. 5 on the ground that the increased income which may be secured thereby will not be spent for the benefit of the majority of the matriculates. The University has retorted that the Government made a profit of five lakhs of rupees from the pleadership and mukhtearship examinations which was not spent for the benefit of the pleaders and mukhtears, and that the increased income from the enhanced court fees will not be spent for the benefit of the litigants. It is a clever retort. But the impartial public may well cry out, "A plague o' both your houses." Government ought not to make money by selling justice or legal practitioners' certificates, nor should the University make education dearer by raising its cost little by little. Each added item may be considered very small in itself; but many a mickle makes a muckle, and the classes of the population who seek education are growing gradually poorer instead of growing richer.

Besides, though the profiteering spirit of the Government must be condemned, the legal practitioners and the litigants



get something in return for their money, though at too high a price. But what do the matriculates who are registered get from the University for the fee paid by them which their predecessors did not get when there was neither registration nor a fee for it? Moreover, Rs. 2 per head is quite enough for keeping a register.

There was a time when the present Vice-Chancellor used to call the critics of the University flitting spectres of humanity, inventors of lies, &c. But of late, a different method has been adopted. At Senate meetings the Fellows are solemnly requested not to follow the methods and imitate the manners of the Bengal Council. But at the same time personalities and venomous and vulgar abuse abound in the pages of the "Calcutta Review" and even lampoons in a certain Bengali family's magazine.

The latest charge against the Bengal Government is that it has been trying to do propaganda work. But has not the University printed and distributed broadcast by post thousands of copies of certain "Calcutta Review" articles and other matter? We drew attention to this matter in our last June number, pp., 786-7, in the note entitled "Authorized or Unauthorised Waste?" without as yet eliciting any contradiction. Sir P. C. Ray in a recent letter to the Press complains that there is not money even to buy such trifles as bottles for the Science College, the object being to induce the public to bring pressure on the Government to make an unconditional grant to the University. We suppose the thousands of Rupees spent by the University in this kind of propaganda would have sufficed to purchase bottles, test tubes and similar things. But of this more anon.

### A Tempest in a Tea-pot.

Recently in a fit of pseudo-hysteria the Calcutta University has employed some big guns to kill what after all may or may not turn out to be the proverbial mosquito.

It appears that the publicity officer sent

a demiofficial letter to *The Bengalee*, marked "private," requesting it to reproduce an article from *Times Educational Supplement*, entitled "A Bankrupt University", containing adverse comments on University matters. *The Bengalee* published it, calling it an inspired article, which fact it should be able to prove.

It is to be hoped that *The Bengalee's* informant is more reliable than the person who has told some members of the Syndicate that the conditions by observing which the University may avail itself of the Government grant of Rs. 2½ lakhs were settled at a private conference of Mr. P. C. Mitter, Education Minister, Mr. C. C. Biswas and the editor of this REVIEW, held at the residence of Mr. Mitter. The story shows the imaginative power of its inventor and the credulity and gullibility of those who have swallowed it. No such conference was ever held. The editor of this REVIEW does not know even the name of the street or the number of the house where Mr. Mitter lives; and he has never met or spoken to Mr. Biswas face to face and does not even know him by sight. We did not know that there would be any conditions attached to the grant, nor what they would be like, nor did we discuss them with anybody, before we saw them in the papers. The publication of *The Times* article in *The Bengalee* was followed by a requisition signed by some Fellows, which again were followed by a Senate meeting, speeches, and a resolution drawing the Chancellor's attention to this sort of hostile official propagandism. Lord Lytton is the Governor of Bengal as well as the Chancellor of the Calcutta University. It will be interesting to observe how he settles this quarrel between his two capacities, as it were. We do not think the matter is of sufficient public importance to deserve detailed consideration. But matters arising out of it are of more importance, as in some industries by-products sometimes turn out to be more valuable than the goods directly intended to be produced.

What the publicity officer has done has enabled the cunning Vice-Chancellor to



turn away, if only for a time, the attention of journalists and the public from the state of affairs of the University to the real or alleged improper action of the publicity officer; for some people think any stick is good enough to beat officials or the Government with. To that extent that officer has done a real disservice to the public.

It has been insinuated that *The Times* is hostile to the Calcutta University and its Vice-Chancellor, and that the article in question is an inspired article, and that therefore what it has written deserves no attention.

Not being in the secrets of either *The Times* or the Government of Bengal, and having no desire to dogmatise, we have tried to form our own conclusion as to the theory of the inspired origin of the article and state the facts we have gathered, leaving the readers to judge for themselves.

It is a matter of common knowledge that Mr. Lloyd George was for a number of years practically the Dictator in Great Britain. But even he could not get *The Times* "within his clutches." If any Government or any officer or any private person or persons in India have succeeded in getting that journal to do their bidding from here, it or he or they must be more powerful than Mr. Lloyd George.

"The Literary Year Book" is a well-known British annual publication. Among other things, it informs the reader as to how particular papers or journals procure their articles. Regarding *The Times Educational Supplement* it says, on p. 180 of the 1922 issue: "Articles arranged mostly with experts by Editor." Therefore, its articles relating to India are most probably written by experts of some standing, whether they reside in India or in England.

An impression has been produced on the mind of journalists and the public as if the article in question were a stray contribution by some occasional contributor or correspondent. That is not so. Every issue of *The Times Educational Supplement* contains an article on some Indian educational topic. To verify our impression, we have turned over the pages of

each number of the current year. All the articles are unsigned and without any initials or superscriptions about authorship. In fact, they form a regular feature of the paper, which is, so far as we know, one of the best-conducted educational newspapers in the world.

Now as to the tone of the articles so far as the Calcutta University is concerned. In the very first article of this year's series, viz., that appearing on January 7, we find the following passage:—

"It is much to be regretted that at all the universities visited [by the Prince of Wales] the political miasma of non-co-operation kept away substantial sections of the student community. In Calcutta the investment with the honorary degree of Doctor of Laws could not be held at the Senate House, on account of the uncertain attitude of the students. The ceremony took place at Government House, where the distinguished Vice-Chancellor, Sir Ashutosh Mookerjee, delivered a noble panegyric on the British connection with India, and recalled the fact that nearly half-a-century ago he was present as a boy when King Edward received a degree from the University. Very substantial progress has been made in the decade toward the educational expansion and improvement for which his Majesty asked. Unfortunately, however, notwithstanding the thorough investigation the Sadler Commission began in 1917 and the practical proposals they made, the unwieldy and inefficient constitution of the Calcutta University has not been modified."

In the January 28 article we have the following:—

"Dr. Thomas showed that the lead given by the Calcutta University in providing facilities for research is being followed at some of the other universities....."

Some passages are extracted below from the April 22 number.

Since the reconstitution of the University on lines proposed by the Sadler Commission still lies in the uncertain future, largely through financial obstacles, Lord Ronaldshay was justified in describing the creation of the council of post-graduate studies as the greatest landmark in the history of the University in recent years. The scheme was taking shape when he became ex-officio Rector, and he gave it his whole-hearted support because it was calculated to establish in Calcutta, under the auspices of the University, "a real centre of learning and research, and to do much by resuscitating interest in the ancient culture of the country to stimulate thought on lines congenial to the particular genius of the Indo-Aryan race." He



had the vision of a modern Nalanda growing up in the premier city of the Indian Empire.

Lord Ronaldshay rightly challenged the theory that the department is carried on for the exclusive benefit of the limited number of persons who are on its rolls. The results of post-graduate work, as he said, re-act upon the country as a whole. Part at least of the duty of a University is to add to the sum total of human knowledge. Moreover, any nation aspiring to a leading place among the foremost peoples of the world must make its contribution to the progress of human thought. These truths, we are sure, are not denied by men of position and influence who severely criticize the working of the post-graduate department. Nor are they wanting in due appreciation of the devoted services to the University for so many years past of Sir Ashutosh Mookerjee, the Vice-Chancellor. But their complaint is that under his dominating influence the senate has allowed an *imperium in imperio* to be built up, and to be an excessive drain upon the University resources, so that it cripples the ordinary work. They also hold that the aggrandisement of the department has become an obsession with its distinguished head, and that a Geddes-axe should be applied to its administration.

The farewell speech of Lord Ronaldshay while studiously judicial in tone, shows that these criticisms are not altogether baseless. He admitted that in a poor country there are obvious limits to the extent to which post-graduate studies can reasonably be financed by public funds. He expressed the hope that the Legislature would be prepared to make some additional contribution toward the University in its present difficulties, but pointed out that the Legislature itself, with limited resources, is faced with many urgent demands. He suggested for the consideration of the Senate the question whether it is bound to provide post-graduate teaching in every subject in which it is prepared to examine and confer awards, or whether, following the precedent set by such Universities as Oxford in this country, it should not expect students of very special subjects to make their own arrangements for the greater part of their studies. Lord Ronaldshay spoke with the greater authority on this subject because he has occupied the dual capacity of Chancellor of the University, and Governor of the Province. On the one hand, he asks the Legislature not to lose sight of the importance of post-graduate work in shaping the future of Bengal. On the other hand, he asks the University to consider whether, in view of the straitened financial circumstances of the times, it may not prove possible without impairing the work of the post-graduate department to prosecute it at a somewhat smaller expenditure from University funds.

A pleasing feature of the Convocation was

the first presentation of the gold medal endowed by the Vice-Chancellor to be bestowed biennially upon the individual deemed by the syndicate to be the most eminent for original contribution to letters or science written in the Bengali Language. The medal was awarded to Dr. Rabindranath Tagore, the most brilliant Bengali writer of our day. It is an interesting coincidence that the distinguished poet has accepted within the last few weeks the chairmanship of an organization for improving the economic outlook of the educated middle classes in Bengal.

To Captain Pctavel's scheme and the University's Poverty Problem Study Fund the journal has devoted three entire appreciative articles, namely, "The New Poor" (May 6), "The Landless People" (May 13) and "Earning Whilst Learning" (August 26). There is also a reference to the subject in the April 22 number which we have already quoted.

Regarding the vernacular medium the July 22 article says:—

"This decision has been severely criticised by the *Englishman*, the *Pioneer* and other English-owned papers, but there is high educational authority for modification of the practice of the Calcutta University since its establishment sixty-five years ago of requiring all candidates for matriculation to be instructed and examined through the medium of English."

The whole discussion is too long to quote. The above is a sample.

In the July 29 number we are told that "at some of the universities, notably Calcutta,.....the course in geology is very thorough."

In the August 12 article we read:—

"Nothing in the recent history of the administration of the University of Calcutta has been less worthy than the bitter personal attacks made upon the Secretary of the Education Department—the mouthpiece of the policy of the successive Indian Education Members—in the letter from the Registrar which reached the Government of India the day after its special relations with the University had been closed by transfer to the Bengal Government.

Lastly we come to the article in the October 14 number entitled "A Bankrupt University," which is reproduced in full below.

The unhappy financial position of the University of Calcutta investigated by the Accountant-General of Bengal, and his report discloses, in the words of a strongly Nationalist



Calcutta Daily, "a *prima facie* case of serious mismanagement." The Sadler Commission, it will be remembered, after an exhaustive investigation of the University's problems, outlined at great length a scheme of reform, little of which, however, has been carried out. Last March Mr. P. C. Mitter, the Education Minister, in a debate in the Bengal Legislature, passed some severe strictures on the administration of the University, especially in regard to its financial management. Thereupon the indignant Senate appointed a committee to draw up a statement in reply. The report, published early in August, began on wrong lines—by questioning the right of the Government of Bengal to interfere, except in regard to certain specified matters, such as questions of change of regulations and the affiliation and dis-affiliation of colleges. It declared that with such exceptions the Senate "is constituted a self-contained corporation and is vested with the entire management of and superintendence over the affairs, concerns, and property of the University, and no interference on the part of the Government, much less any member thereof, is permissible." This haughty tone was at variance with the fact that the discussion had been originated by applications for large and supplementary grants to assist the University in its financial difficulties. This year it is faced with a deficit of about Rs. 5½ lakhs (£36,666) and the proposal was made that a grant of Rs. 2½ lakhs should be sanctioned by Government to help to cover the gap. Indeed, in some quarters there was an impression that the Bengal Government might meet the entire deficit without any investigation.

When the demand for the grant was made in the Legislature last July there was a strong feeling that it should be rejected. But on an assurance being given by the Education Minister that the financial position of the University would be placed before Government, and that the audit officers were about to make certain suggestions with regard to their finances, the sum of Rs. 2½ lakhs was voted. Meanwhile, the report of the Accountant General, to quote the words of a letter from Government to the Registrar, "reveals the fact that the financial administration of the University has hitherto been anything but satisfactory."

The letter gives the assurance that it is not the intention of Government that the University should be left in a state of bankruptcy and expresses the desire that the University authorities themselves should place their finances on a sound basis. It is intimated that, subject to certain contingencies, the Government may be prepared to ask the Legislative Council before long to vote additional grants to achieve that object. They feel, however, that as custodians of public funds they will not be justified in handing over any grant until an assurance is received that effect will be given to the recom-

mendation of the Accountant-General contained in the Report, and that certain other conditions are being carried out.

When the grant of Rs. 2½ lakhs has been received there will still remain the question of making provision for the liquidation of the balance of the deficit. The suggestion is made in the Government letter that the University should divert a lakh of rupees out of the aggregate balance of nearly Rs. 3 lakhs from a number of funds, chiefly relating to post-graduate research, listed from the accounts. The question is asked whether certain properties or funds at the disposal of the University cannot be pledged to enable it to open a cash credit account with a bank for monthly overdrafts until toward the end of November, a period during which it has practically no income, although it has to incur heavy expenditure. Government are prepared to sanction these steps, provided that a suitable undertaking is given that the overdrafts will be paid up as soon as the examination fees are realised.

These measures may meet the immediate difficulties, but it is obvious that the causes of insolvency in so far as they arise not from the passing cult of non-cooperation but from bad management or unsuitable policy, must be frankly faced. One outstanding cause is the disproportionate expansion of the post-graduate department, the glorification of which has long been an obsession with the Vice-Chancellor, Sir Ashutosh Mookerjee. Not less than one-third of the fee fund is allocated to post-graduate teaching under the rules, and the Senate has exercised its right to increase the proportion. Chairs have been founded for subjects for which there is little or no demand in Bengal, and which, as in the case of Mahratta language and literature, could be far more effectively pursued by research workers in other Indian provinces. There are costly professorships and readerships which, with few, if any, students are almost sinecures. At present little heed has been taken of the advice of Lord Ronaldshay in his farewell speech at Convocation that the Senate should consider whether it is bound to provide post-graduate teaching in every subject in which it is prepared to examine and confer awards. He suggested that without impairing the work of the post-graduate department it might be prosecuted at smaller expenditure from University funds.

Another cardinal error is made at the other end of the scale in setting quantity before quality by lowering the standard of matriculation. The distinguished Indian historian Professor Jadunath Sarkar, in a recent issue of the *Modern Review*, declares that the inadequacy of the standard has made the Calcutta matriculation the laughing-stock of the rest of India and fills the adjoining Universities of Dacca and Patna with bewilderment, and Bengal teachers and employers with despair. The fact, brought out with such wealth of detail in the report of the



Sadler Commission, is that the whole system of teaching and examination requires remodelling on sound and efficient lines. Professor Sarkar holds that given the reforms Sir Ashutosh Mookerjee is so unwilling to face, despite his association with the report of the Sadler Commission, the resources of the University should suffice for its legitimate and reasonable ends and there would be no need "for the present policy of alternately whining in the streets and snarling at the custodians of the public purse."

With the last paragraph but one of this article the reader will mark a certain identity of phrase and opinion with some sentences in the April 22 article which has been quoted previously. But the April article did not cause any outburst in academic circles here. The publicity officer's action cannot have made all the difference, as it was a mere request which no editor was bound to comply with. The article favours the Government view; that is one cause of offence, and that may have inclined many journalists, too, to the side of the University, for we journalists often think any stick is good enough to beat the government with. What most probably aggravated the offence was the mention of and quotation from an article in this REVIEW by Professor Jadunath Sarkar, on whose devoted head the hirelings of the University have poured the vials of their choicest and most venomous vulgarities, because he is not the sort of notability who says in private damaging things against the University and its Boss while praising it and flattering him publicly, but has dared to publish what he thinks and feels.

It has been alleged that the publicity officer wanted the views of *The Times* to obtain publicity without his hand being known to be pulling the strings from behind. If that was really the motive underlying the method adopted, it was certainly blameworthy as being wanting in manliness and straightforwardness. That must be the opinion of all impartial observers. But the men connected with the Calcutta University who may insinuate that that was the motive underlying the Publicity Officer's method surely know or ought to know that many things, including university committee's reports,

articles in the "Calcutta Review" and some dailies, and some letters to the Press are produced by hands besides or other than those whose signatures they bear. Private and confidential letters of a non-official person have been published by persons connected with the university in order to lower a critic of the university in public estimation. Do these things betoken manliness and straightforwardness? "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

### Contributions to the University College of Science.

We have been told repeatedly that the University has contributed out of its own funds many lakhs to the College of Science, whereas the Government has, in comparison, contributed very little; and in a recent letter to the Press Sir P. C. Ray has reiterated this charge against Government, adding that the College was in such pecuniary straits that even such things as bottles, &c., could not be purchased. There is not the least doubt that Government ought to have given very much more for education—primary, secondary, technical and technological and university; but we are not convinced that the funds belonging by right to the College of Science have always been used for the purposes for which they are meant, or that the University has always contributed to it what it ought to have contributed. In order to make our meaning quite clear, we quote below some passages from an editorial note which appeared in this REVIEW in September 1921 (pp. 371-3), which we have not seen refuted anywhere. Perhaps the pecuniary difficulties of the Science College are partly due to what we wrote more than a year ago:

In the Budget Estimates for 1920-21, we find that the total expenditure from Post-graduate Teaching in Arts and Science for University Funds has been put down at Rs. 5,67,258. Of this amount Rs. 4,59,666 is for Arts and only Rs. 1,07,592 for Science. It should be asked why so little was provided for science. It is true that from the Palit and Ghose Endowments provision for a total expenditure of Rs. 1,52,000



was made for the University Science College. But even this additional sum brings up the total expenditure for Science to only Rs. 2,59,592, which is a few thousands more than half the total expenditure for Arts. It is well-known that scientific education is much more expensive everywhere than education in Arts.

It is to be noted that from its Fee Fund the University contributed to the Science College Rs. 91000 in 1917-18, Rs. 86105 in 1918-19 and Rs. 48946 in 1919-20. But in the Budget Estimates for 1920-21 we find *no contribution from the Fee Fund to the Science College*. The work of the latter has been expanding, but the contribution from the Fee Fund has gradually dwindled down to zero. It may be asked whether the next step in this "algebraical" progress would be or has been *minus* something, that is to say, something *taken from* the Science College Endowments income for expenditure in the Arts Department. In the Budget, the total receipts of the Fee Fund are shown as Rs. 9,17,654 for 1911-19, Rs. 10,25,645 for 1919-20, and Rs. 14,19,945 for 1920-21. This shows that the receipts have been progressively larger and larger, and the contributions to the Science College have been "retrogressively" smaller and smaller, until in 1920-21, when the receipts were about 4 lakhs more than in 1919-20, the contribution has become *nil*.

In reply, we presume, to our criticism in the *Prabasi*, which was in the main the same as above, the University has prepared an account sheet showing that the Science College has received *on an average* from the Fee Fund more than Rs. 1,03,666 per annum. We will take its accuracy for granted, and ask the following questions:—(1) What was the expenditure per annum *on an average* on the Post-graduate Arts side? Was it or was it not much higher? (2) If there be utter absence of rainfall in any country (which depends on rainfall for agriculture) in any particular year but if *the average rainfall* for the preceding decade be found sufficient, does that average, worked out on paper, help the farmers to raise crops? Does a piece of paper with the average rainfall printed on it satisfy the hunger of the famine-stricken people of the country? (3) It is said that a mathematician ignorant of swimming, coming to the bank of a river, calculated that the average depth of the water of the river was 3 feet and on the strength of that calculation proceeded to ford the river at a place where he did not know that it was very deep, and was consequently drowned. Could his calculated average depth save his life?

The yearly contribution to the Science College is meant to enable it to carry on its work. How can an average worked out on paper help the college to do its work as usual in any year when there is no contribution?

So far as we are aware, the Palit and Ghose endowments do not provide for the tea-

ching of Zoology, Experimental Psychology and Bio-chemistry. But we find in the Budget Rs. 18548 provided for the laboratories, equipment, &c., for these subjects. The sum of Rs. 152200, from which this amount is to be spent, comes entirely from the Palit and Ghose Funds, with the exception of Rs. 12000 given by Government. If the sum of Rs. 18548 has been spent out of the Government grant (for it cannot be taken from the Palit and Ghose Funds), there is still a deficit of Rs. 6548. Whence has this amount been 'conveyed'? It should also be enquired from what fund the salaries of the Professors of Zoology, Experimental Psychology and Bio-chemistry, totalling Rs. 33900 per annum, are paid. We have not been able to find out the answer.

From the Ghose Fund the Science College got Rs. 37,336 in 1919-20, and Rs. 81,700 (estimated) in 1920-21. This increased income of Rs. 44,364 in the latter year is due, we believe, to Sir Rash Behari Ghose's second endowment, for Chemical Technology, &c. But though the increased income works out to Rs. 44,364, the increased expenditure has been only Rs. 12,000 for the salaries of the two professors of Applied Chemistry and Applied Physics. There may have been other slight additional expenditures; but it is not clear whether they are from the second Ghose Endowment or any other source. But one thing is clear, that there has not been any workshop provided for these professors to enable them to do their work. *Applied Chemistry* and *Physics* cannot be taught by mere lectures. Yet it cannot be said that there was no money. There was at least a sum of nearly Rs. 30,000. An enquiry should be made as to how this amount has been spent. All this was pointed out in the *Prabasi* for Sraban (17th July, 1921). The foundation-stone of a technological workshop was laid on the 10th August. We do not insist that the former led to the latter; but let us wait and see when the building is constructed and fully equipped.

We take some passages from one of the Palit Trust Deeds:—

"...in the event of the said entire income being found insufficient for the purpose the said University should make such a *recurring* grant or contribution as will supplement such deficiency."

This appears to show that the University contribution, whenever it might be made, was to be made to supply a deficiency, it was not optional charity, and that it should be *recurring* and cannot be entirely stopped in any year, as it has been in 1920-21.

Another passage is:—

"That in connection with the said two chairs, the said University shall, from its own funds, provide suitable Lecture Rooms, Libraries, Museums, Laboratories, Workshops and other facilities for teaching and research."



It was pointed out in the *Prabasi* for Sraban last (17th July) that there was no Library, Museum or Common Room for Science College students. We do not know whether these have since been provided.

Another extract from the Trust Deed runs as follows :—

"That the said University shall from its own funds make such recurring and periodical grants or contributions as may be required for the following purposes, namely : .....(c) for the maintenance and repairs of the buildings and structures to be erected at No. 92, Upper Circular Road."

It was pointed out in the *Prabasi* for Sraban last that the Science College Building stood urgently in need of repairs. Since then, some slight repairs have been made in a perfunctory manner, but on the whole the work of thorough repair remains yet to be done.

All this shows that the terms of this Trust Deed have not been properly fulfilled.

### "A Bankrupt University."

So long as the personnel of Government was entirely British, some Anglo-Indian paper or other was sure to come to its rescue whenever it was attacked. But since the date of its becoming partly Indian in personnel such defence could not be said to be assured when the Indian fraction was attacked. Therefore as a matter of ordinary worldly prudence the Indian Ministers ought to have provided themselves with an organ of their own. As long as Sir Surendranath Banerji was part proprietor of *The Bengalee*, it served to some extent as a ministerial organ. When, however, he disposed of his shares, that paper, to make itself and the public conscious that the fetters were off its legs, began to kick with all its might. That was quite natural. And, therefore, it was surprising that the publicity officer chose to take *The Bengalee* into its confidence as if it still continued to be a semi-ministerial organ! If it be true that the Ministers are going to have an organ of their own, it is plain that they have been roused from their foolish dreams.

But in the meantime the clever University boss has so taken advantage of the unpreparedness of the Ministers and the tactlessness of the publicity officer as almost to produce the impression that the bankruptcy of the University is due solely

or mainly to the BENGAL Government not helping it with grants and that the bankruptcy is entirely pecuniary, not partly moral and administrative also.

But the fact has been that there is also moral bankruptcy and want of sufficient administrative ability and absence of adequate administrative machinery. The patronage of plagiarism, "the shuffling of examiners for the benefit of particular candidates" (to quote Professor Jadunath Sarkar's words), the boosting up of particular candidates, jobbery in the bestowal of patronage, the votes of most members of university bodies being "within the clutches" of a particular person, the lowering of the standard of examinations for financial reasons—these and similar charges have been repeated many times. *The Amrita Bazar Patrika*, which is not hostile to the University authorities, writes in its leader of the 23rd November.

"There are other causes also that have contributed to create a certain amount of public feeling in the community against the present administration of the University. It has been openly accused of jobbery and nepotism. And these charges have not been adequately met by the responsible authorities of the University."

For the rest, the auditors' Reports and the Accountant-General's Report will furnish some proofs, of what we have said, though owing to causes which may be conjectured the auditing has not been always as thorough as was necessary. We prefer to place greater reliance on the Accountant-General's Report than that of any packed University Committee. For he is not a servant of the Bengal Government, and he has nothing to fear nor any favor to expect from either the university or the Bengal Government.

### The Calcutta University Bill.

It is well known that the Bengal Government wants to change the constitution of the Calcutta University to some extent, and make other changes also. The Bill has not yet been published. *The Bengalee* has given a forecast. We do not know how far it is reliable. If it be reliable, a larger number and proportion of Senators would be elected than



Now. That, no doubt, would be an improvement on present conditions. But we want a much larger number and proportion than provided for in the Bill, to be elected. We should like very much that qualified persons, of both sexes, belonging to all the different religious sects, and to different classes of the community, should become Senators. But we do not want that sort of result to be brought about by communal representation. That is an outworn method which, so far as we are aware, does not prevail in any of the advanced universities. The financial control should not be vested in the Government or any Government official. The University should retain its present amount of independence in the matter. At the same time, the University bodies should be so constituted, the rules for the framing of and securing conformity to the budget so made, and an office manual so prepared, as would suffice ordinarily to prevent financial mismanagement. (Of course, Government would and should have the right to lay down conditions and rules for the expenditure of its grants, in addition to its present power of audit. It may be mentioned incidentally that the State grants recommended to be made to the Oxford and Cambridge Universities by the Royal Commission were "not to be an unconditional subsidy.")

A cry has been raised that the independence of the Calcutta University is in dire peril. As if it has *in practice* any autonomy now! It is under an autocrat. That is not autonomy, any more than if the Minister of Education or the Director of Public Instruction were to become the University dictator.

#### The Mukhtearship Examination.

It is said that the Mukhtearship examination is not going to be held this year. If so, why were Rs. 5000 provided in the current year's Bengal Budget as its charges? It may be considered a small item; but why waste even a small sum? Why was not this amount given to Sir P. C. Ray to buy bottles, test tubes, lubricants, etc.?

On March 21 last, at a meeting of the

Bengal Legislative Council Maulvi Hamid-ud-din Khan moved "that the demand for Rs. 14,400 under head '24 I.—Pleaders-ship Examination charges' be reduced to Rs. 5,000." The reason which he gave for the motion was that as the Pleaders-ship Examination consisted of two examinations, the pleaders-ship proper and the mukhtearship, and as the pleaders-ship proper, occupying two days, had been abolished and only the mukhtearship, occupying one day, remained, the sum of Rs. 5,000 should quite suffice. "I think there is no use keeping a Secretary on a salary of Rs. 500 a month." Mr. Graham of *The Indian Daily News* has hitherto been the Secretary.

Babu Surendranath Mallik said :

"What I want to say is that I do not understand why, after the pleaders-ship examination had been abolished, ["two years ago"] there should still be a Secretary of the Examination Board on Rs. 500 a month, unless it is for this reason that he happens to be the editor of the *Indian Daily News* [not editor but director or governor.—Ed., M. R.] and that his services are required for other purposes [University propaganda?—Ed., M.R.] by the President of the Examination Board [Sir Ashutosh Mookerjee]. For any purpose like this, the country must not be bled."

After some other members had spoken, the Hon'ble Sir Abdur-Rahim accepted the motion on behalf of Government and the grant was reduced to Rs. 5,000. But if the mukhtearship examination, too, was not to be held, we do not see what necessity there was even for this grant. Moreover, even when both the pleaders-ship and the mukhtearship examinations were held, there was no need for a secretary drawing Rs. 500 a month for conducting them. Surely the Registrar of the High Court and his office, particularly after their work had been so greatly lightened by the creation of a separate high court for Bihar, could have done the work, as is done in Allahabad, we are told.

#### Retrenchment in the Calcutta High Court.

Some say that the creation of the Patna High Court has reduced the work of the Calcutta High Court by







miles. The numbers of people affected were : Rajshahi 741,437; Bogra 249,560 ; Pabna 70,000 ; total 1,060,997. The houses and huts destroyed numbered in Rajshahi 79,440 ; Bogra 83,686 ; Pabna 700 ; total 163,826.

India counts for so little in the world that a disaster of such great magnitude has not caused even a ripple in the world outside India. Nay, it counts for so little even in the British Empire, which minus India would not be an empire at all, that far from His Majesty the King-Emperor referring to it in his speech opening the British Parliament, even the Viceroy of India has taken no notice of it, and the Governor of Bengal set foot on a tiny spot of the vast flooded area long after the flood, only when he came down from the hills in the course of ordinary routine !

If we want to be considered human beings and if we want to be remembered by others in our joys and sorrows, we must make our existence felt by our achievements. We must take increasing part in world-movements—in religion and the arts and science, in industries and commerce, and in all else that make for true civilization. And we must also practically show that we on our part participate in the joys and sorrows of the people of other countries. Mere grumbings and lamentations will not do.

Without doing injustice to the workers of the other organisations, it may be truly said that it was a godsend to the sufferers that owing to the prompt appeals and great reputation of Sir P. C. Ray and to the self-sacrifice and enthusiasm of its workers, the Bengal Relief Committee has been able to secure a large measure of public sympathy and support and thus to render great help to persons in distress. Otherwise the "businesslike" methods of the Bengal Government with the "businesslike" Maharajadhiraj of Burdwan as one of its members, might have left the sufferings of the people quite unrelieved.

More help is needed and it is hoped that it will continue to flow in in abundant measure.

### "A Shabby Factory of Indifferent Degrees".

Sir Henry Wheeler, Chancellor of the Patna University, said in the course of his convocation address :—

"They wanted a first class University typical of all that was meant thereby. They did not want a cheap imitation, a shabby factory of indifferent degrees."

Perhaps the fling was meant for Calcutta. But Sir Henry should remember that, though we do not claim intellectual superiority over others, owing to the cultural atmosphere of Bengal and to the intelligence and love of learning of its people, in spite of the defects of our university and the moral inadequacy of its principal workers, it has produced and continues to produce some graduates who have not been on the whole outshone by the graduates of other Indian Universities—not certainly by the graduates of the new Universities. A certain amount of modesty and hesitancy to attack others do not unbecome fledglings. At the same time we are constrained to observe that the authorities of the Calcutta University must be prepared to shoulder the responsibility for the discredit which their policy and methods have naturally brought on it.

### The All-India Congress Committee's Meetings.

If the question whether non-co-operators should try to become members of legislative councils had been left by the All-India Congress Committee for the consideration of the Congress at Gaya without several days' discussion, nothing would have been lost. For even if the Committee had passed any resolution on it, that could not have been final ; the matter would still have been open to discussion at Gaya.

It would be convenient for the public if the Committee published in the papers an authoritative report containing the resolutions it has either passed, negatived or passed on to the Congress at Gaya for consideration. We understand that the following resolution has been passed.



This Committee accepts the report of the Civil Disobedience Enquiry Committee on the question of Civil Disobedience and resolves (a) that the country is not prepared at present to embark upon general Mass Civil Disobedience, but in view of the fact that a situation may arise in any part of the country demanding an immediate resort to Mass Civil Disobedience of a limited character, e. g., the breaking of a particular law or the non-payment of a particular tax for which the people are ready, this Committee authorizes provincial Committees to sanction such limited Mass Civil Disobedience on their own responsibility if the conditions laid down for Mass Civil Disobedience by this Committee in its resolution No. 2 dated the 4th November 1921 are fulfilled. (b) That resolution No. 2 passed by this Committee at Delhi on the 4th November which gives Provincial Committees all the powers necessary to determine upon a resort to Civil Disobedience of any kind whatever be restored and resolution I, clause I, passed on the 24th February to the extent it conflicts with that resolution be cancelled, provided that general Mass Civil Disobedience is not permissible.

Speaking generally we may say that the Committee's decision in this matter has been right.

As regards the question of entering the Councils, we do not think we can add anything new to what has been said on both sides. Personally we have always been of the opinion that though some little good work may be done in and through the Councils, it is not commensurate with the expenditure of time and energy that it involves. We also think that non-co-operators as non-co-operators should not enter the Councils. Because, they can go there only as obstructionists and wreckers. As we have already said, a little good work can be done in the Councils, we are unable to perceive any moral justification for consistent and indiscriminate opposition to all Bills, resolutions, &c., which may come up for consideration before those bodies. If the non-co-operation party could do all that Government professes or means to do for the country through the Councils, there would be moral justification for wholesale obstruction. The idea of spending most of one's time and energy for a certain period for the mere purpose of wrecking the Councils does not appeal to us. There is better and much more

urgent work for every one of us to do. Moreover, we believe that though most probably if at the first elections the extremist party had tried to enter the Councils without declaring their real object, they could have captured most of the seats, now that the Government, the landholders and the moderate party in general are not off their guard, the non-co-operators would not be able to capture the necessary number of seats to be able to offer effective obstruction or to wreck the Councils. But supposing effective obstruction and wrecking were possible, is it quite certain or very probable that Swaraj and not greater autocracy and despotism would follow in consequence? Besides, if even an appreciable number of non-co-operating candidates were rejected by some constituencies, the moral effect on the country and the world would be bad, the opponents of the party would make full use of the fact to produce the impression that the non-co-operators did not represent the people, at least to the extent that they professed to do, and that instead of that party spurning at memberships of Councils, they had themselves been kicked out, as it were, in their attempt to enter those bodies.

In discussing the constructive programme of the party, we have expressed our opinion, particularly in the Bengali monthly *Prabasi*, that it would not and could not directly lead to political swaraj but it would increase the people's fitness to engage in and carry on a direct non-violent struggle for swaraj. But in our opinion, so far as we understand the principles of the party of non-co-operation, the councils are not the field where that party can fight that fight. The struggle lies outside the councils.

The constructive programme of the party includes some fundamental work connected with nation-building, and it is very difficult work, too. The removal of untouchability is such a work. Mahatma Gandhi has given it the first place in the programme. Its successful accomplishment requires a change of heart which only spiritual renewal can produce. So long



as caste-feeling remains, this spiritual renewal and change of heart cannot take place. The problem is not peculiar to India. It is somewhat similar to the touch-me-notism of America with respect to the Negroes, though it is harder of solution in India, because here it is mixed up with religious belief. But non-co-operators must either tackle it manfully or frankly say that it is not a part of their programme. It will not do to dismiss it with a few words of pious hope.

The constructive programme of the party requires the leadership of sincere believers in it who can work incessantly with single-minded enthusiasm. The wine of election-contests and wordy warfare within the Councils are likely to engross the attention of the workers and distract the party outside to such an extent as certainly to interfere with work connected with the constructive programme. Mere sound and fury and sensation may produce the delusion that great work is being done, without any real and solid foundation for that belief.

No dishonourable motives should be imputed to men who have suffered for the country's cause. Those who feel that they can advance the cause of the country by entering the Councils should certainly be free to do so.

### The Elected Khalifa.

By hailing and acknowledging Sultan Abdul Majid Khan as their Khalifa, the Musalmans have proved not only the possession of good sense and sound statesmanship but also that they are not an effete community. Election of the Khalifa is, no doubt, in consonance with their scripture and religious tradition. But it is not every community which can shake off conservatism and readily welcome and adapt themselves to a change required by present-day circumstances even though it be in harmony with ancient teachings or ancient practice.

An elected Khalifa owing his position to the suffrage of a new-born democracy should certainly feel conscious of more power and influence, though that may not be of a political character.

### The Italian Revolution.

The bloodless non-violent revolution brought about by the Fascisti in Italy was possible, because the party which brought it about possessed sufficient power to make other parties powerless by violent means and because though it could be violent it curbed itself by self-discipline. The methods and means used by these Italians may not be fit to be adopted as our way in present-day India, but there is no harm in knowing that it is one of the ways to power in the land one lives in and loves.

### Angora and North Bengal.

We respect the Musalmans of India for their political wisdom and religious solidarity in rallying to the support of Mustapha Kemal Pasha and the Angora government. No true man can help being drawn to those who try to maintain the traditional position of the brotherhood to which he belongs. At the same time, the Musalmans of India can and ought to show, more than they have hitherto done, by their conduct that they are also *Indian* Musalmans, by liberally helping fellow-Musalmans in distress. In the flood-stricken areas in North Bengal, the majority of the distressed people are Muhammadans. Yet, though Musalmans have given some help, the bulk of the help and the helpers have come from the non-Muselman communities. Angora Funds have been opened in various provinces of India and in some places liberally subscribed to; but we earnestly desire to be able to record that Muhammadans in and outside Bengal have been liberally subscribing to the North Bengal flood relief funds also. East Bengal and North Bengal are prevailingly Musalman in population. Yet whenever there is devastating famine, flood or cyclone there, the work of relief is shouldered mainly and sometimes entirely by non-Musalmans. Musalmans want separate representation in municipalities, district boards, legislative bodies, university senates, and a fixed proportion of govern-



ment appointments. Powers, rights and emoluments it is easy to claim; but there should be equal eagerness to share duties and responsibilities.

### Guru-ka-Bagh.

At first in Guru-ka-Bagh the Punjab Government wanted to settle a dispute of a civil character between a Mahant or priest of a Sikh temple and the Akali Sikhs by taking the side of the Mahant and beating off the Akalis; and this use of "minimum force" on men who were inwardly and outwardly quite non-violent resulted in the death of a few Akalis and numerous cases of serious hurt.

The following is a classified list of the injuries received by the wounded, admitted into the hospitals at Amritsar, submitted by Col. Gulab Singh in charge of the hospitals. Besides, there are another 130 cases that received injuries at Guru-ka-Bagh, but could not receive proper medical aid and consequently their injuries could not be classified.

Injuries above the trunk	...	269
" on the frontal part of the body	...	300
" to brain	...	79
" " testicles	...	60
" " perinium	...	19
" " teeth	...	7
Contused wounds	...	158
Incised wounds	...	3
Punctured wounds	...	2
Urine trouble	...	40
Fractures	...	9
Dislocations	...	2

Note.—Injuries on the back, buttocks and legs have not been enumerated in the list.

AMAR SING, Secretary, S. G. P. Committee.

Subsequently the use of "minimum force" was discontinued and thousands were arrested, tried and sent to jail. This, too, has now ceased, and now by a subterfuge, adopted by whom it is immaterial to discuss, here the Akalis are allowed to cut wood in Guru-ka-Bagh grounds for the free kitchen of the Guru.

Thus in this non-violent struggle the Akalis have triumphed, and the Panjab Government cut a very sorry figure indeed. The moral victory was with the Sikhs from the very beginning. They have shown an example of the highest courage and self-control. Though very brave fighters, they not only did not hurt their

assailants, but did not even flinch from or avoid their blows, because they had taken the pledge of absolute non-violence before Akal Takht, Amritsar.

### The Gurdwara Bill.

In spite of the unanimous opposition of the Sikh and Hindu members of the Panjab Legislative Council and in spite of the fact that the Sikh community do not want the Gurdwara Bill, which is meant for their *benefit*, the Panjab Government has passed it. Is this a record in obstinacy and unwisdom? It is by such means that the blessings of the Montagu-Chelmsford reforms are illustrated.

### The Irish Situation.

All lovers of peace and haters of violence and bloodshed will earnestly desire that there may ensue in Ireland an era of ordered progress. Peace at any price is inglorious and dishonorable and "safety first" is not always fit to be the motto of of manly and honorable men. But the Irish have shown through centuries of struggle that they can and are always ready to pay any price for liberty. So if now they settle down to the paths of peace that lead upwards, no one can say that they have preferred inglorious ease to national honour. Perhaps the constitution which they have now won may enable them to be freer still in future without bloodshed.

### Indian Shipping.

India can never achieve economic independence unless she possesses her own mercantile marine and can effectively control her coastal trade in defence of her rightful interests. The story of how Indian shipping and the indigenous ship-building industry were destroyed during the rule of the East India Company is a sad and sordid one. The contemporary story of how foreign shipping has been trying to prevent the growth of Indian shipping is also very sordid. The experience of the Scindia Steam Navigation Company, Limited, would furnish materials for a chapter of that story. The latest Direc-



tors' report of that Company tells the shareholders ;

Your Directors have to point out to you that the powerful position of the vested interests on the Coast, and the existence of the deferred rebate system have been responsible for the recent tremendous cuts in the rates of freights on the Coast. And your Directors have to say to their regret that despite the declaration of the Government of India to foster and develop large industries of a sound and promising character, their attitude towards this company has not only been disappointing but of a positively discouraging character. Your Directors have therefore to run the Company's steamers in face of this powerful competition, and the fact that they raised nearly 180,000 tons on the Coast during the year under review, would therefore be considered satisfactory. Your Directors believe that, if such unusual conditions did not exist, the Company would have shown better results.

While many countries, specially the United States of America, have by legislation reserved the coastal trade to their National Shipping Companies, we in this country have not only no monopoly of the trade on the Coast, but Foreign Shipping Companies have been able to create a monopoly against Indian Shipping and owing to their favourable position, have been able to kill previous ventures in this line. They have formed a shipping conference and have, beyond the usual and ingenious method of cutting down rates, used the deferred rebate system to drive the National Companies out of the field. They have also denied space, although available, to shippers who were loyal to the Indian Company. They have thus prevented your participation in a region, yours in nature and by right. That natural right, we, with your support and goodwill, are striving to see re-established.

The speech of the chairman of the meeting, Mr. Narottam Morarjee, enables one clearly to understand what the Directors have said. In it we read :—

Last year, the Company had the support of the timber merchants of Moulmein and of one big shipper of rice at Rangoon and consequently the Company's steamers were plying from Moulmein and Rangoon, to Calcutta, Colombo and Bombay. That big shipper went over to the B. I. in November last, as he was threatened with the forfeiture of his rebates to the extent of about 2 lacs of rupees, if he were to continue his support to this Company. We had, therefore, no book cargo in the open market. Fortunately, many small but patriotic shippers came to our aid and we could, therefore, maintain our services from Burma as usual.

Those shippers, who were supporting this Company, required space for the different ports on the Coast. They were penalised by the vested interests for their support to this Company. Space was refused, although available. We, therefore, decided to extend our services to all these ports on the Coast.

Those unacquainted with the business may not understand what is meant by "the deferred rebate system". Mr. Morarjee incidentally explains it by quoting the following passage from the Report of the Fiscal Commission, signed by all its European members.

"The system of shipping rebates is one of the strongest buttresses of monopoly. It is clear that an arrangement, whereby a certain percentage of the freight paid is returnable to the shipper at the end of 12 months, provided no cargo is shipped by any outside Line, is a powerful weapon for maintaining a shipping monopoly. Other countries have recently legislated against this system, and we think that the Government of India should make a thorough enquiry into the desirability of initiating similar legislation in India."

Almost all the important maritime nations of the world, says Mr. Morarjee, have realised and recognised the necessity of encouraging the development of the mercantile marine of their countries.

They have helped their Shipping Companies in a variety of ways by subsidies, bounties, discrimination in railway rates and tonnage dues, etc., as well as by reserving the coastal trade to their own nationals. Such important civilized countries of the world as the United States of America, France, Italy, Spain, Belgium and Japan have reserved their coasting trade to the ships flying the national flag. In other words, these important maritime countries of the world have been encouraging and assisting in all possible ways their own Merchant Marines to attain a powerful position on the seas. Japanese shipping has, by an intense effort, supported by a national Government, within a few years come into the fore front of maritime nations. The wartime activity of the U. S. of America in developing an Ocean Merchant Marine has been continued since the Armistice and has resulted in the famous Jones Act which was passed in 1920 and the ship subsidy bill which is now before the American legislature. Even Great Britain, which prides itself upon its *laissez faire* policy, advanced cheap loans for the building up of the Cunard liners *s. s. Mauretania* and *s. s. Lusitania*. But what is the position of Indian shipping and what is our Government doing to build up an Indian Merchant Marine? There is absolutely no direct encourage-



ment for building up and developing Indian Merchant Marine. No subsidies. No bounties. No cheap loans. No special railway rates. No discrimination of tonnage dues. No reservation of Coast-ing Trade. When we placed our views before the Fiscal Commission, the Chairman told us that he sympathised with our aspirations but could do nothing as there were no funds to meet our legitimate demands. Yes, Gentlemen, there are no funds to develop this water transport so necessary for the commercial and industrial growth of our nation. When however, the question of land transport was concerned, the Government could find money to support the Railways and spend from the general revenues of the country to make good the loss which the railways incurred in the beginning; surely when the question of the Indian Merchant Marine comes up, it is not fair to put us off with the words "No funds, Gentlemen, no funds!"

Mr. Morarjee then proceeded to give one or two illustrations of the way in which the attitude of the Government towards the Scindia Company has been of a positively discouraging character.

Last year, we requested the Government to give us, mind you, Gentlemen, merely to give us, an opportunity to quote for the carriage of 2 lacs of tons of coal from Calcutta to Rangoon. What was the result? Even the opportunity for tendering for the business was denied to us in defiance of promises from the proper official authority and the contract was made elsewhere for 10 years at rates which the Government did not think it proper to disclose in the interests of the public. Which public, may I ask, Indian or English!! Surely no special boats are necessary for the carriage of coal from Calcutta to Rangoon and by no stretch of imagination could the Government ever justify the necessity of making the contract for the carriage of coal for such a long period as 10 years. But the reasons are obvious. They did not want the Indian Company to have their legitimate share of business in their own home. Gentlemen, one of your Directors, the Hon. Mr. Lallubhai Samaldas, moved a Resolution in the Council of State last March and the Council of State agreed that, where the rates of the Indian and the Foreign Companies were the same the Indian companies should be given preference for the carriage of the Government and Railway materials from any ports to India. It was really very encouraging and sympathetic on the part of the Government to accept such a Resolution. But what has been the result in practice? Except for the inquiry for the carriage of a few cows or a few goats from Karachi to Rangoon, the Scindia Company has never been invited by the Departments concerned when substantial cargoes

had to be lifted. There boats with full cargo of timber on account of the Government of Burma were fixed direct in London and we were never given an opportunity even to tender for it in spite of the above Resolution. When we protested against such action, we were told the Indian Government could not see their way to interfere in such matters with the decision of the Provincial Governments!! Is this encouraging or discouraging? Instances could be multiplied, but, I feel sure, you will agree with me that your Directors have not overstated the case, when they observed that the attitude of the Government has been of a discouraging character so far as this Company is concerned.

He reminded his audience of a resolution moved by Sir Sivaswamy Iyer in the Legislative Assembly for the appointment of a Committee to consider the question of building up and developing an Indian Merchant Marine. The Government accepted that resolution, and was sympathetic. But though more than 8 months have passed since the passing of the resolution, this sympathy has not led even to the appointment of the Committee, though the appointment of a committee is not necessarily followed by action. The fight, then, which Indians have to fight is two-fold. "There is something more than indifference, nay positive discouragement, on the part of the Government, and there is strong and continuous fight on the part of the vested interests." Mr. Morarjee, therefore, quite rightly thought that the time had come for the central legislature "to take active steps to compel the Government to discharge its duties and responsibilities to India." But the question is, has the central legislature this power of compulsion? A non-official Bill has been proposed to be introduced there for reserving the Indian coastal trade for Indian Companies and for abolishing the deferred rebate system. Let us wait and see what happens.

The deferred rebate system and the freight wars have given almost a monopoly of the trade to the vested interests on the Coast, so much so that more than 80 per cent. of the trade is in their own hands, and yet, mind you, Gentlemen, these very vested interests, according to the Report of the Shipping Committee, appointed by the Board of Trade in England,



and published in 1918, have strongly urged the reservation of the Coasting Trade of India and Burma to British ships alone!! Not only are we not to be our own masters in our own house, but it is the vested interests, who, not satisfied with the monopoly that they enjoy, want to have our own house reserved to themselves for ever!

Owing to the powerful vested interests carrying on a freight war,

Rates have been reduced to utterly losing levels. Space has been denied to shippers sympathetic to the Indian Company. Unless, therefore, we determine to fight against these interests, which by every means want to put down all legitimate competition and thus wipe the Indian Shipping out of existence, as they have successfully done in the past, we do not think how we shall be able to maintain our ground. It is, therefore, impossible to say what return we shall be giving in the immediate future; but if you, Gentlemen, will take larger view of Indian Shipping and support us wholeheartedly by a public movement in this respect in securing for you your natural right to be your own masters in your own house, we hope to carry this fight to a successful finish.

We have now however been following the right path and if you will bear with us for sometime to come and give us your unstinted support, even the powerful vested interests will know that here is a Company which has not only the full support of its shareholders but has also got the powerful public opinion at its back, and which is determined at any cost to break the back of the monopolists. The old adage applies fully in our case: "United we stand—Divided we fall". If we shall, therefore, stand shoulder to shoulder in this fight against the vested interests in spite of the petrifying and discouraging attitude of the Government, we shall surely come out successful.

It is for the people of India to prove by their attitude of active sympathy that Mr. Morarjee's expectation is not without foundation.

### A World Safe for Democracy!

History tells us that in the past Britain gave shelter to foreign European rebels and revolutionaries. But she adopts a different attitude towards those Indians who are for taking steps for making India independent. This is well known. And the following facts will add a fresh illustration. During the world war Mr. Taraknath Das, an Indian independentist in America, was

put in jail there through the efforts of the Government of Great Britain.

Not satisfied with that, while he was in jail in Leavenworth, the British Government through the British Consul-General, Mr. Carnegie Ross, suggested that Mr. Das and other Indian nationalists be deported to India. When the U. S. Immigration authorities came to deport Mr. Das, they found that he was an American citizen. So the United States Government had to start a suit for cancellation of the American citizenship of Mr. Das so that he could be deported after the cancellation of citizenship, as an undesirable alien. The case was heard before the United States Judge, Hon. Wm Van Fleet on Dec. 19, 1919. At that time the District Attorney could not produce a real case against Mr. Das, but secured time for filing brief later. Time was extended several times and after all when a few days ago the Hon. Judge asked for further evidence on the case and the government failed to do so, the case was dismissed.

One of the efforts of the British to hurt a man who breathes the true American spirit of liberty for all has been foiled by patient and expensive fight. This does not mean that the fight against Das is over.

### Mr. C. R. Das on Swaraj.

The following passage occurs in a speech delivered by Mr. C. R. Das in Mehra Dun, as reported in *The Amrita Bazar Patrika* of the 5th November:—

They must not think of a Parliament system of the Government which only meant Government by the middle classes—by the bourgeoisie, by Capitalists over the masses, the labouring classes, the poorer people—in other words, a tyranny of the more powerful over the weak. There might be among them some who thought, let the Government hand over to them some more departments, and lo and behold they had Swaraj! He declared that would be only Swaraj for the middle classes. There might be some who would say that "Let us take that Swaraj, we will offer it to the masses!" He was sure we would never do that. We at once become selfish and there would be a struggle again between the classes and the masses. As long as any breath was left in him he would oppose such Swaraj. Swaraj must be for the masses and the Swaraj must be won by the masses. He had no belief in trusteeship, for nobody had upto now discharged it honestly. That was a great significance of non-violent non-co-operation. Non-violent non-co-operation wanted to put an end to the disgraceful chapter of European history, namely the tyranny of the bourgeoisie, of the monied classes of the capitalists over the masses, the poor labouring



It is not the middle classes alone whom possession of power makes selfish. Never in history and in no other country have the masses got such power as the masses in Russia. But have they not deprived the middle classes and the aristocracy of all power there? Have they not tyrannised over them? Nay, have they not tried even to exterminate them?

Swaraj, therefore, should be for all—the masses, the middle classes and the upper classes—so long as there are different classes. True, the masses form the majority, and the other two classes are minorities. But minorities, too, have their rights. This fact was recognised by Mr. Das in the statement of his views made by him to the press at Amraoti, when he said:—

In my opinion at Gaya the Indian National Congress should commence its work for the year by a clearer declaration of the rights of the different communities in India under the *Swaraj* Government. So far as the Hindus and Mussulmans are concerned there should be a clear and emphatic confirmation of what is known as the "Lucknow Compact." As regards the other communities such as Sikhs, Christians and Parsis, the Hindus and the Mahomedans, who constitute the bulk of the people, should be prepared to give them their just and proper share in the *Swaraj* Administration. I propose that the Congress should bring about a real agreement between all these communities by which the rights of every minority should be clearly recognised in order to remove all doubts which may arise and all apprehensions which probably exist.

If the rights of religious communities who are minorities are to be recognised, there is no reason why the rights of men who form minority groups according to occupation and wealth, are not to be recognised.

A parliamentary system is not necessarily identical with middle class government. In Britain a Labour Government is within sight.

### A Representation to Parliament against the Princes' Protection Bill.

A representation to Parliament by the Dakshini Sansthan Hita-Sabha against sanctioning the

Princes' Protection Bill passed by the Council of State extracts have been made from the evidence of Mr. Rushbrook Williams, the Director, Central Bureau of Information, showing that the criticisms in the Indian press on the affairs of Indian States are seldom of a seditious character. Some questions and Mr. Williams's answers to them are given below.

*Question*:—Now as regards the prevention of disaffection concerning Indian States?

*Answer*:—I can only base my statement on my personal experience. During the course of my study I have not come across anything which in its substance went beyond the grounds of legitimate criticism.

*Question*:—You have not seen anything beyond legitimate criticism and therefore you did not think any protection is necessary?

*Answer*:—Yes.

*Question*:—You have said something about the protection of Indian Princes. If any very strong and virulent article was written in the vernacular Press about the Indian States, do you think it is likely that it would be brought to your notice in your official capacity?

*Answer*:—Yes. I certainly think so. The major portion of the more important newspapers passes through my office.

*Question*:—May I take it that you have not come across any article so far written against the Indian States which in your opinion would justify the introduction of any provision in the ordinary law of the land?

*Answer*:—So far as my experience goes, Sir, that is so. I should be inclined to say that while the tone of some of the criticisms which have been directed against the Indian Princes can only be described as regrettable, the subject matter of the articles has been, to the extent of my knowledge, as a rule unobjectionable.

### An Example of Wasteful Expenditure.

If there be a sincere desire to cut down unnecessary expenditure, the following passage from *The Amrita Bazar Patrika* should receive prompt attention:—

In the school of Tropical Medicine and Hygiene there is a class arranged for the Diploma in Public Health. There are at present nine students studying for this diploma. For delivering lectures on Hygiene to these nine students there is a Professor of Hygiene on a princely salary of Rs. 30,000 a year! Formerly this work was done for a small remuneration by the Assistant Directors of Public Health, of which there are half a dozen stationed in Calcutta. All these



men hold British Medical degrees and are actually engaged in Public Health work. They delivered lectures in former years for the trifling remuneration of Rs. 100 or so a month. This arrangement, however, did not suit the Director of Public Health, possibly because these men were all Indians. Now in addition to the European professor we have mentioned above, there is another European officer on a salary of Rs. 26,000 a year for Laboratory practice. This work has for several years past been performed by Assistants in the Bengal Public Health Laboratory for the small remuneration of Rs. 250 a year. These Assistants are actually engaged in Laboratory work as daily routine and the little extra teaching work was carried on in addition to their duties. Although this inexpensive arrangement went on smoothly for some time, still it was abandoned; and now two officers at a cost of Rs. 56,000 a year have been employed. In this connection it should be noted that the Assistants who did the work in previous years have still been retained to bear the brunt of the work. In addition to this, a portion of the practical work is done under the supervision of the other professors of the Tropical School who, however, have not been officially appointed for the purpose. The services of European officers who have been appointed on high salaries might easily have been dispensed with.

### The Handloom Industry.

The *Indian Social Reformer* shows from the statistics of the Inland Trade of India in 1920-21, that the increase in the output of power-looms in the whole country since 1913-14 is about 50,000 tons, and that at least the same quantity was supplied in 1920-21 by hand-looms. This, according to our contemporary, "brings out the fact that while there is a definite limit to the expansion of the power-loom industry, the hand-loom industry seems to be capable of practically indefinite expansion at a time of international crisis. If the hand-loom industry had been extinct in India, as some of our more ardent advocates of modern industrialism would wish, large classes of the population during recent years should have gone without a rag to cover their nakedness. While, therefore, it is possible to overdo the cult of the charka, there is even more danger of under-estimating its importance in this country. From the broad national standpoint, the Indian statesman should ever

extend a protecting hand to the hand-loom weaver in his cottage home."

### Angora and Capitulations.

It is cheerful news that the Angora government has set at naught the capitulations. They are very humiliating to self-respecting independent nations, being "an arrangement by which foreigners are withdrawn, for most civil and criminal purposes, from the jurisdiction of the state making the capitulation. Thus in Turkey arrangements termed capitulations, and treaties confirmatory of them, have been made between the Porte and other States by which foreigners resident in Turkey are subjected to the laws of their respective countries.... The practical result of the capitulations in Turkey is to form each separate colony into a sort of *imperium in imperio*, and to hamper the local jurisdiction very considerably."—*Encyclo. Brit.*

### Nur Jahan and Jahangir.

In a paper read at the fourth meeting of the Indian Historical Records Commission Mr. Beni Prasad, Assistant Professor of History at the University of Allahabad, has tried to show from contemporary sources that the deep stain attaching to the character of the Empress Nur Jahan for having married the Emperor Jahangir who got her first husband murdered for securing her, is not justified by the facts of history. Nur Jahan is one of the outstanding characters in Indian history. Great personalities are priceless national possessions. But moral guilt detracts from the worth of personalities. Therefore he who succeeds in proving that a historical personage was not really guilty of what he or she is generally thought to have been guilty of renders noteworthy service to society. Such service would stand to the credit of Mr. Beni Prasad, should his paper stand the scrutiny of historians.

### India's Debt to Britain.

Since the end of the war the British Indian Government has borrowed large sums in Britain. The amounts, dates, and rates of interest are mentioned below.

£ 7,500,000	at par	April 1921	
" 10,000,000	" 93½	December 1921	
" 12,500,000	" 96	June 1922	
" 20,000,000	" 85	November 1922	
Total £ 50,000,000			



India's previous debt to Britain was £170,000,000. So the grand total is £220,000,000 or three hundred and thirty crores of rupees. The more the money borrowed for India in Britain, the stronger becomes Britain's hold on India. The larger the number of the British creditors of India and the larger their lendings, the greater becomes the British opposition to the winning of self-rule by Indians; because the British investors apprehend that a self-governing India may repudiate the loans, or reduce the rates of interest, or may really become insolvent and unable to pay.

In addition to being politically disadvantageous to us, foreign loans are also economically bad for us, in as much as the sums paid as interest go away from the land and do not bear fruit here. Large loans also enable the Government to incur extravagant expenditure and at the same time keep up the appearance of solvency, which is detrimental to our interests.

### Parliament as the Fountain-head of Justice.

Years ago the late Mr. W. T. Stead wrote in *The Review of Reviews* in terms of high praise of the journalistic ability of the Panjabi gentleman whose pen-name is "St. Nihal Singh." Mr. Singh has most probably come into touch with a more diversified element in Parliament than any other Indian. It is such a man who writes in *The Amrita Bazar Patrika* that for him "the illusion that Parliament is the fountain-head of justice—that it is the champion of every lost cause—does not exist. It did exist at one time: but it exists no longer."

A few among the persons sent to St. Stephens are idealists, and may be expected to resist all they can the attempt to hold us in subjection. While their moral support will be of the highest value to us, it cannot be effective until there is a majority in Parliament willing to make India mistress in her own house, no matter how adversely it may affect the market for the products of British Universities and of the British factories. That majority, unfortunately for us, does not exist in the Parliament which has just begun to function.

There was a time when many Indians thought that the Liberals would do great things for India. That hope has perished.

Some Indians think that Labour would see justice done to India. As a labour government may not be very far off, we may not have to wait long to witness the actual achievement of Labour.

### Questions at Issue Between University and Legislature.

A persistent attempt is being made to obscure the questions really at issue between the Calcutta University and the Legislature of Bengal, and a clear statement of them will explain the situation to the public outside Calcutta. The questions are two: (1) Is the Legislature competent to lay down rules for the spending of the public money granted by it and to pronounce an opinion on any policy which, if adopted, is likely to lead to recurrent appeals for the tax-payer's money? For it should be borne in mind that the overgrown post-graduate department of the Calcutta University and its reckless expenditure on printing had made it work on deficit budgets for some years past, though the deficits have been concealed by its swallowing up its entire reserve (leaving no credit balance to fall back upon in a temporary emergency), pouring trust-money for the time being into the current non-returnable expenditure, and diverting earmarked funds to other than their legitimate purposes. All these "petty shifts and temporary expedients" have at last broken down, as every sensible man has been predicting they would; and to-day the University's deficit is 5½ lakhs of rupees for the present year only, with no assets within sight to meet even a fraction of it.

But it should be remembered that such a huge deficit will recur *year after year* and the Bengal tax-payer will be saddled with a *permanent* burden of over five lakhs payable annually to the University, unless Sir Ashutosh's\* megalomania is cured and a Senate is formed with less crude notions of finance and a greater sense of its *own* responsibility.

How can the Legislature be expected to find money continually, while Sir Ashutosh is opening new branches in the Post-graduate Departments and appointing new lecturers (sometimes at the rate of two teacher to one

\* We mean Sir Ashutosh Mookerjee and not Sir Ashutosh Chaudhuri, as the latter is well-known for his concurrent judgments.



student, and a Senate with its "co-operators' mentality" is rejecting all appeals for commonsense, moderation and foresight in finance, by "over-whelming majorities", as the University reporter triumphantly describes it?

The Bengal Legislature has, therefore, realised that the granting of 5½ lakhs to the Calcutta University this year, without imposing statutory checks on its improvidence and casual financial methods, will not be the end of the trouble, but the beginning, as it will be called upon *year after after* to pay the piper while Sir Ashutosh is lustily bawling for the tune. The Legislative Council, which has a more lively sense of its duty to the public than the Senate, has wisely decided to set the Senate) House in order *before* it will give away public money to such a shiftless feckless pithless body. The Legislature will be guilty of betraying the trust reposed in it, if it makes an unconditional grant to the University. The proprietor of the Goldighi Encumbered Estate,—“the singular number is more appropriate here”, if we may borrow the classic remark of Sir Rash Behari Ghosh on the University, — must no longer be permitted to create unlimited liabilities.

(2) The second question, which has been completely obscured by hired partisans in the local press, is,—should the Calcutta University alone among public bodies in the world, spend its money without framing and passing a budget *before-hand*, without strictly conforming to it afterwards, and in disregard of such well-known principles of finance that one cannot re-appropriate grants nor add to his obligations in the midst of the year if he is working on a deficit budget?

The world outside Calcutta will be surprised to learn that not only has the practice of the Calcutta University under Sir Ashutosh, —we again mean Sir Ashutosh Mookerjee, and not his concurrent brother—has been the exact antithesis of such sound financial management, but also that there are men at Calcutta who deny the wisdom of such a policy and the right of the “money-granting organ” to insist on its observance. The outer world will be surprised to learn that Sir Ashutosh’s true men are *even now* — in this year of utter bankruptcy—fighting defiantly against the elementary principles of political science and business

management, and confronting the Legislature in a spirit of *tu quoque*.

A few facts will illustrate the point. When, at the wishes of the Legislative Council, the Accountant-General examined the accounts of the University and after exposing its irregular, confused and ruinous methods, suggested the right principles of financial management, the remark was made in the Senate (“amidst loud applause”?),—“These are the rules we have sketched in our draft budget rules.” Here it should be explained that, while every honest and efficient public body has its rules of financial procedure, the Calcutta University has none. It resolved years ago to frame such rules, but they had not yet been placed before the Senate and passed,—not to speak of their being enforced in practice.

When the deplorable financial methods of the University were commented on in the Council long ago, the Senate should have adopted and published these rules. But our learned Lancelot Gobbo would not budge. Then, again, when in March, 1922, the Legislature granted the University about 1½ lakhs and the Minister assured the House that the learned prodigal, was willing to place his financial system on a sound footing, nothing was really done. The Senate appointed a Committee, no doubt, but only to survey and justify its past reckless expenditure. But the Report of this Committee was deliberately held back till after the too simple and trustful legislators had voted 2½ lakhs to the University in July last. The budget rules were not passed even *then*! Next (in September, 1922) came the Accountant-General’s exposure of how the University spends large sums without any system except individual caprice. Even then the draft budget rules were not passed; our Lancelot Gobbo would not budge. He adhered to his childish plot of getting money out of the Legislature *unconditionally* and then boasting to the world of his diplomatic victory.

Now, every man who wants to conduct business *honestly* and with a view to efficiency and success, places his finances on a sound basis, frames and follows *rules of procedure* and rules of sanction, expenditure. The obstinate refusal of the University to do this only proves that it is determined to keep the “reformed” and representative



of Bengal a slap in the face and say, "It is for me to spend and for you to find the money without question. I am the master here."

In countries familiar with representative government it would be considered inconceivable that a body enjoying a parliamentary grant can adopt such an attitude to the Legislature, or that a body professing to be learned should be so ignorant of the first principles of political science as to question the right of the money-granting organ to lay down principles and policy for the expenditure of that money.

The learned Ph. D.'s of the Calcutta post-graduate department are at present too busy over their theses on *Human vitality and its survival after three months' starvation*, *The quantitative analysis of answer-papers examined without remuneration*, *The influ-*

*ence of the Vaisnav sect of Kartabhajas on the recent academic literature of Bengal*, *The Art of the Dedicator*, *The æsthetics of Oscar Wilde when robed in a professor's gown*, and similar original and erudite subjects of research. This fact explains why they are blissfully ignorant of the fact that the British Parliament made it a condition of its recent offer of increased grants to Oxford and Cambridge that Parliament should have the right of *dictating* the regulations (statutes) to be followed by these Universities.

The public will now see why the Bengal Legislature does not consider it safe to entrust public money to Sir Ashutosh,—we again refer to the Saraswati, and not to his learned ex-junior,—unless and until there is a change of heart in him and his Old Guards.

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